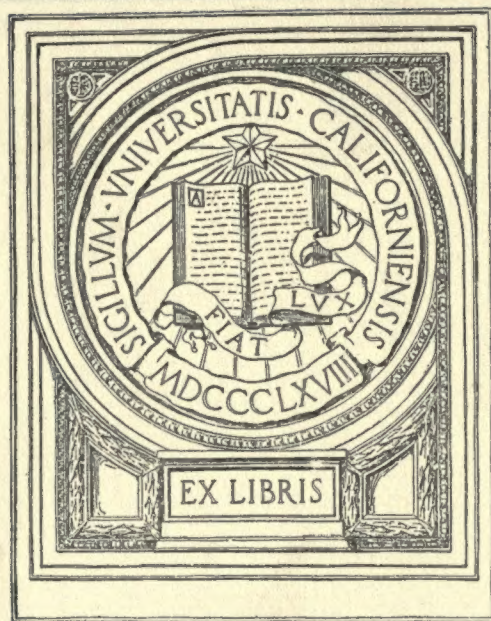


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SAN FRANCISCO AND OAKLAND, CAL., JANUARY 7, 1909.

No. 1

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GRACE FOR A NEW YEAR.

Dear Lord,

Grant to me the grace of Christ:

The loving willingness that surpasses cold duty.

Grant to me His sweet grace of Serving:

May life's interest look outward, not selfward;

May I appreciate those with whom I live;

May I use myself and what I have for blessing all men.

Grant to me the strong grace of Growing:

May I be bold and true with great moral earnestness;

May I cultivate all my powers of body, mind and soul;

May I overcome petty annoyances with sweetness;

May I meet every obligation with cheerful industry.

Grant to me His trustful grace of Bearing:

If Prosperity comes, may I not forget Thee;

If Disappointment, Suffering or Death be mine,

May I travel the royal highway of Patience;

May I hear the One perfected through suffering say,

"My child, wouldst thou not perfect be?"

Grant to me the grace of Christ, dear Lord.

And thus through all the year,

May I bring gifts of gold,

And frankincense and myrrh.

This my prayer.

—Josiah Sibley.



The Editor's Column

Pacific Presbyterian

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WHEN YOUR SUBSCRIPTION EXPIRES.

When we first notify you that your subscription will expire you should send your renewal at once in order not to miss a number. New subscriptions which are received by us on or before Tuesday of any week will begin with the issue of that week. If they are received after that day they will begin one week later. We cannot enter subscriptions to begin with back numbers. Remittances should be by check, postal order or express money order.

WHY WE ARE LATE.

Owing to the removal of the printing plant from Berkeley to San Francisco the paper could not be printed on time this week.

VOLUME VII, NUMBER 1.

With this issue the Pacific Presbyterian begins its seventh year. A glance at the heading will show that this issue is printed in San Francisco, where the paper began its career. The reason for the removal from Berkeley is that the printing establishment which has been publishing the paper, moved to San Francisco and it was thought best for the paper to follow. With the beginning of 1909, and the new year in the life of the Pacific Presbyterian, there is much to encourage us. The generous response on the part of pastors and workers everywhere, the increased amount of news sent in from the churches, the recognition of the influence of the paper in all matters pertaining to righteousness and Presbyterianism on this Coast, and the promise of money and subscriptions from several directions cause us to rejoice and anticipate

that 1909 will be the best year in the life of the Pacific Presbyterian.

IS YOUR SUBSCRIPTION PAID?

Under the ruling of the Postmaster General of the United States, newspapers are not allowed to mail their papers at pound rates to persons delinquent longer than one year in their subscriptions, so that we are now compelled to put postage stamps on the wrappers of those delinquent since January, 1908. As this costs us four times the usual rate of postage, and much extra work sorting them out from the lists of other subscribers, we do trust that there may be a prompt remittance, that we can again send the paper at the usual rate. If you owe the Pacific Presbyterian any money, please forward it at once. If it is inconvenient to pay it, a letter to the publisher, stating the fact, will give you a continuance, and the paper then can be mailed at the pound rate.

THE DRAGON STORIES.

Every week brings fresh testimonies of the value of "The Dragon Stories." Letters from the East and North and South speak in glowing terms of the book and its make up. The people in the East who saw the sample copies, but were unable to secure a supply for Christmas, were greatly disappointed, but will buy them now as fast as they can be forwarded. The amount of hard work necessary and the insertion of photographs and the binding with cord, to which is attached Chinese money, made the work of getting out the books very slow. There are but a few copies left of the first edition of 2,000 and the present indications are that they will not last long. These have nearly all been sold directly through mail orders sent to the office. To say that the book was an instant and splendid success is not extravagant in the least.

EDITORIAL.

The Pacific Presbyterian sends forth this first issue of the year 1909 with profound gratitude to Almighty God for the life and light and love given to us during the past year, and with thankful acknowledgement to all who have assisted in making our weekly visits possible.

During the reign of Uzziiah, about 740 B. C., an earthquake of sufficient violence visited Palestine, to leave an ineffaceable record of the occurrence in the memories of the people.

April 18th, 1906, is likewise a new date line in the memories of the people of this Coast.

Dec. 27th, 1908, the greatest physical calamity of modern times has fallen upon Southern Italy and Sicily.

The scientific mind will seek and find the cause of this catastrophe in the world building processes of nature. At the risk, however, of being accused of entertaining superstitious notions, we venture an expression of opinion, that whatever the proximate cause of these fearful tempests, and resultant tidal waves above all the din, and amid all the dreadful carnage, is a voice that ought to be heard; a mighty call not only to human brotherhood, but likewise a voice saying, "Be ye also ready;" a command to send help, material and spiritual, to all nations tongues and peoples, for the night cometh when you can not send.

* * * * *

The year just closed has not been marked by the record of any extraordinary religious movement, neither by

any special achievement in the political, scientific or literary spheres.

Effective, far reaching, yea world-wide issues, are not, however, those producing at their inception great convulsions or excitements.

"God said, 'Let light be, and light was,' but light is not more life giving only, but more truly dynamic than any sudden convulsion that has shaken the earth's crust.

"The kingdom of God cometh not with observation," for when Jesus the founder of Christianity was born, so unimportant seemed the event in world chronicles that a search was necessary to find the born King and his mother.

When the company of men and women assembled in the little "upper room" and prayed and planned for the restoration of the kingdom of Israel and world evangelism, the doors were shut for fear of publicity and injury, yet no conclave ever held, issued in such world-wide and age long results.

The past year has been a steady rise in the generally accepted ethical standards, among the people of this Coast, a quickening of the public conscience, a renewed recognition of the old and ever new truth, that "righteousness exalts and sin debases."

Perhaps the most significant political movement of the year 1908, was not the election of another Republican President, but the very manifest increasing demand on the part of the public, for the initiative, referendum and recall, a demand greatly accentuated by the increased conviction in the public mind that office holders should be public servants, that natural resources should not be given to private corporations for personal consideration and without full considerations of the interests of the people, that judiciaries should not turn criminals loose to prey upon the community where guilt is real, and errors of trial courts are verbal or technical, but that justice demands of our courts the conviction of the guilty, demands protection to public morals, while not infringing upon the rights of litigants, or those accused of crime.

During the past year our churches have made no grand stand play, neither have they secured extraordinary results, but with steady, persistent and honest efforts have moved forward all along the line, assured that as in all the past, so now, and ever, the sure promise is, "Lo I am with you all the days."

In His name who always causeth us to triumph, the Pacific Presbyterian wishes for each member of the thousand households where this paper shall enter a Happy New Year.

ORLANDO E. HART.

TWENTY REASONS WHY CALIFORNIA SHOULD HAVE A SUNDAY REST LAW.

Geo. L. Tufts, Ph.D.

Only State Without a Sabbath.

1. Because it is the only State in the Union without a Sunday law. If the other states are right we are wrong. By repealing its Sunday law California withdrew from the Union.

Pagan and a Byword.

2. Because it holds the unenviable distinction of being the only common-wealth among all Christian nations without such a law. In this particular California is pagan and a byword in other states.

Sabbath the Tap-Root of Civilization.

3. Because the material prosperity of the state will be increased by a weekly rest day. Every nation without a Sabbath is abjectly poor. Lord Macaulay stated on the floor of the House of Commons: "We are not poorer, but richer, because we have through many ages rested from our labor one day in seven. That day is not lost. Never will I believe that what makes a population stronger and healthier and wiser and better can ultimately make it poorer." Men can do more and better work with a weekly rest day. An eight-hour day and six-day week are the fore runners of wealth. A superintendent of mines wrote from Stockton, Cal.: "It is money in our pockets to shut down on the sabbath."

Public Morals the Object of Government.

5. Because the moral life of the state will be elevated. The paramount object of government is to promote public morals, according to our Federal Court. Morality is the corner stone of the state. But "where there is no Christian Sabbath there is no Christian morality and without this free institutions cannot long be sustained," said Judge McLean of the Supreme Court of the United States. Years ago the New York Journal of Commerce testified of the Sabbathless workers on the Erie Canal: "Thousands of men and boys become vicious and debased beyond almost any other portion of our population and they have imparted their own characters to the contamination and ruin of other thousands. They furnish one-half of the prisoners of Auburn. This would never have been the case if the Sabbath had been observed on the canals." Ben Franklin asked, "What are the laws without morals?" Let grafters and prosecuting courts and assassins' bullets of San Francisco reply.

The American Sabbath for Americans.

6. Because two hundred and fifty thousand Christian citizens in the state and thrice as many more morally inclined desire such a law. Jews do not oppose the customs of the nation they adopt as their own. There is a strong movement in their church in favor of changing their Sabbath to Sunday. None but Seventh-day Adventists, under the garb of "Liberty Association" of Washington, D. C., and of Mountain View, Cal., who are only 6,000 out of 2,000,000 population, are fighting the proposed law, although it will protect them in their right to rest and worship on Saturday and work on Sunday. Their object is to uphold a religious dogma, which the state cannot consider. The greatest good to the greatest number would require the legislature to choose that day which has always been the American Sabbath and which is approving by 99½ per cent of the population. This is not a religious statute, but a civil law. We are Americans.

California Business Men Demand It.

7. Because business men demand a weekly rest day. They would sell the same amount of goods in six days with a reduction in running expenses. The right of rest for each demands a law of rest for all. Their close confinement and strenuous life require a day of relaxation to maintain health and vigor of mind. Sir Robert Peele, Prime Minister of England, said: "I never knew a man to escape failure, in either body or mind, who worked seven days in the week." And Edmund Burke adds: "They who always labor can have no true judgement." The business houses of Canada and England observe Sunday closing and a Saturday or Wednesday half holiday without financial loss. Americans can make a living in as short a time as any other nationality. Prominent Jewish firms

at Madera, San Bernardino, and other California cities; some of the leading druggists of Oakland and Los Angeles, the barbers of Napa, Eureka and Los Angeles, the butchers, bakers and all lines of trade, who have been doing nearly two months of Sunday work each year without any increase of profits, favor our bill. No man wants to work all the time, nor to lose his customers to open competitors. The right of rest for each requires a law of rest for all."

Liquor Dealers Favor Sunday Closing.

8. Because leaders among the liquor men of the country are advocating Sunday closing. The trustees of Modesto enacted a Sunday closing ordinance at the request of the local saloon keepers. Bartenders and the better class of saloonists desire weekly freedom from long hours of confinement, that they may have a day for social enjoyment. They also realize that they must make some concessions to the wave of public sentiment that is demanding their entire suppression. Better, they think, six days of trade than none at all. If the grocery closes, so should the saloon.

The Sabbath the Best Chief of Police.

9. Because crime will be greatly reduced by the Sunday closing of saloons. In New York City, as a result of the Sunday lid, and also in St. Louis and other Missouri cities, the arrests for drunkenness were reduced 40 per cent. In one year St. Louis thus saved \$18,000 in court expenses; 53 per cent of the arrests for drunkenness in Germany are from Saturday night to Monday morning while they were decreased 53 per cent in Ireland by Sunday closing. Edinburgh is policed on Sundays, with closed saloons, by 26 men, but 78 are required on week days. London, twice the size of Paris, requires but one-fourth the number of police. Count Montalembert, an eminent French statesman accounts for the difference by the Sunday-keeping habits of London. The moral restraints of quiet Sabbaths are more effective than policemen's clubs. The Sabbath is the chief of police of the world's metropolis "These are facts which make the plea for Sunday closing simply resistless," said the Daily Telegraph of London. Alcohol is the ring-leader of lawlessness and the swinging doors of Sunday saloons fan the flames of vice and crime.

A Sunday Debauch Makes a Monday Botch.

10. Because thousands of workingmen will be in better condition for labor on Monday when they are not on a Sunday drunk. It will be to the advantage of the employer and employee and the families of the wage earners. It is not a fair deal to the employer of labor to have a Monday botch job from Sunday debauch.

Labor Unions Favor Sunday Rest.

11. Because labor unions are demanding a Sunday rest day. The American Federation of Labor adopted this resolution at its national convention. Resolved, That in the opinion of the Federation of Labor there is no necessity for Sunday work. The labor people demand, not as a privilege, but as a right, that they should have the Sabbath for their own use. It was made for man. Said Hon. T. V. Powderly: "I believe in Sunday rest. So do the Knights of Labor." President Samuel Gompers writes: "In my judgment it is not only just and humane, but essential to the progress of our people, the perpetuation of our country, the moral, material and intellectual advancement of all that one day of rest in seven should be the uni-

versal rule. Seven day workers are positively poor workers. The organized workers are constantly engaged in the movement to reduce the hours of labor and that also implies the movement to limit the labor of workers to six days per week, in other words, Sunday rest." The California Federation of Labor in its State convention at San Jose in October, 1908, unanimously adopted these resolutions: "That we favor a six-day week as well as an eight-hour day for labor. That we request the next California legislature to enact an effective statute that will provide a weekly rest day for every laborer, not as a privilege but as a natural right. That this resolution be sent by our secretary to the clerk of both houses of the legislature and also be given to the public press."

Sunday the Working-Man's School Day.

12. Because it is the workman's school day. One day in seven for reading and mental culture would, in fifteen years' time, provide the laboring classes a four years' liberal college education. A despotism may survive amid the ignorance of its subjects, but a republic and self-government demand an education citizenship. Give the sovereign people a weekly-release from their slavish tread-mill of toil and it will tend to dispel that ignorance which is the mother of vice.

The Laborer's Home Day.

13. Because the wives and children of laborers are pleading to have the father at home one day of the week. Family duties require his presence and he needs the refining influence of the home life. The protection of the home is more important than tariff or currency questions, declares President Roosevelt. The purer the home the better the state.

Not Enough Holidays.

14. Because Americans have fewer holidays than any other civilized nation. Man is something more than a beast of burden. His social, intellectual and moral life demand attention. A Sabbath rest will greatly increase the happiness of the people.

Not a Union of Church and State.

15. Because it will promote religious liberty. Every American citizen is entitled to the right of worship. To secure this privilege the founders of our nation came to these shores. But thousands of men and women in California must work on Sundays or lose their jobs. They are compelled to choose between conscience and capital. The proposed bill will simply afford an opportunity for a day of worship to all who desire to spend it in that way. Those who prefer to worship on Saturday may do so with the same freedom and then work on Sunday. This is not discriminating in favor of any sect, for Sunday has always been the American Sabbath. Declared the Supreme Court of California: "Sabbath law leaves a man's religious belief and practices as free as the air he breathes." Neither is it religious legislation, or a union of church and state. Our Federal Supreme Court unanimously concurred in the opinion rendered by Justice Field: "Laws setting aside Sunday as a day of rest are upheld, not from any right of government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement that comes from uninterrupted labor. Such laws have always been deemed beneficial and merciful laws, especially to the poor and dependent, to the laborers in our factories and workshops,

and in the heated rooms of our cities; and their validity has been sustained by the highest courts of the states. Sunday laws have been upheld by 26 State Supreme Courts.

Sunday Bells Are Liberty Bells.

16. Because it will promote civil liberty. Said Joseph Cook: "I am no fanatic, I hope, as to Sunday; but I look abroad over the map of popular freedom in the world, and it does not seem to me accidental that Switzerland, Scotland, England and the United States, the countries which best observe Sunday, constitute almost the entire map of safe popular government." Those Adventists who are raising the cry that Sunday laws are against American liberty are simply making a false pretense, fighting for a religious dogma behind the shield of liberty. All personal rights are null and void at the bar of the public welfare, which is the supreme law. Men are not asking for the liberty to work on Sundays, but to rest on this "couch of toil." These Seventh-day Adventists, who number only about 1000 voters in the entire state, are sending out literature from their publishing house at Mountain View under the deceptive title of "Religious Liberty Association" and bearing the portraits of Washington and Lincoln as opposed to Sunday laws. But at the beginning of the Revolution, Washington issued this general army order: "That the troops may have an opportunity of attending public worship, as well as to take some rest after the great fatigue they have gone through, the General, in future, excuses them from fatigue duty on Sunday. . . . We can have little hope of the blessing of Heaven on our arms, if we insult it with our impiety and folly." And Lincoln's famous army order of 1862, read: "The President, Commander-in-Chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a sentiment of a Christian people, and a due regard for the Divine will, demand that Sunday labor in the army and navy be reduced to the measure of strict necessity." Webster, Seward, Garfield, Hayes, Grant, McKinley and Roosevelt; and Gladstone, D'Israeli, Shaftsbury, Argyle, Bright and a host of other statesmen defended the British-American Sabbaths. But dive-keepers, gamblers, prize-fighters, prostitutes and deluded Seventh-day Adventists are trying to destroy this American institution, the bulwark of our liberties.

An Attraction to Home Seekers.

17. Because it will make California more attractive to home-seekers from Eastern States. Real estate agents find that one of the chief objections they have to meet is that we have no Sabbath. Thousands have had their moral sense shocked when they first came to this state. Parents have a right to expect the legislature to safeguard their homes with a Sunday law.

Undesirable Citizens Not Wanted.

18. Because it will deter the undesirable class from coming to California. Gamblers, prize-fighters, saloon bums and the lawless crowd are drawn here because we have the reputation of being one of the widest open states in the Union, especially on Sundays. It is not the number, but the character of its citizens that makes a state great and prosperous. "The development of character is a more important issue than the revision of the tariff," said Senator Dolliver in his speech at San Francisco.

California Casting Herself Down.

19. Because it is for the public welfare, as proved by all lands and times, and government is instituted for the welfare of its citizens. Wisely spoke John Bright: "The stability and character of our country and the advancement of our race depends, I believe, very largely upon the mode in which the day of rest, which seems to have been especially adapted to the needs of mankind, shall be used and observed." The chief perils of a monarchy are from without; but the only cause of a republic's downfall is inward immorality. Oh, California, do not cast thyself down!

A Sunday Rest Law Is Right.

20. Because, in short, it is right according to the standard of all civilized nations and the command of the eternal Ruler that one day in seven shall be a rest from labor and fellowship with the spiritual in man. As the legislature is subordinate to the Supreme Lawmaker, as taught by Blackstone, so may California's code be made to conform to the eternal law of right that she may not follow the trail of dead and dying nations!

JOTTINGS.

American Heathenism.

Conversing with one of our public School teachers one day I heard this remarkable statement. During an examination in English at my School I happened upon an allusion to the "Prodigal Son" in our Saviour's parable. I asked for volunteers to tell that story. In a School attendance of twenty-four, only one small boy had ever heard of it. Curious to know just how much of Biblical lore there was in the School I mentioned several names prominent in Bible story and was amazed to find that with the exception of that one little lad, all were utterly ignorant. Continuing my exercise I asked them to tell me something about Hercules, Atlas and several other great heroes, and the more advanced pupils answered promptly and correctly."

Another person listening responded from her own knowledge. Within two miles of at least ten churches, a teacher asked her Eighth grade pupils: "Who was Jesus Christ?" There was silence for a minute and then a doubting little maid replied. "I think he was once President of the United States."

For Obvious reasons names and places must not be mentioned in connection with these incidents, but the persons are absolutely reliable and the statements are certainly true. I could take my readers to classes of Chinese and Japanese children in which Hercules and Atlas are unknown, but the question; who was Jesus Christ would get answers prompt and accurate. I have myself seen enough of dense, heathenish ignorance on the part of American children respecting the Bible and the Saviour to make these statements.

What a reductio ad absurdum our public school system has reached when such facts appear. The class in the first incident mentioned was studying history with Jesus Christ left out. The play of Hamlet with Hamlet omitted is reason itself in comparison. Students of history must not fail to be familiar with the characters and monstrosities of Greek mythology, but so far as our public school instruction is concerned, must know nothing of that wonderful Nazarene in whose teachings and life the highest, grandest, most beneficent stream of progress the world

has even seen, manifestly and confessedly takes its rise! The life that has influenced more lives than any other, and has called out the highest and most intense of human enthusiasms; the secret and soul of the heroic conflicts, which have won for us freedom of thought and speech and release from the tyranny not only of men; but of superstition and ignorance—this life is ignored; this name even is unknown.

Seeing the absurdity of all this a high school teacher in one of our larger cities ventured to introduce to his classes in English Literature a book of extracts from the Bible selected simply with reference to their relation to our general literature. It may be confessed that he hoped thus to bring to his pupils some ethical benefits, but the book was studied simply as an aid in understanding the history of the English language, and the Biblical allusions prevalent everywhere in the works of the highest grade of writers in their own tongue. In that city he was undisturbed in this, but when he accepted a position in a much larger city, and one with far higher pretensions as a literary community, and with the express permission of the Board of Education, introduced this book, a Romish priest was able to raise such an uproar about it, that the Board of Education retreated before it, and the Bible even in that form was thrust out. Yet every body that knows anything whatever that is worth knowing respecting English literature, knows that the Bible is the very "fountain of English undefied," that it is quoted more frequently, alluded to more constantly, enters more fully into both the web and the woof of English literature than any other book,—not to say—as I might say—of all others put together,—every Student of our literature knows this, and, yet our children must study branch of learning with this tabooed. Can anything be conceived more absurd?

All over this goodly state of California children are growing up in virtual heathenism. Parents are unconcerned about it. Statesmen make no note of it. Law promotes. But as sure as darkness follows sunset, so surely will liberty and order and the Christian civilization in whose rays we are basking now, go out in darkness through consciences untaught and debased, through selfishness uncontrolled and cruel, till might makes right again and love perishes again from the earth. W. C. P.

PERSONALS.

Mr. A. J. Ralston, one of the oldest and most efficient Bible class teachers of the First Presbyterian church, Oakland, Cal., has returned from an extended trip abroad.

Rev. G. H. Whiteman, pastor of the Valona Presbyterian church, is with his family at 2015 Parker St., Berkeley, Cal.

Rev. Geo. B. Greig has removed from Coalingo to Hanford, Cal.

Rev. E. E. Baker, D.D., formerly pastor of the First Presbyterian church, Oakland, Cal., is preaching most acceptably to the congregation of the Plymouth Congregational Church, Oakland.

Rev. W. W. Orr of Charlotte, N. C., is coming to Southern California for a ten weeks' evangelistic campaign among the United Presbyterian churches, beginning Jan. 10, with the First United Presbyterian church of Los Angeles.

Mr. Arthur L. Adams, chairman of the committee to extend a call to Rev. Mark A. Matthews of Seattle to the First

Presbyterian church, Oakland, Cal., has returned from an interview with Dr. Matthews and reports that the call is being considered.



OREGON.

ALSEA.—Rev. J. C. Elliott preached two Sabbaths at Alsea, Oregon. Seven names were added to the roll, and the church is seeking a permanent pastor. There is no minister of any denomination in Alsea Valley.

DALLAS.—Rev. N. S. Reeves was installed pastor of the Dallas, Oregon church, Dec. 22nd. Revs. J. C. Elliott, J. R. N. Bell, and W. G. Wardell taking part in the service.

PORTLAND.—Rev. William Hiram Foulkes, the pastor, is still away recuperating. Last Sabbath Rev. E. L. House, pastor of the Westminster Congregational Church, Spokane, preached. At the morning service the previous week Rev. Benjamin Young, D.D., pastor of Taylor Street Methodist Church, Portland, occupied the pulpit and in the evening Rev. W. S. Holt, D.D., preached.

CALIFORNIA

FULLERTON.—Rev. John T. Hopkins received two into membership Jan. 3.

COLTON.—Work is reported as progressing splendidly under the pastorate of Rev. McClellan. About 30 new members have been received recently.

SHANDON.—The Presbyterian church of this place recently sold its manse and placed \$579 in the Citizens Bank at Paso Robles to the credit of the Presbytery of Santa Barbara, to be used in mission work within its bounds.

TROPICO.—Dr. A. W. McConnell, pastor of this church, has received a call to the church in Earlham, Iowa. As he is one of the strong men who has recently come to us, it is to be hoped that he may see his way clear to remain among us.

BELIS.—Rev. Geo. C. Butterfield preached and administered communion service, Jan. 3, receiving three new members. Others not able to be present are ready to join. Congregations are growing and the work is very encouraging under the leadership of Rev. R. M. Robinson.

GARAVANZA.—This church has voted to ask permission to change its name to Wilmer, that being the name of the nearby station on the electric road. Rev. T. C. Beattie, lately assistant pastor of First church, Pasadena, has been invited to take charge of the work.

ALHAMBRA.—Pastor Montgomery has issued a very neat and attractive New Year greeting, with his portrait on first page and reference to 2 Tim. 2:12, last clause, while the third page has a carefully prepared program of the Week of Prayer, closing with "Twilight Communion," at 4:30 p. m., Jan. 10.

SAN BERNARDINO.—Rev. A. G. Fessenden is pushing the work and plans for the new church building. He is

versed in the work, having had charge of the Grandview church, Los Angeles, when they erected their present structure. A Christmas Cantata on Sunday evening attracted more people than the house could accommodate.

EL MONTE.—The Mountain View church, of which Rev. S. I. Wood is acting pastor, though a small church, is one of the few that has sent in its assessment to the Home Mission Committee. The church has also sent in their first quarterly contribution to the other boards amounting to \$20.00. The congregations are on the increase.

SAN FRANCISCO, Richmond.—Rev. C. S. Tanner, formerly pastor of the Lompoc, Cal., church, was installed as pastor at a meeting held on Jan. 3, at this place. Rev. Wm. Rader preached the sermon, Rev. John S. Thomas charged the pastor, Rev. G. A. Blair charged the people and Rev. W. J. Fisher offered prayer. Communion was observed at 11 a. m., at which time three adults were admitted to membership and three children baptized.

CROW'S LANDING.—After a most pleasant and profitable pastorate of two years Rev. Ira E. Surface, D.D., has resigned his services to the Crows Landing church to accept a call from the Newman church. The ministry of Dr. Surface has been able and a number have been added to the church. A Christian Endeavor Society has been organized and is doing good helpful work. The congregation will call a good man if such a man was available.

GILROY.—This church has been making some advance along all lines. The congregations are good especially the morning congregations. The Ladies' Missionary Societies have been and are doing a fine work. Our Sunday School is doing well under the wise leadership of Mrs. P. W. Parmelee. Our C. E. Societies are doing good work. The Ladies' Mite Society has done a splendid work this year. Since the first of May there have been 18 additions and we hope to continue the good work.

SAN ANTONIO, TEXAS.—Rev. W. A. McDowell, who has been serving the church at Middletown, Cal., has removed with his wife to this place, and taken up the work as pastor of the West End Presbyterian church. He writes that he finds a very energetic and enthusiastic people and feels greatly encouraged over the prospect for successful work. Rev. A. L. Odell, who has been pastor of the Madison Square church for a little more than a year, has greatly endeared himself to his people, and is building up a splendid work. The church has increased about 100 in number since he took charge, the membership now being 370.

CORCORAN.—The little mission church of this place enters the new year with much brighter prospects than ever before. Five members have been added this winter; there are now 40 on the roll; the Ladies' Aid numbers 35 active members. The C. E. Society is perhaps doing the best work of its whole history. Only recently one new elder and two deacons were elected and installed. Arrangements are on foot to build a house of worship in the spring. The most encouraging feature of the work is that the membership is a unit on whatever is proposed—no disagreements. The town is growing, and of course, as the town grows the church will grow. No man can build a church in a dead town; any man can build one in a growing town.

NAPA.—The Christmas spirit has been strongly felt in this church and congregation during the past few weeks. Mr. Wylie's sermons have been of special interest, and the

choir rendered some excellent Christmas music. The usual Christmas box from the church and Sunday School, containing clothing, toys, etc., was sent to the Orphanage at San Anselmo, also twenty-five dollars. The Christmas Cantata given by the children of the Sunday School on Wednesday evening, Dec. 23, was very pretty. At the close of the program Santa Claus appeared and gave to each child present a box of candy. The outlook for the new year is very favorable for this church and we wish for the Pacific Presbyterian, and its readers, a very happy and prosperous new year.

LONG BEACH.—The Men's Brotherhood held their annual meeting recently, at which one hundred men sat down to a delicious supper, prepared by the ladies. A number of bright and forceful speeches were made, voicing enthusiasm, helpfulness and activity for the Brotherhood during the coming year. The Brotherhood requested that it might have charge of the mid-week prayer meeting, the last Wednesday of October. The result was an increased number of men at the already well attended prayer meeting, and a splendidly helpful and inspiring meeting. The Brotherhood also had charge of the last prayer meeting of the old year. The Week of Prayer will be observed by devotional meetings each night. The week following Rev. T. T. Creswell of the Pomona church is expected to conduct special meetings of a deeply spiritual nature, reciprocating the visit of Rev. Josiah Sibley, the pastor of this church, to the Pomona church last year. The church hopes for large blessings from this pastoral interchange.

SAN FRANCISCO, Calvary.—The Week of Prayer is being observed by special services every night this week, except Monday and Saturday, the First Presbyterian church uniting in the meetings. The services will deal definitely with the spiritual life, and an opportunity will be given for a personal conference with the pastor and elders after each service. Tuesday evening the meeting will be in the interest of men; Wednesday evening, the young people; Thursday evening, personal work; Friday, for the unchurched and un-Christian. The session of the church has decided to make a request for the removal of ladies' hats during the church service. It has been the custom for several years past for Calvary Sunday School to take a Christmas collection, giving the proceeds to the Salvation Army, or Volunteers of America to help with their Christmas dinners. This year they decided to change their custom, and provide the Christmas dinner for the girls in the Chinese Home at 920 Sacramento St., This was no small undertaking, as there are between fifty and sixty girls in the Home; but enough was raised to provide dinner for all.

SAN JOSE, First.—The past year has been an active, prosperous one in this historic church. The membership has grown in three years from 450 to 687 which is the largest membership the church has ever had, the prior maximum membership having been reached in 1891 when it was 669. Then came the division into First and Second churches. The missionary interest and giving have received a decided stimulus also. Last April \$1200 was pledged by the congregation alone for Foreign Missions, and Rev. William B. Langsdorf, Ph.D., of Hiroshima, Japan, was assigned to the church as its foreign worker. In October the congregation pledged close to \$1000 for Home Missions. All this was accomplished in the face of the deficit of upwards of \$25,000 that remains on the new church. It is the intention to raise the money to pay this off in a few weeks. Pledges will probably be taken covering a period of three years. The Men's

Brotherhood recently gave the people of San Jose the pleasure of Hon. Joseph R. Knowland's splendid stereopticon lecture on the Panama district. An attractive feature of the past months has been a free organ recital given every Wednesday afternoon by Benjamin S. Moore, the organist of the church. These recitals were attended largely. The men of the Brotherhood have put an attractively printed and framed bulletin of the church in the principal hotels and other public places announcing the services and giving a cordial invitation to strangers to worship in this church. The Session meets after every preaching service to confer with any who desire to unite with the church.

BERKELEY, First.—Forward is the watchword of the First Presbyterian church of Berkeley. All branches of church work are markedly progressive, and best of all the spiritual condition is good. The forward spirit is shown, not alone in the support of the regular organizations but in new activities undertaken. The main Sabbath School is being reorganized with the graded system. A branch Sabbath School has been organized in the new town of Ocean View, northwest of Berkeley town limits and the Lincoln Branch continues to do effective work. The Endeavor Societies are active and interested not only in their prayer-meetings but in good works elsewhere. The Juniors have manifested the forward spirit by more than doubling the membership within the past three months. Another forward movement was that instituted by the church officers to pay off the mortgage on the new building. They are meeting with success in disposing of shares of the debt in blocks of thirty-six dollar shares payable within three years. With the going of two members of the church to Korea there was organized the Korea Stock Company for the purpose of supporting financially and otherwise Mr. and Mrs. Renner as the church's representatives at the front. Three other young people of the congregation are also planning to enter the foreign work. Some weeks ago the Brotherhood of the church debated the question of tithing. After the debate it was decided to organize among the congregation a tithe-givers league. Before each service on the Sabbath prayer circles meet in the church parlor. In prayer and praise is the secret of the church's forwardness. Through the cooperation of the officers of the church many of the congregation are receiving the **Pacific Presbyterian**. When the trial trip is finished the **Pacific Presbyterian** hopes to receive a year's subscription from each sampler.

LOS ANGELES.—Our churches have been observing the usual round of Christmas celebrations in the various departments of work. Perhaps this observance was never more general or joyous. Giving, of course, has characterized it, and there is the growing plan of giving needed things to those in need. If this feature of Christmas increases and the burdensome and useless features be reduced, it will be well. It may be mentioned that the South Pasadena church gave special prominence to a notice of and an appeal for help to the Spanish school, which is doing such splendid work and offers such an opportunity for investment for the Lord. Some Sunday-school classes in the Highland Park church provided Christmas dinner for a number of Mexican families; and the congregation of the Mt. Washington Chapel made a voluntary cash donation of nearly \$8 for the fruitful work of Rev. L. H. Jamison. Brother Jamison is a member of the Presbytery of Los Angeles and has charge of the Mexican branch of the Union Rescue Mission, in a room near the Plaza, which was the center of the life of

old Spanish Los Angeles.

Rev. J. K. Inazawa, of the Japanese church, held communion service Sunday evening, Dec. 28, and welcomed five new members, three by letter and two on confession of faith. In the Second church this week the East Side churches have united in evangelistic services, various pastors preaching in turn. The First United Presbyterian church has gone to Immanuel church for similar services. Evangelist J. R. Pratt preaching, and next week Immanuel pulpit will join in services held in the First United Presbyterian church. The observance of the Week of Prayer will be quite general and in many instances take an evangelistic form and be followed by continued services.

Rev. H. H. Fisher began his work as pastor of the Third church the first Sunday in January. He preached the previous Sunday for his brother, Rev. C. M. Fisher, in Calvary church, South Pasadena. He went in 1897 from Auburn Seminary to Prospect Heights church, Brooklyn, which then had a membership of 30. Now he hears it is a strong church of some 300 members. First church held communion services Sunday morning, the 28th, and welcomed some 30 new members, about one-half on confession of faith, and still there are more to follow. Dr. Hunter has good cause to feel encouraged.

Calvary church received five new members, Jan. 3, making 19 in the quarter, and bringing the membership up since April 1 last from 51 to 100. The Junior Christian Endeavor has a membership of 54, said to be the largest in the city.

At the Union Ministerial Association, December 28. Bishop Bell of the United Brethren church, gave a strong address on "The Logic of Homogeneous Christian Faith and Experience." He made an impassioned plea for greater unity and against the needless divisions of Christian forces. The meeting was unusually well attended and the address received with great fervor. The Church Federation Council, at its noon lunch on the same day, had the pleasure of a forceful address from Dr. Chas. Foster Kent, Professor of Biblical Literature in Yale University. Professor Kent is giving a series of addresses in the First Congregational church here.

At the ministers' meeting, Jan. 4, Miss Marie Brehm representing the Assembly temperance committee, spoke on that work in her interesting manner, and was received with appreciation. At request of Dr. E. S. Chapman a committee was appointed to co-operate with the Anti-Saloon League in a celebration of the approaching one hundredth anniversary of President Lincoln's birth. Miss Brehm suggested that in part it take the form of a monster parade, similar to the one held in Chicago.

KERMAN ON THE BOOST.

Rev. Arthur Hicks, Synodical superintendent of S. S. Missions, is establishing and building up First Presbyterian Church at Kerman. Sunday, the 27th, he preached at 11 a. m., ordained an elder and at 2 p. m., met with the session and received three persons by letter from First Presbyterian church, Fresno, and one man from a church in the East by re-affirmation of faith. Mr. Hicks has been invited by the Presbyterian congregation at Empire Colony to conduct evangelistic services for ten days. He will begin Sunday, Jan. 10th, and will preach morning, afternoon and night.

The first Sunday in the new year, Rev. George Giffen who resides in Fowler, will preach in Kerman morning and night, and Rev. Hugh Funeaux will "hold the fort" at Empire Colony and prepare the way for Evangelist Hicks.



Oilfields Camp.

This is a genuine "Skypilot" parish, under the charge of Rev. Allan MacKay, Ph.D., and is situated in "West Side," about ten miles from Coalinga and fifty from Fresno. Two things enabled this stalwart "son of Anak" to spend a Christmas vacation in the bosom of his family at Petaluma, viz: a generous wedding fee, and a visit from an old-time friend, Rev. W. Scott Whittier, D.D., who for two Sundays supplies the pulpits of Oilfields Camp, Standard Oil, Carbon and Sourdough.

Dr. Whittier will conduct unique watch night services for men the last night of the old year. The first service was in the Presbyterian Minaret Tabernacle, under the shadow of oil derricks, for men "going on tower" shift, and the second for men coming off tower.

Dr. Whittier will be assisted in the services by Rev. Hugh Furneaux, S. S. M. for the eleven counties embraced by San Joaquin Presbytery.

FAITH PRESBYTERIAN CHURCH.

New Presbyterian Church Organized in Berkeley.

As a result of the church extension work done by Rev. W. S. Lowry, pastor-at-large of the Oakland Presbytery, during the last three months there has been issued into existence a Presbyterian church of 29 members, 23 coming by confession of faith and 6 by letter, all adults. The church is to be known as Faith Presbyterian church. The organization took place Sabbath, Jan. 3, at 3:30 p. m., under the direction of the Home Mission committee of the Oakland Presbytery.

The following ministers were present: Rev. Lapsley A. McAfee, D.D., chairman of the Home Mission committee; Rev. Joseph Newton Boyd, D.D.; Rev. R. S. Eastman; Rev. Arthur Hicks; Rev. A. W. Colver; Rev. Sidney W. Wilcox, and Rev. W. S. Lowry. The following were elected and ordained as ruling elders of the new church: Messrs. E. H. Beckwith, Peter G. King and A. W. Chappell. The church met as a congregation on Monday, 7:30 p. m., and elected five trustees, viz: Mr. H. E. Schroeder, Mr. William H. Stone, Mrs. Elizabeth Green and Mrs. E. H. Beckwith.

The church grew out of a mission Sunday-school, organized one year ago by Mr. David Low, an elder in Knox church, Berkeley. Work has already begun on the erection of a church building.

SEMINARY NOTES, DEC. 31st.

San Anselmo, Cal.

Mr. Wales L. Palmer, vice-president of the board of directors, is quite ill at his home in East Oakland.

Dr. and Mrs. Moore have gone to Carmel-by-the-Sea for their Christmas holidays.

Prof. Moore and Paterson and Mr. A. B. Dickerson of the senior class are representing the Seminary at the Pacific Grove Conference.

The Sunday-school of the San Anselmo church held their Christmas entertainment in the Assembly room in Scott Hall on Wednesday evening of last week. Though the night was forbidding, the attendance was large and the exercises unusually interesting. The children gave their Christmas offering to the orphanage this year.

Rev. Charles R. Callender, '96, formerly of the Laos Mission, represented the Foreign Board at the meeting of the Synod of New Mexico in Silver City. His two addresses are reported to have been "highly entertaining and inspiring."

Rev. Abraham D. Soper, '99, was installed pastor of the

West Division Street Church, Chicago, on Wednesday evening, Dec. 17th. Rev. E. T. Allen, '02, pastor of the South Chicago church, preached the sermon, Rev. J. E. Snyder formerly pastor at Vancouver, Wash., now pastor of Christ church, Chicago, charged the pastor, and Dr. E. P. Hill, formerly of First church, Portland, and now professor in McCormick Seminary, gave the charge to the people. It was quite a Pacific Coast company.

Seminary Notes, January 7, 1909.

San Anselmo, Cal.

The professors have been busy this week in assisting in the Week of Prayer services. Profs. Day and Paterson assisted in San Rafael and Profs. Day, Moore and Wicher spoke in San Anselmo. On Thursday evening Dr. Landon spoke in San Rafael and Rev. Lynn T. White, the San Rafael pastor took his place in San Anselmo.

Rev. and Mrs. Leland H. Tracy, '05, of Porto Rico, have announced the birth of a son. They have been spending some weeks in Brooklyn, N. Y.

Rev. Alvin E. Magary, '03, accepted a call a few months ago from the First church of Oswego, N. Y., to the church at Moosic, Pa., in the Lackawanna Presbytery. It is a strong church of over 300 members and with a Sunday-school membership of over 450. Large offerings are made to all the boards of the church. Mr. Margary is preaching a short series of sermons on the life of Christ. His ministry thus far has been particularly a teaching ministry. He gave much time in the seminary to English Bible study, continuing it during his post-graduate year. He is a San Francisco boy and entered the ministry from the Holly Park church under the pastorate of Prof. Paterson. His first year's work was in Belvedere, in which church he was ordained.

Rev. William Kirk Guthrie, '96, of First church, San Francisco, and Rev. Wm. E. Parker, Jr., '05, of Olivet church, were both too ill to preach last Sabbath. Dr. Wicher preached for the former and Mr. C. C. Babbridge of the Junior class for the latter. Mr. Parker is out again, but Mr. Guthrie is still confined to his home with an attack of pleurisy.

Dr. Moore conducted communion services in the Sausalito church last Sabbath and preached also in the evening. Six new members were received, three of them on profession of faith. Two of these were soldiers from the neighboring fort. Many of the soldiers are attending these services. There has been a quiet but continuous work of grace in this church. Mr. Evert L. Jones of the middle class is in charge.

The reports from the Pacific Grove conference are encouraging. More attention was given to the subject of recruits for the gospel ministry than ever before.

The Presbytery of San Francisco held an evangelistic conference in Westminster church on Monday last throughout the day. Drs. Wicher and Moore made addresses and Dr. Landon presided at the afternoon session.

NEW YEAR'S RESOLUTIONS.

Of course you made some New Year's resolutions. If you didn't, you should have. If you made resolutions, we are sure they were good ones, and we trust that one of them was that you would do more for the Pacific Presbyterian this year than last. A number of the pastors and workers at Synod promised by the raising of their hands to secure subscribers for the Pacific Presbyterian, and some of those promises have not yet been kept. We hope you remembered these promises in your New Year resolutions, and will at once set yourselves to the work of redeeming them.

PRESBYTERIAN EVANGELISTIC CONFERENCE.

Some fifty ministers, elders and others interested in evangelistic work gathered last Monday at Westminster church, San Francisco. A program bearing on different phases of pastoral evangelism was prepared by the evangelistic committee of Presbytery. The meeting began at 9 a. m. and ended at 4:30 p. m. After devotional exercises led by Rev. C. G. Watson, Rev. J. S. Thomas gave the first address on "The Mission of the Church." "To find the real mission of the church we must go back to Christ. He is the Head, the church is the body. The mission of Christ was to redeem the world, therefore the mission of the church must be to redeem the world. All things must be reconciled to God. Our lives, our relationships is everything. This is the business of the church. This is our business."

Rev. Dr. Fisher led the discussion that followed, emphasizing the importance of a consistent life. "The only thing the pastor can give the people is himself."

Rev. Dr. Bell spoke on "The Message of the Preacher."

- "1. It must be gotten in prayer.
2. It must be gotten in the Spirit.
3. It should deal with sin and the atonement for sin.
4. Should be characterized by faith and love.
5. And by definite expectancy."

Prof. Wicher led the discussion, laying emphasis on "Thyself." "The minister is a surgeon operating upon diseased souls. He must see that his hands are clean."

Rev. Wm. Rader, who was to have spoken on "The Need of a Revival," sent a substitute in the person of Rev. Mr. Fisher of Mendocino, Mr. Rader being absent attending a funeral. Mr. Fisher said there were four reasons why this need exists. (1) A sense of sin no longer exists. (2) Lack of a sense of our accountability to God. (3) The crying demand for public honesty. (5) Lack of faith in God's willingness or ability to save the sinner.

Rev. H. N. Bevier led the discussion, following the paper speaking on the kind of revival we need and how attained. This closed the discussions for the forenoon.

From 12 to 1:30 lunch was served by the ladies of the Westminster church.

The first topic in the afternoon was have been "Pastoral Evangelism" by Rev. W. Guthrie. Onwing to illness Mr Guthrie was not present. Rev. Mr. Sanborn ably filled his place, urging personal consecration.

Rev. Mr. Moore took the floor and gave an address on "Evangelism Through the Sunday-school." Prof. Moore has great faith in the Sunday-school as a means not only of saving the children, but of reaching the parents. He advocated special methods such as "Decision Day," classes for instruction, pastoral work with different Sunday-school classes.

Rev. Dr. Moore followed Prof. Moore, suggesting different methods of preparing young people for church membership. He declared that there were 50,000 children and youths in San Francisco outside of all forms of religious training.

The last topic was opened by Rev. Dr. Mobley on "Personal Evangelism." "Personal evangelism is pastoral evangelism in practice. This is the normal method of spiritual ingathering. Andrew finds Peter and Peter finds others. To fail to use is to lose. It's little use to ask for more power until we use what we have."

Rev. E. K. Strong presided over the morning session and Rev. Dr. Landon at the afternoon session. A period of devotional exercises was held after each topic had been discussed. These were led respectively by Revs. F. A. Doane, C. A. Tanner, H. E. Bostwick, A. R. Willis, J. M. McElhinny and R. Logan.

Rev. Wm. E. Parker, chairman of the evangelistic committee, presented a report recommending two conferences in the near future. The first will be under the direction of the committee on colleges and education. The other similar to the one just closed will be on the Monday preceding Passion Week.

A number of brethren from the Bay cities were present and took part in the discussions, among whom were Revs. Dr. McAfee, Boyd, Hart, Herriot, Sanborn.

The conference was marked by the manifest presence of God's power. At the close of the meeting the members of Presbytery accepted the invitation of Dr. McAfee to meet next Monday in the First Church, Berkeley.

A WORKER TO BE WELCOMED.

Editor Pacific Presbyterian:—

May I through your columns voice the congratulations of many, that the General Assembly's permanent committee on temperance has agreed to give our Synod the help of the efficient worker who came here some years ago, Miss Marie Brehm. This lady is a pleasant speaker, full of up-to-date information, and one whose methods are marked for common sense. With a somewhat familiar knowledge of workers on these lines I could welcome no other with greater hope of an abiding impression for good. Miss Brehm is arranging for a visit to the churches of Synod. The pastors and sessions will make no mistake in opening the door and welcoming this successful worker from the East. Miss Brehm will be in Southern California until Feb. 2 and will work northward until Feb. 16. From Feb. 17 to March 1, she will work in San Francisco and about the bay. Later we expect her in the Presbytery of Benicia.

Fraternally yours,

THEO. F. BURNHAM,

Moderator Synod of California.

The following letter from Miss Belle Kearney, author of "The Slave Holder's Daughter" shows with what appreciation the books are received:

"Balfuur, Miss., Dec. 28, 1908.

"Dear Mr. Bingham:

"It was good of you to send me that exquisite copy of 'The Dragon Stories.' I thank you sincerely. Such publications are calculated to accomplish a vast amount for the uplift of humanity.

"Years ago, I had the privilege of visiting the Presbyterian Mission Home in San Francisco, for the rescue of Chinese girls.

"With best wishes. Yours cordially,

"BELLE KEARNEY,"

The price is 50 cents, and mail orders should be addressed to the Pacific Presbyterian.

REVIVAL AMONG THE INDIANS.

Thirty Indians of the Umatilla tribe were converted at the Tutuilla Presbyterian mission, near Pendleton, Ore., southwest of Spokane, where Rev. J. M. Cornelison, resident missionary, has just concluded the most remarkable and best attended religious meeting of its kind in the history of the Pacific Northwest. The scene on the reservation was picturesque and impressive, especially at night when the beams of the rising moon touched the tops of the tepees, the mission church and the home of the missionary.

Fifty members of the Nez Perce tribe met with the Umatillas during the ten days the services were in progress, and sermons were given in English by M. K. Arthur, Spaulding, Idaho; Rev. Moses Monteith, Kamiah, Idaho; Rev. James

Hayes, Kamiah, Idaho; Rev. Robert Parsons, Cottonwood, Idaho, and Rev. William Wheeler, Stites, Idaho. Among the visitors of the Nez Perce tribe was Kip-ku-pe-li-kin, known among the whites as Obediah Harrison, grandson of one of the four Nez Perces who went to St. Louis in the early '30s in search of the white man's Bible, the trip resulting in the Missionaries Whitman and Spaulding being sent to the Spokane country to labor among the red men.

Three services, lasting several hours, each, were held daily, the evening meetings continuing until after midnight. The Indians sing a song through and through without stopping between verses, and the tone is much like that of the songs at a war dance, only not so loud or fast. The Glory song in the Nez Perce tongue is the favorite of the Indians.

Umatilla Indians who had never been at religious meetings before were in attendance, and some of the elderly Indians, converted by Whitman and Spaulding more than sixty years ago, were also present. Many white men and women came from the surrounding towns. The Umatillas stood in groups talking with the white men of their love for the church. They have given up thoughts of a happy hunting ground and look to a God as they have been taught by the white missionaries. They told of how the tribes had turned from bloodshed and sin to walk in the way of their brothers. One by one each told of his conversion, the swarthy face lighting up, the stern lips saying unwonted words of love.

Rev. J. M. Cornelison, who has worked eight years among the Umatillas under the direction of the Home Mission board of the Presbyterian Church, first entered the field with an interpreter to speak to his flock, but he was not slow in being taught the Indian jargon, and the last five years he has been preaching to them in their own language. Rev. E. J. Conners, Indian evangelist, chosen as the resident minister for the Tutuilla church, has just been formally installed.



THE HARPERS' HAPPY LOT.

By Cora S. Day.

"I have bought a lot," announced William, taking his place at the dinner-table with the air of one who says: "I have conquered the world."

Addie pretended stupidity, while her twinkling eyes betrayed her.

"A lot of what," she asked innocently, as she passed the bread.

"A lot of ground," explained William painstakingly, pretending to be very patient with her. As if they had not talked buying a lot so long that Mrs. Williams laughingly declared she believed not a word of the planning that went on about the lot, and the house that was going to be built upon it.

"A lot of ground," William repeated. "Not such a great quantity as the words might lead you to think; only seventy-five feet one way, and a hundred and fifty the other. But they call it a lot, to make you think that you are getting your money's worth, I suppose," and he laughed after the mock-serious explanation.

"Now, whatever did you go and buy it for, without

letting me know and seeing if it suited us all," demanded Addie, more than half serious now. For down in her trim little boots she very much feared that William had invested in something which would not be the very ideal spot they had been looking for so long.

"It is on Elm avenue"—began William, to be interrupted by an eager exclamation of pleasure from his sister. "One of the three open lots on that fine street. We have so often looked at them, and longed for them, or one of them, individually and collectively, that I felt sure I could make no mistake in snapping up the chance when it offered."

"But they were not for sale," began Addie in a puzzled tone. "They have been tied up for years in some tangle over the old Barnes estate, and could not be sold—or we and others would have been glad to buy them long ago. How did you manage it?"

"The tangle has untangled itself; one of the minor heirs has come of age, and things have come round so that the lots could be put on the market. They were put into the hands of our real estate firm for sale,—and I bought one as soon as I heard it, you may be sure. I was not a minute too soon, either. Others have had their eyes on those lots as well as the Harper family; when I heard the news, and spoke for one, Mr. Griggs said he had just sold the other two to a gentleman from somewhere, I forgot the name of the place."

"Which one did you get?" Addie tried to ask the question calmly, but her voice trembled a little in spite of her effort to steady it. For she knew the situation of those lots so perfectly—and hoped and feared so much from William's reply.

"I had to take the only one left—and it is number seven," he answered, with an attempt to speak calmly, too. He knew how much Addie was counting on his answer; and he knew how much she wanted it to be different.

"Not number nine? Oh, Will, if only you had heard about them in time to get that one instead?," she said impulsively. Then, as she saw his face cloud a little at her reply—the face that had been so bright with happiness over his purchase,—she changed her tone, and spoke more approvingly.

"Oh well, it will only be one house away from the Hargeits, after all. It would have been lovely to have the lot next to their place, and be right next door. But we will have our long-wished wish, and be on that beautiful street, and so near the nicest friends we have that we can just peep round the house in between, and see them," she laughed. William's face brightened again with her approval, and he went on describing at great length the house that they would build in the spring, just as soon as the ground could be broken for it.

"I wish we could start it right now, and have it well under way before real cold weather, this fall," he said wistfully. "But I had to pay cash for the lot, and it was not cheap. So the house will have to wait a bit, I guess, until the family exchequer recovers, a little from the shock of getting that bit of ground in my own name before some other lot-seeker stole it away from us."

"Indeed, I am so glad—more and more glad, as I get hold of the idea more firmly—that you have made that much progress in the matter," said Addie delightedly, and their mother agreed with them that it was a good move, and a splendid bargain for them.

The next day they all went round and took a good look

at their possession, lot number seven, on Elm avenue. They called on their dear friends, the Hargeihts, also, and they all rejoiced together over the purchase, and dropped a little bit of a word of regret that they had not secured lot number nine, as Addie had hoped, so they might be next-door neighbors as well as life-long friends.

"I am both sorry and glad that you are not going to build this fall, after all," said Mrs Hargeiht to Mrs Harper. "For I want to see the work going on, from the very first shovel full of earth thrown out of the cellar; and I am going away next week to spend several weeks with my sister. Madge and I have been promising them that we would come for this visit for a long time; and now we really think we are going to get off. Mr. Hargeiht and Tom will go round and stay with Aunt Helen while we are away, so that they will not lose all the comforts of home."

"Well, I should like to get the house built, and get settled in it, as soon as possible, of course. But as long as we have to wait a few more months, I am glad that you will be home to help us plan just how we want everything, and to see it all take shape," replied Mrs. Harper.

After that first delightful survey of the new possession with the proud eyes of ownership, the Harpers did not see their lot again for over a week. William was busy at the office; and Addie and her mother found their days full to the brim with various duties and pleasures. William announced that he had learned at the office that the purchaser of the other lots two lost was a rich man who intended to put up a fine summer house on them.

"Well, I am glad we will have a nice house next to our own," said Addie complacently. "We would not want any mean little shack built there, right alongside of us," and then her sense of humor responded to Will's shout of laughter at what he dubbed the millionaire tone, and she laughed with him.

"It is hardly likely that any one would pay the price of two of those precious lots, for a place to build a shack," he said between laughs.

"I had not thought of that," confessed Addie frankly.

When more than a week passed since lot number seven had come into possession of the delighted Harper family, William bethought him one fine day he would take a stroll round Elm avenue way during his lunch hour and see how things looked. Incidentally, he was anxious to see if his rich neighbor to be was doing anything to his two lots.

He turned the corner of Main street and into Elm avenue with a quick step, his face alight with pleasurable anticipation. Then he stopped short with a gasp of astonishment. Down the street ahead of him, just beyond the last house before the three open lots were reached, he saw something that almost took his breath away. For his lot was number seven, the first one from that end of the street—and workmen were swarming over it thick as bees—over his lot and the one next to it, number eight.

After the first involuntary pause he strode forward with sudden energy. Plainly something was going on that he had not heard about; men were digging a cellar, others were hauling brick, stone, lumber, all sorts of building material. And that cellar was being dug half on lot number seven, half on number eight.

He spoke to the first man he came to evidently one in authority over the men whose dinner hour, beginning at twelve instead of at one, as that of William did, had gone back to their various tasks vigorously. "See here,

what are you people doing on my lot?" demanded William.

The boss looked up with a twinkle in his Irish eyes, for what he evidently took as a joke.

"Oh, sure and we're building you a palace,—that's what we are at," he replied, and shouted lusty directions to a man in the hole that was to be a cellar.

William flushed with anger. It was no joke to him that these men were trespassing on his precious lot in this way. It—why, it must surely be a mistake, someway. He tried again.

"You are digging that cellar half on a lot that belongs to me." He spoke in a tone that convinced the man of his seriousness. The twinkle faded, and in its place came a sudden look of dismay.

"But I was told to dig it in the middle of lots eight and nine,—and here they are." He waved his hand over lots seven and eight. William shook his head, and glanced up and down the street in perplexity as to how the mistake could have been made. Then, all at once, he knew.

"Which end did you count from?" he asked. The man waved his hand again, up the street—and the riddle was solved.

"You started in at the wrong end to count," William said as the light broke in upon him. "There are fifteen lots in this block—and you are working on seven and eight, counting from the right end. This lot," putting his foot on the edge of seven, "is nine. Those two," with a wave as dramatic as the other man's had been, "are eight and nine. The ones you are supposed to be digging that cellar in."

The face of the boss was a study in dismay. He glanced from the half-dug cellar to the spot where it ought to be; from lot seven to lot nine, hopelessly out of his calculations. He thought of the waste of time and labor, and of the possible wrath of the man who had so impressed him with the importance of putting the work through before cold weather. And last of all his eyes sought the face of the man who claimed number seven.

"Well," he said, slowly and deliberately, and in spite of his dismay that twinkle shone out again, "all that I see for you to do, young man, is to trade lots with the man who owns this cellar."

William looked at him doubtful whether to be most amused or angry at his cool attempt to solve the problem he had created by his blunder. Then, suddenly, there rang in the ears of the young man the words of his sister. "Not number nine? Oh, William, if you had only heard about them in time to get that one instead."

What if—he turned to the man who stood waiting for his answer, and thinking hard for a way out of the difficulty.

"I'm willing, if he is," he said. "Suppose you call him up on the nearest wire, and find out?"

The man grasped at the straw eagerly. There was the chance that his employer would refuse to consider the proposition at all; that he would discharge the whole gang of workmen, boss and all, and insist upon having his work done by one who would not make a mistake, even such a natural and easily made one as this. But it was a chance too for an easy righting of the whole thing, without loss of time or work already done. He took the young owner of lot seven by the arm, and hurried him off to the nearest drug store, where they were soon in communication with the owner of lots eight and nine.

It was not decided in a minute. The man at the other end of the wire was inclined to be angry, and suspicious that it was a scheme to impose an inferior lot upon him

for one of those he had purchased. He insisted upon a personal inspection of the ground before he would consider the proposition. But when he came down, the next day, and found that by the mistake he had a lot just a little nearer the corner, in what was to his mind a little better location even than the one on the other side which he had selected, he consented, with many "hems" and "hums" to the trade—and William went home jubilantly to tell Addie and his mother that they were going to be next-door neighbors to the Hargeihs after all.

"I shall call it the Harpers' happy lot," Addie said gleefully. "It seems too good to be true—or no, that is ardhlyy fair to good things; I am going to change the old phrase to say: good enough to be true. I am so glad that man made the mistake and made this possible. We never would have dared to hope for such a thing any other way. And he is as well or better pleased, you say? Well, that was an ill wind that blew good to us all round, wasn't it? I know that we will appreciate our lot and our next to our friends' home even more, after this, than we should have done if we had been able to buy the right lot in the first place."

"I suppose so," smiled her mother. "For we usually do appreciate most happy lots that come to us through a bit of difficulty."

"I suppose that is what difficulties are mostly good for," commented Addie, her happy eyes full of visions of the happy times to come on the Harpers' happy lot.

Young People

THE TWO PIGS

Henry had a whole bunch of bananas, a hundred of them all for himself. The captain of the Henrietta gave them to him the day the ship came in when he and his father went down to ask after the cargo, for his father owned the big boat. Captain laughed a tremendous laugh when Henry put his arms around the big bunch and asked estatically, "All for me?" "All for you," he replied. "Eat them all up before I come back, and you shall have another." And Henry said, "Yes, sir; I'll try, sir," and did not even wonder why the captain and his father laughed harder than ever.

The bananas were hung in the cellar to ripen, and every day Henry went down to look at them and pinch them to hurry them up. At last two turned yellow, and he joyfully brought them upstairs.

"But you must promise not to eat more than three a day, or else it will have to be my bunch of bananas," his mothers said.

"Oh, no!" Henry exclaimed. "It is my bunch; all my own, the captain said, and nobody can pick them but me!"

"Well," his mother replied, "then remember, only three a day."

They turned yellow very slowly; there never seemed to be more than enough for Henry. Every morning he went down into the cellar and came up with one, and ate it for his breakfast, and then two more somehow turned ripe enough to eat later on, but only one was ready in the morning. Sometimes James, his big brother, would look at Henry as he ate it, and say, sighing heavily:

"I am exceedingly fond of fruit myself. Don't you think

if I went down cellar I would be able to find one more banana that is fit to eat? How many are there left on the stalk? What, only eighty-five? Well, if that is all, I would not think of robbing you; still—"

"When they begin to ripen faster, I am sure he will want to divide with us all," said his mother encouragingly, but Henry looked silently down into his plate. He was very fond of bananas.

Mr. Henderson's pig, Jacob, lived just over the fence at the bottom of the garden. Such a clean, fat, cheerful pig as he was! Henry loved to lean over the pickets and poke his sides with a stick and feed him the little green wormy apples no one else cared to eat. One day it occurred to him to wonder whether pigs liked bananas, so he broke off a piece from one he was eating and passed it over the fence, and Jacob seized it eagerly and grunted with delight.

"If I had more than three a-day I'd give you a whole one," said Henry, "but three a day is such a few." Jacob listened with his head on one side and looked hungry.

The bananas began to ripen fast now; Henry did not have to pinch them to make them soft, and he worried a little for fear more than three a day would be ready to eat. Once his mother went down and saw how yellow the bunch was turning, and asked: "Don't you want to pick off enough for every one for breakfast to-morrow? You have so many, you know, and they will surely spoil." Henry looked serious.

"But Captain Hicks gave them all to me," he said. "He wanted me to get eat them all myself; I don't believe he'd like it if I gave any away."

His mother was very sober. "You surely do not mean that you are going to eat them all yourself," Henry looked doubtfully at her.

"I'll give you one," he said, after a minute. He walked over to the bunch and examined it. There was a small brown banana tucked in between two others. His mother had said she liked them thoroughly ripe, so he picked one off and gave it to her. She turned it over silently and looked at it. Henry felt a little hot. "Thank you," she said at last; "it's kind of you to give me the very nicest one." Then she went upstairs. Presently Henry went out to talk it over with Jacob.

"They all think I am selfish," he whispered, "but I'm not at all. It's only that the captain would be angry if I gave them away when he said they were for me. Besides there aren't very many left, not more than sixty or seventy, and they would not last any time at all if I gave papa and mamma and James and Bridget one apiece every little while." Jacob looked sympathetic. Henry talked to him a long time and felt better; then he fed him the green apples lying on the grass until he was tired picking them up. "You're an old greedy," he said at last. "You're a regular—pig!" Then he laughed and turned to speak to Bridget, who was coming toward him.

"Ah, now," she said coaxingly, "I want you to give me a few of those fine bananas of yours for supper, for my apple sauce is all burned up. Come now, and I'll bake you a cake come Wednesday," Henry shook his head.

"I can't," he said, firmly. "There aren't enough ripe to cut up, and still leave three for me to-morrow. You hadn't ought to have burned up the apple sauce, Bridget."

Bridget went into the house, muttering to herself. There was nothing to eat with the sponge cake at supper, for,

as mother explained, the apple sauce had met with an accident.

"Sliced bananas are not bad," said James, soberly. "Not bad at all; and with eighty—or is it ninety to-day, Henry?—already in the house one would think we might have a few."

His mother shook her head at him, but Henry saw her eyes twinkle, and James had to cough very hard in his napkin to keep from laughing. It was very uncomfortable. But they were going so fast! If only he could have more than three a day! How many times did three go into seventy, anyway? What if they did spoil before all those days were over? If they did it would be all his mother's fault for letting him have so few. He looked resentfully across at her, and slid down from his seat and went down into the cellar.

The bunch was nearly all turned now; there was hardly a green banana to be seen. Some of them were brown all over. He pushed his hands down in his pockets and thought about the matter. Perhaps he would better give away a few. He broke off four of the darkest ones and carried them upstairs. "You can have these for breakfast, Bridget," he said, laying them on the kitchen table. But Bridget was still cross.

"Is it them old black ones you'd be giving me?" she asked, with a toss of her head. "Sure, you can take them out to the pig, then."

Henry's feelings were hurt. He gathered them up, and went outdoors. They were too nice to give to Jacob, but he was afraid to offer them to James or his mother for fear they would think them overripe, too. He had had his three already that day; besides, he didn't want them. He was getting a little tired of bananas. Finally he handed them to a ragged boy that was passing and after looking them over suspiciously the boy threw three away and ate the fourth. Henry's heart swelled painfully as he went into the house.

The next day there was a school picnic, and Henry took the basket Bridget gave him, and then went down for his three bananas. He counted them, and was alarmed; so many left, and all so soft! He was sorry now he had not let the family have some very day. What should he do with them? He could never finish them before they all turned black. If the captain never gave him any more, he would not care. Somehow they had not tasted very good lately. He would tell his mother she might have the rest. He went upstairs slowly.

"Mother," he said, feeling very generous, "I guess you can have all the rest of the bananas to cut up."

His mother smiled. "O, no," she said. "I think you may finish the bunch yourself, but as I am afraid they may spoil before they are eaten of you have only three a day, you may eat six now; six every single day!"

Henry felt a distinct hatred for the bananas. Six a day! He could never, never eat them. He felt sick all over as he thought about it. He turned away without a word. Just as he passed the sitting room door he heard James say:

"The banana cure for greediness seems to be working all right, doesn't it?" and then he laughed.

Henry walked on. He was not sure he understood what James meant but he was afraid he did.

The cellar was to be whitewashed that day, and Bridget brought the tubs and boxes and fruit cans all up on the back porch, and laid the bunch of bananas on the bench. She was very busy, so she never saw Jacob when he crept through a broken rail and stole softly up to the house.

There he found the bananas and with soft grunts of delight he began at one end of the bunch and ate right down to the other end. When Henry came home his mother told him about it, and every single banana was gone; and she was not much surprised when he never said a word.

At supper James asked: "How many bananas left to-day, Henry?"

"Not one," said Henry, eating bread and butter very fast. "The pig ate them all up."

"Really?" asked James with interest. "Which pig?"—Ex.

The higher courts invalidated an indictment against ex-Mayor Schmitz because the charge did not state that he was mayor at the time the crime was committed. A jury acquitted a saloon keeper of the charge of offering a bribe because the charge did not state that the man to whom the bribe was offered was a police commissioner. In both cases the crime was proved. In fact neither the appellate court in the case of ex-Mayor Schmitz, nor the jury in the case of the saloon keeper denied for a moment that the crime so alleged was clearly proved. The abuse has become so flagrant as to awaken even the pro-graft newspaper. An effort will be made by the politicians to "cure" the trouble by an act of the legislature. The people will have a chance at the next election, we hope, to put men on the "bench" who will not take pride in being experts in straining out gnats and swallowing dromedaries.

THE ANTI-CIGARETTE LEAGUE.

The Boy Magazine, devoted to the interest of the boy and specially conducting the fight against the cigarette calls attention to the awakening of public sentiment on this vital problem. It informs us that seven States have already made an outlaw of the cigarette. The States which have a place on the Honor Roll are Tennessee, Indiana, Wisconsin, Nebraska, Washington, Arkansas and Oklahoma. The forces are being lined up for a winning fight this year in the legislatures of Illinois, Michigan, Ohio and other States. This whole matter is not a little discouraging. One would hardly believe that the human heart was so dark and cruel as to exploit sheer growing lads. The Boy Magazine sizes up the whole matter as follows: This effort to stop the manufacture and sale of an article that is slowly poisoning to death thousands of mere children is opposed by men who have millions of annual profit at stake. The American Tobacco Company—the Tobacco Trust—with which the government is now dealing, is the cruel and pitiless enemy which is draining the life blood of the nation into the over-full pockets of multi-millionaire stockholders. Not one boy in a hundred is ever cured of this plague. It is not quite so loathsome as leprosy, but it's about as deadly. This matter came forward as a political issue in Colorado and Judge Ben B. Lindsey fought his way through the oppositions of bosses and trusts and won out by a fine majority. The people must take up these matters or the nation will go down in ruins.

THE TERRIBLE EARTHQUAKE.

Southern Italy and Sicily have been shaken by a terrific earthquake, one of the most destructive in the history of mankind. It is estimated that 200,000 people have perished. The probability is that the actual number will never be known even approximately. That is certainly true of San Francisco. The actual facts can never be known in a great disaster like this. The people are stunned and scarcely know what has occurred.

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Would Washington have been acknowledged "first in the hearts of his countrymen" if he had been uniformly disagreeable and discourteous? Would Franklin have been chosen as ambassador to the court of France had he imitated the bears and savages of his native land? Would Abraham Lincoln have risen to the height he occupied, and won such a hold on the hearts of the American people, had he been less tender-hearted and kind, less careful and considerate of the feelings of others? What oil is to machinery, politeness is to every-day life.— J. P. in Christian Conservator.

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INWARD PEACE.

There are heartache and heartbreak everywhere, and here is set forth a panacea for the universal heartache of the human race—this is the record which we find in the inscription. A missionary in Manchuria has recently written a book telling of his experiences and labors in that far-off part of the world for the past thirty years. One fact he mentions which may claim place just here. He says he has found among the Buddhists of that country men who have wandered far and wide, from shrine to shrine, from temple to temple, from sage and priest in one city to sage and priest in other cities, all with one aim—to find rest, to obtain inward peace. They have given away their possessions, inflicted upon themselves severe penances, gone upon weary pilgrimages, secluded themselves in caves in the desert, or in hermit cells in the gloomy and forbidding mountains—all with one hope and purpose, to get rid of their burden of sin, to find something or Somebody, somewhere, who could appease their disquieted consciences, disburden their souls of their load of conscious guilt, strike loose from their spirits the fetters of sin, give to them an assurance of hope and comfort in looking forward beyond the grave, and a power to face death without fear and to live a life of purity and victory here below. Their search has been in vain; they have found at heathen shrine the peace which they sought.

But again and again to such longing, forlorn, stricken, and despairing souls has come the message of the gospel, uplifting them, renewing them, bringing them into conscious fellowship with the King. Thus in heathen lands today this proclamation made on the cross is being verified and fulfilled.—Dr. J. B. Young.

GOING ERRANDS.

I started on an errand,
And then that old Jack Frost
He came so fiercely after me
I really 'most got lost.
He gave my face an ugly slap,
And then he nipped my nose;
He pinched my fingers cruelly,
And then he pinched my toes.

He said: "You will be frozen,
You'd better turn right back;
I'll pinch you harder if you don't!"
That mischievous old Jack!

I said: "When I am sent from home
With something I must do,
Just try your very worst with me,
I'll go in spite of you."

—Pearls for the Little Ones.

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TOIL A BLESSING.

The toil of brain, or heart, or hand,
Is man's appointed lot;
He who God's call can understand
Will work and murmur not.
Toil is no thorny crown of pain,
Bound round man's brow for sin;
True souls, from it, all strength may gain,
High manliness may win.

O God, who workest hitherto,
Working in all we see,
Fain would we be, and bear, and do,
As it best pleaseth thee.
Where'er thou sendest, we will go,
Nor any questions ask,
And that thou biddest we will do,
Whatever be the task.

Our skill of hand, and strength of limb,
Are not our own, but thine;
We link them to the work of Him
Who made all life divine.
Our brother-friend, the holy Son,
Shared all our lot and strife;
And nobly will our work be done
If molded by his life.

—Thomas W. Freckelton.



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HOW TO WRITE AN ARTICLE.

Pointers for Those Who Write for the Papers.

Believing many of our readers and nearly all our large staff of correspondents will be glad of a few suggestions as to the best manner in which to prepare articles for the publisher, we offer the following rules to be followed in preparing "copy" for the papers—especially the religious papers:

Every news-article must state the who, when, where of the occurrence.

It is not necessary to follow the order given in stating the facts, but they must appear somewhere.

When writing news items for the Pacific Presbyterian, begin at least an inch from the top of the page at the left hand margin, with the name of your town, and if there is more than one Presbyterian church in the place follow it with the name of the church, omitting the word Presbyterian. On the same line and following the name of the place and church, which are followed by a colon (:) and a dash (—), begin the item. A glance at our news from the

churches will make clear the form described. Do not paragraph for news notes.

Then remember the P. I. D. regarding names. First: Write PLAIN; if you can't, PRINT, as names are very important, and our typesetters may not be one of your regular correspondents, so will not be familiar with your little twists of certain letters that make them look like others. Second. INITIALS. Put the initials to the names. If a name appears more than once you should prefix it with Mr. only after the first time, unless two men by the same name are mentioned. Third: DEGREES. Be careful about these. If a man is Rev., prefix his name and initials with it, the first time you use it, after that use Rev. Mr. If he is a D.D., affix the letters the first time the letters are used, after that prefix the name with Dr. omitting the initials. The women's names should be prefixed with their initials following the prefix Miss or Mrs. the first time used, after that the Miss or Mrs. is all that is necessary.

Then remember the don'ts. Don't abbreviate. The typesetter works under a law like the law of the Medes and Persians. What is written cannot be changed by him. There is reason in this and if space permitted illustrations could be given to show how typesetters attempting to correct what they supposed was an error or omission have caused great loss to their printing house. They are not allowed to change copy. So if you say the H. M. S. met in the O. B. rooms, it goes in that way, and it is better for it to read that way than to have them try to interpret the abbreviations and have you say that the Haberdashers' Matrimonial Stump-speakers met in the Ohio Boilermakers' rooms.

The second Don't is Don't Rev. the Mr.'s or Dr. everybody.

Write your article as if you were writing to one who knew none of the persons or facts.

Be not stingy with thy paper. Leave wide spaces between the lines, beginning not less than three-fourths of an inch from the top. Paper 5½x8½ inches, written on the long way of the sheet fit the copy holder on the linotypes and make the handling easier than a longer sheet.

Write on one side only.

Blessed is the correspondent that hath a typewriter and useth it.

Blessed is that correspondent who getteth his "copy" in on time—that is not later than Tuesday noon.

The above is the way we would like to have the "copy" prepared and sent in, but we are glad to get it in any shape, on a postal or any kind of paper. What we want is the news and we want it all the time. Because you sent something last week is no reason for not sending something this

Please remember to send us a few lines at least in advance of the events that are to take place. We do not want to print a "Has Been" paper. Follow the example of the daily papers. Give us a line on what is to take place and follow it with an account of what was done. Ten lines in advance is worth 100 after it is over. Give us the ten and the 100 also, and you will be doing an important part of the work of publishing the Pacific Presbyterian. If our correspondents knew how many people read with interest and pleasure their items, and how much of a stimulus they were to other churches, they would feel repaid for all their efforts.

God bless the faithful correspondents. May their tribe increase.

THE MANAGER.

PRAYER FOR MOSELEM WORLD.

To the Editor:—

At the request of the Arabian Mission of the Reformed Church in America, our Board has joined in asking the friends of Christian Missions to Mohammedans to observe the last week of February, from the 21st to the 28th, as a special time for united prayer on behalf of the Moslem world.

Surely what God has wrought since last July in the Turkish Empire by opening doors and giving freedom to the press; what He is doing in Arabia by preparing highways for His gospel in the building of railroads; what He has done and is doing in Persia, Egypt and Morocco by the plow share of His providence in preparing the soil for the sowing of His Word—all these great events, not to speak of revived interest among the Moslems in Christianity and answered prayers at many mission stations, prompt us to urge this appeal and ask God for even greater things.

Will you kindly call attention to the matter in your paper?

Very faithfully yours,

ROBERT E. SPEER

THOUGHTS FOR THE NEW YEAR.

How beautiful, how helpful, at the opening of another year, with its anticipated hopes, its great yearnings for future good, future happiness, to start in with simple, earnest prayer, for a better life, making better homes, better everything, a lifting up higher, which causes us to be brave, energetic, happy, to fulfill life's many duties.

Our secular press does not question whether being good makes a man pray, or whether praying makes a man good, but it does say that the social conditions are far better in every way where the Week of Prayer is observed. The preponderance of safety, if not of argument, is conceded to be on the side of prayer, with its wonderful essential efficacy.

The human family has many moods—many creeds, yet at some time we all pray! It has been asked by a noted writer: "What are we better than sheep or goats, that nourish a blind life within, who, knowing God, lift not our hands in prayer?" and just here, looms up before me that grand painting of those rustic peasants, with broad forms, at the noon-tide hour; and our better nature expands—the sympathetic chord vibrates, our whole being bound in a flood-light of exquisite heavenly peace, while gazing on that soul-stirring picture of Evangel! Their mute appeal, my simple prayer, your earnest petition to the great White Throne, for the betterment of humanity at home and afar, in any language, all together, as little streamlets, in this new Week of Prayer, will not the fields grow greener still?

The soothing, beneficial results which must follow the opening of the year in talking to God will fill all hearts with the blessed art of being kind, and in this loving way, can help some hopeless one to cheer up—lead a better life. Can we not help in this God-given work? Many a criminal, some fond mother's son, now within the prison walls, needed only a kind word of earnest cheer, which emanates from heaven's throne, to reach down, deep down to the one good seed, in his sin-hardened heart, in order to leaven his whole being coax him back, in this blessed Week of Prayer; for the us start right now, in this blessed Week of Prayer; for the world needs sympathy, kindness, love, and only by keeping in touch with a higher power can we become his minister-

ing angels; just this way we can make the world brighter, better.

Dear followers of the meek and lowly Christ-child, have we not been with Jesus and learned of him?

MRS. EDWIN SUTHERLAND,

Berkeley.

METHODS OF CHURCH WORK WANTED

The publisher of the Pacific Presbyterian is in receipt of a letter from Rev. Will Stuart Wilson, in which he says;

"If the Pacific Presbyterian were to take church methods that have proved successful I am sure that many of us would be grateful. For our sakes, if you could induce Pastors like Dr. Rader, Dr. Guthrie, Dr. Walker, and others to give once in a while some of their methods of pastoral work, financial schemes in operation within their churches, best methods of meeting the Boards of the church's great needs, I am sure we would all be grateful, and many of the smaller churches would be stronger from every point of view, and larger would be the response to the Boards' entreaties.

In this spirit of altruism Rev. M. Wilson encloses two letters, one of which is given herewith and the other will follow in a later issue. These letters are run off by the pastor on his rotary mimeograph. They are worth reading, as they present valuable suggestions and offer practical means of communication with the members.

Dear Friends:—

"We are entering a new year. It is coming as God's gifts always come, freighted with rich promise and blessing to His people. What a joyous thought it is with God's pledge of guidance. Of course we cannot have it unless we are His children. But when we are His and His love fills our hearts then can we enter the new year with safety and joy. The years which come and go are serious matters with us. They remind us that our stay here, at most, must be brief, and they awaken within us the longing for a life that is free from peril, and for a home that death and loss cannot destroy. 'Lay up for yourselves treasures in heaven,' said One of old, for every other storehouse will fail in the keeping, but those that put their trust in Him will never be disappointed. May I not, as one who has a personal interest in you, ask you this year to give yourself more wholly to the service of your church and Lord. If you have given yourself in the past to worldliness, give yourself now to your church and Lord. If you have neglected the church of your Redeemer; if you have been careless in attending her ministrations and services, ask the Father's forgiveness, and in the new year lend the sunlight of your personal presence for you are sadly missed and needed. Please do not ask for 'absent treatment,' for on the Sabbath between 11 a. m. and 12 m., and from 7:30 p. m. to 8:15 p. m. we are using our every ray.

"As a New Year's resolution, I desire as many as will of the parish to enter with me upon a plan for Christ and the Church. Let us each pledge 10 cents a week, over and above the regular offering, for the work of the church at large. Heretofore, we have wrought for ourselves alone. Eaten our morsels alone.' In our own town we have a night school and mission among the Chinese. Now we may or we may not wish these Chinese in their ignorance here. But these are here, and for our town's sake, for our homes' sake, help us educate them out of their menacing ignorance. Then abroad, however much we may restrict immigration, the Latin, Slav, Syrian, Chinese, Japanese, Filipino, South Amer-

ican, are looking to America as a land of hope, and in spite of our restrictions, will slip in. Our Church is in its missionary movement, not only preaching the gospel but educating the foreigner at home, so that in the event of his coming here we will be prepared for our civilization and not undermine it. So that real patriotism and statesmanship as well as altruism should dictate your helping her here. Then there is the aged ministers of the Church. What shall we do for them? They have given freely of their best years for you. Now they are too old to be acceptable. They could not lay up money for the sunset of life because you kept them too busy. You demanded that they should be eloquent orators, faithful visitors, 'high financiers,' for goodness knows that if the minister did not worry himself gray-headed thinking up methods for the church no one else would. As it is many of them starve on a pittance, and all of them are refined, cultured men and women. Now, unless you do your part, then so far as you are concerned, they starve. During the coming year the pastor is going to present these larger causes of the church, and will you not be present and thus inform yourself? Double envelopes will be given to all who will enter this New Year's resolution with me, and that I may know, will you kindly let me know by mail? For the dear Christ's sake, for sweet charity's sake, for very shame, let us forget ourselves in the days to come and go out in loving, unselfish, ministry.

"The sacrament of our Lord's Supper and of baptism, as well as the season for the reception of members, will be Sabbath, Jan. 3rd, 1909. Please make a special effort to be present at this holy time. Let us all do our part to make it a joyous, blessed, reunion. Help me, your pastor, to cordially welcome the new members into our midst. Let the spirit of this holy hour draw us closer to God, and to each other, in the new year, that its page may not be stained or blotted by quite so many tears of regret.

'O'er years of misspent life;
'O'er sins indulged while conscience slept;
'O'er vows and promises unkept.'

let us reap in our years of strife something besides 'leaves' of regret. Forget not, neither neglect to bring the little children unto the altar and to him who so lovingly said, 'Let the little ones come unto me.' Forbid them not, for they, not we, are the types of his kingdom.

"Finally, may God, e'en our own God, bless you, preserve your health, increase your happiness, and may your life in 1909 be pledged to that service of love in him which has the promise of a happy new year.

"Affectionately your Pastor,

"WILL STUART WILSON."

"The study of the First Presbyterian Church, corner 5th and D. Marysville, Cal. Pastor's residence, 512 5th. House phone, Main 22; study phone, R 192.

During 1908, 330 persons were killed in automobile accidents, and 1,714 injured. In 1907 the killed numbered 324 and the injured 1,244. Last year New York led in the number killed—42. In that city the injured numbered 109. In Chicago the figures were 22 killed and 156 injured. In San Francisco 9 were killed and 16 injured; in Oakland the figures were respectively 2 and 14; in Seattle 3 and 20; in Spokane 2 and 5; in Los Angeles 3 and 10; in Salt Lake 1 and 5; in Fresno 1 and 3.

CHURCH NEWS

Rev. M. A. Camp of Humbolt, Kansas, has received a call to the Roswell, Idaho, church, which he has accepted.

Rev. H. G. Hanson has resigned the pastorate of the Harlem, Montana, church.

Rev. W. J. Spire, pastor at Kalispel, Montana, has resigned.

Rev. Harry Leeds was installed pastor of the Mizpa church, Portland, Oregon.

Rev. N. S. Reeves has been dismissed by the Portland Presbytery to take up work in Willamette, Presbytery.

Rev. A. R. Griggs has removed to Olympia, Washington, from Portland, Oregon, to preach at that place.

Mrs. W. W. Ferrier of Berkeley, Cal., wife of Rev. W. W. Ferrier, editor of The Pacific, passed to her reward on Saturday evening of last week. The funeral services were held on Monday afternoon, and at her request was cremated. The Pacific Presbyterian extends sincere sympathy to Mr. Ferrier in his sorrow. A large number of the readers will join in this as the personal friends of his, as he was for six years the editor and publisher of this paper.

SOUTH PASADENA.—Calvary church received 12 members at communion service Jan. 3.

ALHAMBRA.—At the twilight communion service, Jan. 10, Rev. S. T. Montgomery welcomed 10 new members.

TUSTIN.—This church recently received six new members, and the work in this quiet rural field is moving on under the leadership of Rev. J. W. Miller.

SANTA CLARA.—The Santa Clara church has received since September, ten on profession of faith and five by certificate. The work is prospering. At present the pastor, Rev. R. Franklin Hart, is delivering a Sunday evening series on "The Portrait of Christ." The titles are: "Background," "Middle Distance," "Foreground" and "Center."

OAKLAND, BROOKLYN.—At the communion service last Sabbath 13 new members were received, 8 on confession of faith. The young people of the Sunday school are organizing a Junior Fifth Regis club. The Senior organization now has a club house and is doing splendid work among the young men. These clubs are largely the result of the work of Mrs. J. W. Aldrich.

BAIRDSTOWN.—This work has been grouped with Sunset Hill and Grace Chapel, and Rev. Wm. Allison has been invited to take charge of the work. Bairdstown is a growing suburb on the Pasadena Short Line; Sunset Hills is the name given to a community near the limit of Los Angeles, while Grace Chapel is a work located in New York Valley and fostered by the Highland Park church.

SANTA BARBARA, First.—Our church is progressing very favorably. The different societies and Sunday-school are active and aggressive. Sunday, Jan. 11, we received seventeen, nine of them were on confession of their faith. The church doors, by action of trustees and session, are

open seven days in the week. Anyone may enter and rest and worship at any hour of the day.

Hemet.—Rev. W. B. Noble, D.D., Synodical missionary, organized a church at Hemet, in the Presbytery of Riverside on the 27th of December. The church has twenty-five members, all of whom had been members of Presbyterian churches elsewhere, and there are enough Presbyterians in the valley to double the membership. Three elders were elected and installed, all of whom had served in the eldership elsewhere. The outlook for the growth and prosperity of the church is quite promising.

LOS GATOS.—Our church held its annual meeting on January 5th. The reports showed a very satisfactory condition financially, although we were without a pastor for eight months. There is practically no debt, although several hundred dollars have been spent in repairs and improvements. Our offerings to the Home and Foreign Boards were the largest in the history of the church. Dr. N. B. Colman and Mr. J. F. Fitch, Jr., were re-elected elders and Mr. J. H. Singer was elected to fill the vacancy caused by the death of Hon. E. B. Conklin. The old board of trustees were re-elected. The spiritual life of the church is growing under the earnest preaching of our new pastor, Rev. H. H. Wintler.

SAN FRANCISCO, Calvary.—The weekly bulletin announces that "the Wednesday evening service is in need of an awakening. A large number of members of this church never attend this service. Make a beginning this week. There will be a speaker. Come." The evening services are being largely attended. The pastor, Rev. Wm. Rader, is presenting strong sermons, dealing with questions of the hour. A meeting of the church and congregation will be held on Wednesday evening, January 20th, 1909, at 8 o'clock, in the lecture room of the church, for the purpose of filling existing vacancies in the Board of Elders, and to transact such other business as may come before the meeting.

FORT BRAGG.—Sunday, January 3rd, was communion day. Nine members were received, seven of these on profession of faith. On Jan. 10th, one member was received on profession. Five of these members came from the "Boys' Sunshine Club." This club is growing in interest and members. The church also has a Girls' Sunshine Club. These clubs held a joint installation of officers on December 22. Rev. Mr. Fisher, the new pastor at Mendocino, was present and gave a very interesting address before the clubs. After the installation service the clubs gave a banquet in the lecture rooms of the church to their parents and friends. The Ladies' Aid Society were the guests of honor. This church, of which Rev. R. C. Grace is pastor, is prospering finely under his ministry.

SAN FRANCISCO, FIRST.—On Tuesday evening our Sabbath-school had their Xmas exercises. The members of the school presented Dicken's well-beloved Xmas carol interspersed with the old English carols. There were about 400 present, and everyone went away feeling that they had indeed been away back in the old Xmas times. The tableaux illustrative of the old Xmas celebrations, as the bringing in of the yule log, the boar's head, etc., were very much appreciated. On Wednesday the Ladies' Missionary Society had their monthly all-day meeting, which was very well attended and much enjoyed. Mrs. George Kellogg, president of the Episcopalian House of Church Women, gave us such an in-

teresting and instructive paper on their women's work. On Xmas morning we had a very well attended Xmas service. Our Xmas service made us feel the real meaning and beauty of our day.

ELSINORE.—The building committee of the Elsinore Presbyterian church has decided to commence at once the erection of a fine new Manse for occupancy by the pastor of the church and his family. It will be located on the lot immediately north of the church and will be a one and a half story frame residence, with foundation of ornamental terra cotta blocks. The work of building will be in charge of George H. Tilley and it is estimated that the new Manse will cost not less than \$2,000. Christmas Eve, Dr. Compton and assistants arranged a fine, large Christmas tree, decorated and lighted with many candles and upon which hung the gifts, including a Christmas stocking filled with candy for every child present. The candy was supplemented with oranges and other special gifts, many being from Sunday school teachers to members of their classes. Several good Christmas anthems and songs were sung, interspersed by recitations. The Christmas offering for Foreign Missions amounted to \$7.28.

LOS ANGELES.—South Park received 37 new members on January 3. Under the pastorate of Rev. A. G. Palmer this church has had marked and continuous growth. Last Sunday Calvary received 4. Communion service in Boyle Heights church marked the reception of 40, 33 being on confession of faith. Dr. S. E. Wishard assisted in the service, baptizing the infant child of the pastor, Rev. H. C. Karshaw. Dr. A. W. Halsey spoke there Sunday evening, and on next Sunday they expect to raise \$500 for Foreign Missions. Communion in Third church, January 10, was a joyful occasion, when 31 were received into membership, 6 on confession of faith. Of those on confession one was a man of 82 years, totally blind, and another a child of 2. This makes an encouraging beginning for the work of the new pastor, Rev. H. H. Fisher. Dayton Avenue church welcomed 10 into membership at communion service, 4 on confession. Pastor Shields will be assisted in special evangelistic meetings by Rev. R. M. Robinson of Bells Memorial church. Second church continues evangelistic meetings, with the help of Evangelist J. R. Pratt.

The Foreign Mission campaign, under direction of Presbytery of Los Angeles, opened Jan. 10, to continue two weeks. Secretary A. W. Halsey, Rev. Wm. Isett of China and Rev. H. G. Underwood, D. D. and Mrs. Underwood are the speakers especially engaged. This is in furtherance of what is specifically known as the Omaha plan. Dr. Halsey spoke at the Ministers' Meeting on January 11. He began by calling attention to two items from a morning paper, and recommended the practice of being on the lookout for items that have special bearing on the progress of the Kingdom. He then made mention of some valuable new books, "The Call of Korsea," by Rev. H. G. Underwood, D. D.; "The New Horoscope of Missions," by Dr. J. S. Dennis; "Twenty Years in the Persian Empire," by Dr. J. G. Wishard, —a nephew of our Dr. Wishard; "Missions in the Sunday School", by Rev. Geo. H. Trull, costing only 30 cents; "The World Call of Men of To-day," being the report of the Philadelphia Convention. It was especially urged that these and similar books should be placed in the public and other libraries, and read. Dr. Underwood followed with a half hour's talk, on fire for the work of giving the gospel not only to Korea, his own field, but to the

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world for which Christ died. As is well known, Dr. Underwood was the pioneer Protestant missionary in Korea, and in his twenty-four years of varied service has not only seen but has had a large part in bringing about some of the marvelous things that under God have come to pass in that land, which in some respects may be regarded as the banner mission field of the world.

RESULTS IN UTAH.

There are only two self-sustaining Presbyterian churches in Utah. Outside of Salt Lake City and Ogden the churches have an average membership of twenty-three and yet some are twenty-five years of age or more. Out of this condition springs the idea that results are small, but nothing could be farther from the fact. Let us make some comparisons, founded on the report for the year ending March 31st, 1908:

Presbytery of Utah, one convert to every twelve members.

Presbytery of Pittsburg, one convert to every fifteen members.

Presbytery of Corning, Iowa, one convert to every sixteen member.

Presbytery of Detroit, one convert to every twenty members.

Presbytery of Crawfordsville, Ind., one convert to every twenty-two members.

It thus appears that the Utah workers have received more on confession of faith according to the number of workers than the workers in Iowa, Indiana, Michigan and Pennsylvania. Some may ask, why then do Utah churches show such little growth? Let an actual case be the reply. A few days ago a pastor told me that the two elders of his church were moving away, and going out of the state, because the children were growing up and they could not be reconciled to having them remain where nearly all of their companions were Mormons. That church is liable to be depleted entirely, having only five members left. The case shows how we furnish converts for churches in other states. It was a sample of some dark spots in this state where our little churches are being "pinched out," as the miner would say. These are in the older towns where Mormonism has become rooted and grounded. In such places they are organizing more compactly, exercising a closer supervision over their people and putting forth more strenuous efforts to keep them away from our services. Sometimes they succeed and sometimes they do not. Individualism is growing among the Mormon people. Let us look at a bright spot which we trust is a sample of many to come. The largest Presbyterian church in the state, outside of our two largest cities, is only two years old. It has eighty-two members, nearly four times as many as the average Presbyterian church in this state outside of the cities mentioned. It is in a community where the people, non-Mormons, have come in from Illinois, Colorado and other Eastern states. They have come in such numbers that they predominate, and when they got into control there began to be an exodus of Mormon people who had lived there. In that vicinity land was sold in three weeks that amounted to over \$300,000.

Other communities are experiencing a similar movement from the East, these constituting bright spots for the Christian churches. Parents need not dread having their children taught and trained in such communities.—Utah Westminister.

SEMINARY NOTES.

San Anselmo, Cal.

The Faculty and students gathered for their monthly dinner and conference in the students' dining room last Monday evening. Rev. Hugh A. Moran, a Rhodes scholar from Oxford, who was recently ordained by the San Jose Presbytery, and who is about to sail for Hankow, China, as representative of the college branch of the Y. M. C. A., was to have been the guest of the evening. But shortly before the gathering a telegram was received from him saying that illness prevented his coming. Dr. Moore took his place and gave an account of his travels on the continent of Europe last summer which was greatly enjoyed by all. Prof. Paterson presided.

Rev. T. Suzuki, '08, is doing a faithful work for his countrymen, the Japanese, in Salinas and the surrounding country. Once a month he spends an evening and a night in Carmel where he holds a service for the Japanese who are working there. The company who employ the Japanese pay the expenses of his trip.

Rev. James Thompson, Jr., '06, has been holding special services in his church in Okanogan, Washington, which have resulted in large accessions.

ICHOWFU, SHANTUNG, CHINA.

Rev. Paul P. Faris.

The summer, with its heat and rains, puts a rather effective stop to itinerating, also, and so the itinerants get some change—but little rest. Mr. Chalfant left to-day for a four days' trip—about 43 miles, all told—intending to hurry back, to meet the nine or ten country school teachers who will come in next week, to be taught (in three weeks,) the rudiments of arithmetic and geography, and that they may go back home, and be better teachers this next year. How sadly we need some money to pay the way of a few poor but ambitious young men, either in our academy here, or in the College at Chingchowfu, for a year or two of preparation for country school work. Our schools would take a boom at once, if we had four or five such teachers.

I mentioned our academy. We have one. It has no standing on the Board's books, for, though we have asked for it for several years, the Board has had to tell us several times that it had no money for founding new school; but we HAD to have it, and the missionaries themselves gave some of the money for its first year, which closed last January, and some more was raised among friends at home as gifts to the work, over and above their regular gifts to the Board.

Last year we graduated three boys, one of whom is now teaching in the Boys' School in Yih-sion, and another is taking work in the Theological School at Chingchowfu. This year we have 10 boys enrolled, and next year shall certainly have at least 18. Where are they going to be put? As the Chinese say every other minute, Shwi dji dao?—who knows?

I have just finished an attempt to start a Y. M. C. A. in the new academy—just finished, I say, but it is "finished" only because the vacation has come, and boys are gone for eight weeks. Can you imagine the difficulty of organizing a society of a kind the prospective members never heard of, among some boys who know absolutely nothing of parliamentary law, when your language is strange to them, that is, your foreign accent, which is here nearly as bad as a different dialect would be in the German Empire, and the helps you depend on—booklets published in Chinese in Shanghai—turn out to be written in high wen-li,

which is so difficult as almost to constitute a different language? Finally, however, the organization was consummated, with good prospects for the future. We have twelve members as a start, and the members have already contributed their half-yearly dues, being about 1-2c each but the equivalent in our money, considering its purchasing power, of about 25c. We start humbly, you see. I look far ahead, to see the time when these young men will be prayerful, self-sacrificing servants of the Lord, loving His Word, and proclaiming His Message to the people in their own and neighboring villages. As it is, we start with five baptized Christians.

JAPANESE WORK.

Dr. E. A. Sturge, San Francisco, Cal.

Just a few lines to tell you that the Japanese work is moving along nicely. Since I wrote last the mortgage on the Watsonville Mission Home has been paid off. The Misison Building at Hanford has been enlarged by the addition of seven or eight rooms.

Our Los Angeles members have eight hundred dollars in bank, as the beginning of a fund with which to purchase property for a Mission. We have opened a new Japanese Mission in the Japanese quarter of San Francisco. The rent is fifty-five dollars per month, which our members have promised to raise. There were over sixty present at our preaching service at the new Mission last Sunday.

OCCIDENTAL BOARD.

920 Sacramento St.—The Westminster Guild.

A committee of control have issued definite rules for the workers of the Guilds connected with our Boards, Home and Foreign, and we herewith publish them as given in a Philadelphia paper:

The Westminster Guild is an organization for Presbyterian young women. Its aim, according to the constitution, is twofold; first, to develop a symmetrical Christian young womanhood; and second, to bind together for world-wide service for Christ and the church.

The first chapters of the guild were organized within the territory of the Board of the Northwest. Since its early days, however, other boards have adopted it, and at the present time six of the Women's Boards of Foreign Missions and also the Woman's Board of Home Missions have an interest in the organization. Each of these boards has appointed a committee for the care of the guild within its territory, and a committee of control for the whole society, consisting of one delegate from each board, has likewise been selected.

The guild wishes to put chapters in as many of our northern Presbyterian churches as possible. These chapters are made up of young women of eighteen years of age or over, who meet every two weeks for study and social contact. In order to assist its members in their study, the guild offers three courses each year; a course on some subject of vital importance in our own country and a course in Bible study. Each course consists of eight lessons and every chapter is required to take the first two courses in order to become a member of the guild. The Bible course is optional, but it is strongly urged that each chapter include it in the year's work.

The committee of the board to which any chapter is tributary provides material for these courses and assists in the study. A text-book for each course is selected by the committee of control and a program is prepared, based on this text-book and organizing the material in such definite

form that a study of it may be made even without the aid of a trained leader. In addition, to this, each board's committee sends frequent helps during the year to each chapter under its supervision. These helps bear directly on the subject under consideration and consist of pictures, letters from those who are familiar with the subject, clippings from newspapers and magazines and so forth. The regular program also contains full references on each topic and the committee of the board provides a library for the use of its chapters. Any chapter may have the use of the books in this library for a time by paying the postage on them.

In order to strengthen those chapters which might otherwise feel weak, the guild leaders have adopted a very wise provision. Each chapter is asked to select two from among the older women of the church to act as patronesses, to whom the young women of the chapter will feel free to go for advice and help, both socially and in their work.

The organization of each chapter is quite simple. The officers are a president, a secretary and a treasurer. The president presides at the business meeting of each session, and the secretary and treasurer assume the duties usually incumbent on those officers. A leader is also chosen to conduct the programs.

That the knowledge of the young women of the guild may become practical immediately, two objects have been selected toward which chapters are asked to contribute. One of these objects is the work at Yu-yiao, in Central China, and it is hoped, when the gifts increase, that the guild may take the entire support of both Ningpo and Yu-yiao, with their schools, churches and evangelistic work. The other object toward which the chapters are asked to contribute is the Haines Hospital in Alaska. The money which is asked for the support of these two objects is divided into shares of two dollars each.

Further information concerning the guild may be obtained by writing to the following addresses:

Woman's Occidental Board of Foreign Missions, Mrs. H. B. Pinney, 920 Sacramento Street, San Francisco, Cal.

Woman's North Pacific Presbyterian Board of Missions, Mrs. E. P. Geary, 739 Irving Street, Portland, Ore.

Woman's Board of Home Missions of the Presbyterian Church in the U. S. A., Miss Josephine M. Petrie, 156 Fifth Avenue, New York.

THOUGHTS FOR THE PRIMARY TEACHER IN THE SUNDAY SCHOOL.

It is the work of parents and teachers, called of God, to develop human souls from their chrysalis state. Working together with God, harmony and strength will be the result. It is ordained of God that those who are thus assisting him shall take counsel together, and so in a sense there may be said to be radiation of helpfulness, which creates an atmosphere that is highly conducive to the development of these young souls.

Primary classes are the most important, for the reason that very early impressions are deepest and most lasting. This fact is in part conceded, but it should be more distinctly and emphatically recognized. We should believe in and confidently expect the regeneration of the little children of our Christian households and well-taught primary classes, and at a very early age. These classes should be officered and managed and taught with this aim and expectation clearly and always in view.

The Instructor.

She should be genial, affectionate, sprightly and child-loving. Greet the children each with a cordial handshake and some small pleasantry. No long faces, nor morose dispositions nor acid temperaments should be suffered in this department. Singing should be a leading feature. One of our best authorities on primary work suggests that we change posture often and sing frequently and mainly such hymns as are worthy of being committed to memory. Some of the children's hymns, so-called, have neither poetic merit nor correct religious sentiment to commend them. All such should be studiously ignored. It is not wise to be constantly teaching new hymns and tunes. A few choice hymns thoroughly committed to memory and a few excellent tunes well learned are vastly more valuable than a large number partially and superficially taught.

In teaching the lesson we should guard carefully against attempting too much. Cramming young minds leads to premature and unhealthy development of the forward and precocious, and to discouragement and repression of the dull and backward. A verse or two thoroughly learned, a point made plain, or so aptly illustrated that even dull scholars measurably understand it, is much better than a whole lesson crudely and imperfectly taught, or so taught that only a few of the brightest comprehend and remember. A point or two of the uniform lesson is usually quite enough, and this should be embodied in or clustered around the verse or verses memorized.

"Simplify, illustrate and repeat in varied forms" should be a cherished motto with all teachers of young children.

In conclusion I would say that teachers of little folks should never fear or hesitate about teaching substantial truth. Avoid pet pious phrases and a sanctimonious manner and terms of very affectionate endearment. Teach the little ones that they are sinners and need to be forgiven; that Jesus has died for them, for John and Susie and James and Mary—and that little ones may please and serve and love him; that the great, the omniscient God is our Father and our Friend. Teach the old old story found in greater or less distinctness on almost every page of the Bible, that Jesus, once a little child, is the children's friend, and may be the little child's accepted Saviour, and that the youngest may come to him, such is his wondrous grace. May grace be given to the mothers and the teachers, lovingly and trustingly to lead the young lambs to the fold of the great Shepherd.

OLIVE NORMAN.

San Martin, Cal.

RANDOM THOUGHTS.

By G. R. Harrison.

I think it was Prince Bismarck who said that after a man had gone through a competitive examination for a place in the German army he was never fit for anything more, the cramming process necessary to the success of such examinations brought about a complete mental collapse, from which the party never fully recovered. I heard a preacher say once that during his seminary course the theological professors crowded his mind and beliefs with many things which in after life he was obliged to eliminate. By this statement he meant, I suppose, that much taught in theological schools in his day was wholly impracticable and could not, therefore, be used by a young minister. But this same preacher, who at that time was somewhat advanced in life, had not more than well warmed up to his discourse till I,

with perhaps others, had become pretty well satisfied that the professors who had attempted to cram his mind with impracticable and impossible beliefs had made quite a satisfactory failure so far as he was concerned. Nothing of any consequence had been crammed in, if so, but precious little, if any, had taken useable shape in his mind. One fact, however, may be mentioned as evidence of too much cramming. After detaining his congregation for more than two hours he did really collapse, but the collapse was purely physical.

Lord Chesterfield is credited with saying that "Cramming and flattery" reformed our common calendar. "I have been of late a sort of an astronomer despite myself," he wrote. "I was obliged to talk some astronomical jargon, of which I did not understand a word. I got it by heart and spoke it by rote, just like a master. I had to make the peers believe I knew something of the matter, and also to make them believe they knew something of it themselves, which they did not. I might just as well have talked Celtic or Slavonian as astronomy, and they would have understood me just as well. They could not, of course, afford to betray ignorance upon a subject as to which I had credited them with abounding knowledge—so I made them believe I knew something of astronomy and that they themselves were also wise on that subject, and thus the calendar was easily reformed."

Lord Chesterfield was not the first man, nor was he by any means the last man, who, esteeming himself wise became a fool. I have read of others in his day, and have seen a few in my own day.

A minister who was regarded as a theological watchdog in a certain church, in announcing Luke 18:10 as his text made Christ say: "Two men went up into the temple to pray; one a Pharisee and the other a Republican." And when his attention was called to the mistake he stoutly contended that he had read the text correctly, that it did read "republican;" nor would he yield till the text was read, word by word, from the Bible. Even then the only apology he offered for what, to all the rest of us, appeared to be an inexcusable blunder, was that it made no serious difference, they were all sinners, anyway.

Now, Mr. Editor, you must not be too quick to join your readers in the conclusion that this man was entirely too ignorant to preach in any man's church. I beg you to be careful and not to pass judgment too soon. Reflect a little. You may not, but I have made many mistakes just as ridiculous, and yet, by accident. I am now allowed to preach as an acceptable minister in the most learned church in the world. Well do I remember that during the first ten years of my ministry, with most wonderful results, too, many times did I stand among the tombs of the Holy City and with the word of authority command the graves to yield up their dead that I might send them flying to the cross with messages of love and sympathy for my suffering and dying Lord. Do you smile at my ignorance? Let me mitigate my crime by telling you that I got it almost word for word, as quoted above, from a learned divine who yet lives and teaches in one of our leading schools. Guess he has learned better by this time. I have. It remained for a ten-year-old boy, John White, son of Rev. James T. White, who still lives and preaches near Savannah, Tenn., to completely destroy the sermon into which I had carefully woven the above beautiful sentence. It was he who pointed out to me that the grave-opening business did not occur till after Christ's resurrection.

A congressman of long standing—on the floor—declared

that a certain word meant so and so, according to Daniel Webster. "Noah," whispered a nearby friend. "I know better," shouted the man on the floor; "Noah built the ark."

That wise U. S Senator would have shown to better advantage among some people had he refrained entirely from the habit of illustrating his political views by quoting from the Bible, a book about which he knew so little. Here is a sample: Appealing to a class of people who had fallen away from his views, he admonished them to imitate the example of the Hebrews, who, after forty years of wandering in the wilderness with but Moses and the Lord, finally came back to Him at Sinai, where He gave them that beautiful system of Christian science that for thirty centuries marked them among all the nations of the earth as he peculiar elect of God.

Perhaps the wisest and most eloquent chaplain the U. S. Senate ever had once asked that body of distinguished men to join him in repeating the Lord's prayer, and not one of them could follow him; and the story has it that the chaplain himself by no means quoted it correctly.

At a great meeting at which more than ten thousand people were present, after the relation of some thrilling experiences, the evangelist asked the chorister to lead the people in singing "Praise God from Whom All Blessings Flow." He had no book and he did not know it by heart. A moment of awful silence followed. Then he shut his eyes and sang the whole thing through on the first line. When the people were seated and had forced their faces into an expression of seriousness again the evangelist, wanting to rebuke the chorister for his failure, rose and said: "Why, brother, I thought you knew it. I will take the liberty to teach it to you, for we don't want to be caught in this snap again." Whereupon he asked the people to stand and follow him, and he sang the first line alone; not a voice but his was heard. "What is the matter?" he shouted. "Why don't you sing? Now let us sing the second line;" and he made a plunge for it, but hit the first again. The people could no longer restrain themselves, and they laughed aloud. All seriousness was gone and the evangelist saw it. The whole thing had resolved itself into a farce. Looking toward the chorister, the evangelist said, "Stand on your feet;" and the people supposing him to mean only the chorister, failed to rise. Then, with any kind but an angelic expression on his face, he spread his hands toward the people, saying, "The patience of our Lord be with you," and walked out in silence, leaving the people in their seats. Verily, the mistakes do not all belong to the simple.

Vorcoran, Cal.

ADESSA JARVIS FERRIER.

Adessa J. Ferrier, wife of W. W. Ferrier and mother of Warren Ferrier, passed into the life beyond from her home in Berkeley Saturday evening, January 9, 1909, aged 48 years, 11 months and 9 days.

For nearly twenty-eight years he who writes these lines had her loving companionship. All her days were beautiful and helpful.

Early last year a much dreaded malady laid hold of her, which was known to less than a half dozen persons outside her home until a few days after Christmas, when she was no longer able to go out.

A braver battle was never made against disease—all the resources and strength of will being brought to the aid of the skillful surgeon's knife and the medicines which were ably and lovingly prescribed and administered.

Such was her faith, and such her life, that in the days when the last rays of hope had vanished she could say with the poet, as beside the Silent Sea she waited the muffled oar.

"No harm from Him can come to me
On ocean or on shore."

Monday of this week, in accordance with her request, the body was cremated, and so loved ones have the pleasant thought that it never was and never will be other than it was when they looked for the last time on her face as she lay in her casket—for only the pure ashes remain.

Beautiful and tender were the words which the Rev. Walter Frear spoke of her that day in the home in the service which he conducted, assisted by the Rev. Harry R. Miles

Readers of The Pacific can never know how her life entered into the work which the present writer has done as editor and manager for the last twelve years—back of it and through it all was the sweetness and strength of a home, the maker of which had in a marked manner the womanly virtues.

"There are more lives yet, there are more worlds waiting,

For the way climbs up to the eldest sun,
Where the white ones go to their mystic mating,
And the Holy Will is done."

"I shall find you there where our low life heightens—
Where the door of the Wonder again unbars,
Where the old love lures and the old fire whitens,
In the Stars behind the stars."

—The Pacific

BOOKS OF MRS. PENN-LEWIS.

Mrs. Penn-Lewis Books and Booklet may now be obtained from Mrs. Berry-Goodwin of Rockhurst, Mill Valley, Cal. Mrs. Penn-Lewis has been raised up of God to present the message of the Cross in power and victory. Christians in all lands have been helped by her writings.

The homicides in the United States for 1908 numbered 8,952, an increase of 240 over 1907. The murders by highwaymen and thugs were 101 more than they were in 1907. Through quarrels the number was 4,842; jealousy 673; liquor 786; infanticide 451; insanity 152; resisting arrest 195; riots 51; strikes 26; criminal outrage 15; self-defense 35; unknown 816.



LIKE SHALLOW FONDS.

By Hilda Richmond.

Lightning had played havoc with the telephones in a certain section of a city, so a lawyer who needed a woman's signature to a legal document dropped into her husband's place of business to inquire if he could find her at home. "You won't find her there," said the husband, as if stating a positive fact. "I never knew her to be at home in the afternoon or evening unless callers were expected, and this isn't her receiving day. I really don't know where she is, but if you will wait a little while I will try to locate her." In spite of the great number of telephones out of order it was amazing how many residences the husband

called up before he located his wife. The lawyer was a bachelor, and the way the husband went at the work of locating the missing woman was a revelation to him.

This woman was only one of the great multitude of restless, uneasy wives who simply cannot stay at home unless they have company. They are like little shallow pools that need constant rain to replenish them and keep them from going dry and showing the ugly, muddy surface beneath. Every wind ruffles their shallows, and the sun's rays soon drink up their moisture. Having no depths, they are worth nothing and only take in constantly the rainfall without ever giving out anything beneficial. It would be a real loss to any community to drop from the landscape the calm, deep lake that is a source of pleasure and profit to the country, but the shallow, muddy little ponds are disposed of as speedily as possible. The women who have no resources within themselves are like these small ponds, spreading out over a great deal of territory, but really worth nothing in comparison with the deep, clear lakes that reflect the stars and skies and all the beautiful things of nature in their quiet depths.

Pity the woman who dreads a half-hour alone herself! She who must have some one with her constantly is of all creatures the most miserable. It surely is pitiful to see a woman of this type seeking from house to house for companionship, very much as the beggar goes with his whine from door to door hunting old clothes and food. One woman who simply would not remain at home by herself had a long list of friends, and if she found one absent she went on from one house to another until she did discover a stopping place. Once there she was content to take out her fancy work and mildly gossip till time to go home for the evening meal. Having a competent maid, she felt free to go and come at will. She did not enjoy reading, cared nothing for music, was not interested in charitable work—and cared for absolutely nothing but being with some congenial friend. And "congenial" in her dictionary meant some one who did fancy work and talked about the little circle of people in which she moved. People outside that circle who met this woman occasionally, thought her decidedly tiresome, because they could not find a single topic on which to converse with her. One weary woman who endured three long hours on a train in her company, said she felt just like a sponge soaked full of the little happenings of three or four families, none of whom she knew.

In one of the late Frank Stockton's novels he describes an old gentleman who kept the Squirrel Inn and only lodged people who knew a certain family living in Germantown. Andbody—no matter how rich or refined these wonderful people managed to find places for a few boarders and lodgers in outbuildings on the premises, but he would allow the entire house to stand empty rather than fill it up with guests who did not know the Germantown family; and one man who did know these extreme, which was likely the case.

Some of the very readers who laughed at Stephen Potter and declared that no such person could ever have lived, are guilty of doing things just as foolish. A young society woman who was about to give a party nearly wore out herself and the telephone trying to discover whether or not a new resident of the town played cards. The new resident was, to all appearances, refined, intelligent and well-bred, and her husband's wealth and standing in the community seemed to indicate that she should be invited to even exclusive circles, but the hostess hesitated on account of the all-important question. "It would be so awkward," said she impatiently and pathetically to her friends, "to ask her

and find out she could not play. There is really nothing else to do nowadays." By dint of persistent inquiry some one was found who "believed" the new resident was prejudiced against cards, and her name was dropped. Friends delicately conveyed the information to her that she would have to learn to play if she expected to have any part in the social doings of the place, but she received the information unmoved. As a matter of fact she could play bridge, but she said to herself that if that were the sole qualification required for admission into society, she would not take the trouble to make known her knowledge. Occasionally she is invited to afternoon receptions and parlor lectures, but the charmed circle is closed against her.

Does it indicate a very high degree of intelligence when there is but one way to entertain people? Ladies go to afternoon affairs without a bit of variety. Conversation is frowned on and respite only comes when refreshments are served. Even during that brief interval "points" are discussed and errors that might have been avoided deplored. Even if some of the guests desired to relax a little of their vigilance and take playing less seriously, the fear of displeasing partners or being rude to the hostess would nerve them for the fray. To be sure, there are women who are veritable gamblers in their love of the game, but there are others who force themselves to endure it just for the sake of keeping in society. They are afraid of being called "queer."

Remember, these are not women who have no time to cultivate their minds; the hard-working mothers with children to care for are not in this class. They are the wives and daughters of well-to-do and rich men and are amply supplied with money and leisure to do the things they enjoy. It is always interesting and amusing, when not downright pathetic, to listen to a shallow woman give an account of a trip to some place of interest. "Out of the fullness of the heart the mouth speaketh"—a saying that comes true every day. A woman who went to an exposition and stayed a week, came home with her mind full of details of a new suit she had seen and some new ideas in millinery. Nothing else made the least impression on her. Other women there are who come home to dilate on the inconveniences of travel or the wonderful service of the large hotels, but everything instructive or entertaining has been sifted out of their minds, if indeed it ever lodged there at all.

Sensible people always draw back instinctively from the women who do not care for their homes and who openly regard children as nuisances. However men may look on the duties and responsibilities of married life, they insist that women must have a love for the fire-side and everything pertaining to it. The women who congratulate themselves, publicly or privately, on their freedom from family cares, will always be looked on as shallow and dangerous by the better class of men and women everywhere. But worse than all, there are women who have children and neglect them shamefully, simply because they are too weak and silly to assume their responsibilities. It is bad enough when an unmarried woman or a childless wife can find nothing to entertain or occupy the time at home and must seek pleasure elsewhere, but when a mother is shallow it is enough to make angels weep. "Mrs. G—is so narrow minded," said a society woman recently. "She never gets out anywhere, and all she knows is her home and her children. I have no patience with people who get into a rut and stay there." Whereupon a blunt old aunt remarked that Mrs. G—might have more time to go out if she did not have to bring up the children of her neighbors. The very women who pited

"poor Mrs G—" for having a large family turned their sons and daughters loose on the public, and the bright youngsters were not long in discovering that Mrs. G—had a real home with room in it for neglected children along with her own. Instead of sending her boys and girls out into the street to be rid of them, or trusting them to servants, she kept them happy and content under her watchful eye, and allowed them to have their playmates with them.

A country woman, through an accident, was unfortunate enough to have for a guest during a week in January a city relative of the shallow type. The country woman was accustomed to being pitied by her town friends because of her lonely condition, but she says she prefers solitude to company of that sort. The city woman could see no beauty in the wonderful snowdraped trees, the sparkle of the pond, the splendid moonlight nights and the comfort of the big, cozy farmhouse. Another week would have driven her crazy, she declared, and the family did not doubt her statement. Moreover, they thought she might have had company in insanity if the guest had stayed much longer, for they were driven to the verge of distraction to find something to amuse her. There were books and magazines in the home, a piano, needlework and other joys—at least they were joys to the hostess and her family—but the city woman, restless and unappreciative, bewailed her fate and longed for the time when she could escape. She could find no common ground on which to meet entertainers, though they were cultivated and well-bred.

These conditions exist everywhere, in spite of the fact that now as never before there are opportunities for women to become broad-minded, cultivated and sympathetic. It is no longer necessary to develop the mind in secret for fear of being pointed out as a freak, for everywhere the truly cultured woman is hailed with delight by sensible people. It is so refreshing to find a woman with resources within herself that it is a wonder more young women do not seek to emulate this type. There are women and women who never saw the inside of a college who can talk intelligently on many subjects, and, what is more, listen intelligently. They know how to amuse and entertain themselves in their own homes and are not amusement mad. Nature with her beauties, current events, home life, literature, music, the uplifting of humanity and hard work all contribute to the make-up of the charming woman, who is charming alike to friends and strangers but shines most clearly and brightly in her own home. The calm, quiet depths of her nature are not stirred by every petty breeze, nor does she become a bore, uninterested and uninteresting, the instant the rain of amusement cases to fall. The muddy, wide-spreading, worthless pond is a vexation, but the clear, placid deep lake is a blessing to any land. It is always a pleasure to find a woman who is really a woman and not a grown-up infant.—The In-

Young People

ALL UP AND DOWN THE KITTEN TREE.

There will be no quince jelly this year nor any other year, ever any more!" said Mother Delightful, looking at the fruitless boughs of the tree that grew by the kitchen door. "The old tree is good for nothing in the world but to help kittens grow. It is not that so, Sweetheart?"

Sweetheart, daughter of the house and queen of the farm, laughed a million or so of sunshine-twinkles up into Mother Delightful's dear face, and made a gentle dash after the last six kittens that were clambering in a wobbly procession of heads and tails up and along the trunk of the

tree. Such a crooked tree! Just made for soft kitten paws to try themselves on. At first the quince had made an effort to reach the sky and had grown straight up for a few feet; then, as if that had been too hard work, it started due south; next, it made a funny letter S twist back to the north, and lastly made a bias attempt to get back to the skyward route.

"Let's call it 'The Kitten Tree' then, Mother Delightful!"

"What's all this about a kitten tree?" asked Grandmother Dearest, peering with lovely wrinkly smiles over her gold-bowed glasses. She had just come from the pantry, where she had been stirring up some wonderful thing she called plum duff. No one knew exactly what it was, but it was good. No one could make such deliciousness grandmother.

"You never know, did you, Little One, that the old quince has been a kitten tree for years and years and years? Why, dear me, all the kittens, striped, spotted and mixed, have learned to climb and sharpen their claws on that old quince. We used to say that was what kept the tree young so long, have young things all about it. How many quarts of jam and jelly it has helped us to put down cellar! They think the tree and the whole round earth was made for them."

Fluff and Duff and Rough, Stuff and Nough and Huff were turning sawed-off somersaults and doing double-and-twisted conniptions up and down the trunk, chewing one another's spike tails and acting as though they did not love one another a bit.

"Mother Dee! I am just jealous for The Kitten Tree," said tender-hearted Sweetheart. "I want it to look young and quincy again. If it can't grow quinces, may be morning glories, bushels of them, down here at the foot? The tree will not care, will it? Maybe it will like to have flowers on it again. And it will be just a lovely upstairs garden for my kittens to play on. May Abe help me make it, Mother Dee?"

Mother's love name was such a sweet one that when Sweetheart spoke it coaxingly, with a little mew in her voice such as the kittens have in their voices when Abe is coming up from the barn with the big pails of warm milk, she almost always gets what she wants. And that is because, between you and me and The Kitten Tree, she nearly always wants nice things.

So Mother Delightful said "Yes," and Sweetheart hurried away to the garden to find Abe.

"I want The Kitten Tree upstairs garden made just like you make my mother's," said the little child. "Will you please be very particular and dig it away down, because we are going to have flowers on the tree this summer."

Abe had no manner of an idea what Sweetheart meant with her upstairs and her kitten tree; but he hurried away, as every one else did, to do what the child wanted him to. He dug deep all about the crazy trunk; he brought manure and mixed carefully with the earth that had not been stirred for years; he spaded and hoed and raked and piled the soil up about the old trunk. And Mother Earth, while she looked surprised, looked too as if she was really glad to get back close to the heart of her tree-child again, even if it did not bloom every spring as it used to do.

Grandfather became interested and gave the little gardener and friend of baby cats and flowerless quince tree a box of smooth, white shells he had picked up by the seaside. With these Sweetheart made a pretty border for the garden. Grandmother came and set out roots of pars-

ley. Mother set out some tiny plants of nasturtium from her own garden, and inside of all they scattered the little brown seeds that would send out climbers to go farther up The Kitten Tree than any baby cat had ever dared to go.

All summer the little cats grew. Fluff and Duff were white with grey spots; Rough was yellow with white spots; Stuff was almost white, round as a barrel and always crying for something to eat; 'Nough was thin and black and very dainty about what he ate; Huff was quarelsome kitty, and was always "spitting" at imagined enemies.

All summer long the morning glories grew. Mother Delightful made them a part of her large family, and fed them delicious, sudsy dishwater and once a week wash-water from the big laundry tubs. Sweetheart wondered if the blue-water would make the glories bluer. Sometimes 'Mandy came from the kitchen with a pan of ashes, which she used about the little garden carefully as mother directed her. That was the way the garden was fed.

Sweetheart and the kittens were fed upon cream and milk and corn bread and biscuits and fried chicken. Sometimes a very selfish kitty would carry a small chicken bone into the Kitten Tree, and then there was fun! Sweetheart wanted to climb the tree with her six playmates, but the morning glories had quite a notion to climb themselves, and there was not room for them all.

After a while the leaves began to fall. The morning glories gloried out among the branches as long as they dared. Just about the time Jack Frost began to think things about that garden, the little round, brown, shiny seed baskets that the glories left behind them popped open and sprinkled the seeds down at the foot of the tree, and Jack Frost never got so much as a nibble at them. Mother brought a cunning little bag and dropped into it the nasturtium seed for another year's planting. Abe cleared away the now useless vines. The kittens had begun to go to the big barn to hunt for mice, so once more The Kitten Tree was left to dream of the days when it had had flowers of its own.

A few months of dear winter and then beautiful spring. The old quince—Sweetheart, I beg your pardon—The Kitten Tree woke up from her dreams and shook herself. Was it true? She had a secret. All through the lovely days she whispered it to her friends the birds, and they sang it aloud to all the world, but no one noticed until one morning when Grandmother Dearest came peering about through her bright glasses.

"I declare for it!" she exclaimed, taking them off and giving them a long rub on her clean white apron to make sure. — "If this old tree—hasn't—gone—and—got—buds on it!"

"Buds of what?" asked Sweetheart, who was always somewhere near Grandmother Dearest. "It's my Kitten Tree. I don't want anything on it but kitties and leaves for them to play with, 'cause this year I'm going to climb it myself. There's only three cat babies in the basket and I don't know what to name them."

Mother Delightful came out to feed the chickens and clapped her hands at sight of the clusters of buds. "If it does bear quinces, mother, and the sweet apple down in the orchard does well, you and I will have the nicest time this fall!"

"And isn't it my Kitten Tree any more?" mourned Sweetheart,

"Surely it is, darling, for it was your Kitten Tree garden that waked the old tree up. The sun and the air and the dishwater and the ashes and all the other things trees

love to eat got to its poor hungry roots and gave it an idea that it was good for something in the world, after all. Run now and and tell Abe to come and bring his spade and dig about it again. We must not let the glories grow there this year. We will feed it the best kind of growing-food all summer, wash its dear old trunk and make it right proud of itself and its flower babies. See, Sweetheart! The old cat is bringing her babies out into the sunshine. She is telling them how they will climb The Kitten Tree this summer. Shall mother name them?"

One by one she took the wee cats into her lap, "Quince, you are the biggest, so Quince is your name in honor of the new buds. Sweet Apple, your breath is as as blossoms, so Sweet Apple is your name. Jell, you fat little fellow, you shake all over like grandmother's best wild crap apple jelly, so Jell is your name! There you go! Cat-mother, teach those soft little paws how to climb The Kitten Tree!"

All summer long Quince and Sweet Apple and Jellromped up and down the S. shaped trunk of the old friend of kitten babies. Autumn came again and there were fat quinces in the boughs of the tree. Grandmother and mother put the big preserving kettles over the fire built out-of-doors, and by and by quarts of quince and sweet apple jell were put down cellar for days to come. The four-legged namesakes, Quince and Sweet Apple and Jell, wandered away into the big world after mice and other things cats like to get. But Grandmother Dearest and Grandfather Beloved and Mother Delightful and Sweetheart stayed right on the farm and loved and cared for everything that grew.—Ada W. Shaw.

In England total abstinence is not near so prevalent among the clergy of the Established Church as it is among the Free Church ministers. A recent traveler says: "Were I to summarize my impressions gathered from the frequenting of public restaurants and railway refreshment rooms, I think I should say that it is the exception to see the Anglican clergyman who is not taking his glass of wine, his glass of beer or even something stronger."

THE DEADLY CIGARETTE.

The Christian Guardian, speaking of the "Cigarette-smoking Boys," quotes from Professor Mr. Keever of Kansas Agricultural College, who says:

"I have tabulated reports of the condition of nearly 2,500 cigarette-smoking school-boys, and in describing them physically my informants have repeatedly resorted to the use of such epithets as 'sallow,' 'sore-eyed,' 'puny,' 'squeaky-voiced,' 'sickly,' 'short-winded,' and extremely nervous.' The younger the boy, the worse the smoking hurts him in every way, for these lads almost invariably inhale the fumes; and that is the most injurious part of the practice.' The effect upon the mind seems even more pronounced. "The injurious effects of smoking upon the boy's mental activities are very marked. Of the many hundreds of tabulated cases in my possession, several very youthful ones have been reduced almost to the condition of imbeciles. Out of 2,336 who were attending public school, only six were reported bright students. A very few, perhaps ten, were average, and all the remainder were poor or worthless as students." It seems to us that there is enough moral sense in mankind to protect the boyhood from this awful devastation.

"EB"—A TRUE STORY.

Children are enigmas, furnishing constant and interesting study. One thing among the many that I have learned about them is that their minds are a great deal quicker and brighter than "grown-ups" usually think, as the following little true story will illustrate, to the amusement and I hope to the profit of the reader.

"Eb" (Evelyn) was a little six-year old, with bright eyes, a shock of pretty red, curly hair and freckled face. She was one of a family of seven children who lived next door to the manse. The "home rule" of their parents was as liberal as could be, consistent with good behavior on the part of these children. They all loved the pastor and family, and were loved by them in return, so that they spent a good deal of time in the manse yard and house. Grandmother came to visit the family. She was a good woman, well-meaning, and loved these grandchildren dearly. But she was very industrious and exceedingly cleanly. While kind of heart she was austere in manner, and rather severe in enforcing her ideas upon the children. This strenuous life, enforced in that way, so different from what they had been accustomed to, became irksome to the little fellows.

A few days later "Eb" was at the manse and the pastor's wife was trying to entertain her, when the following dialogue took place:

"Well, 'Eb,' grandma has gone."

"Yes, um."

"And you miss her very much, don't you?"

"Yes, um."

"And you want grandma to hurry and come back, don't you?"

There was a significant silence and the good lady, looking at the child in surprise, said:

"Why, 'Eb,' don't you want grandma to come back?"

What was her amazement when the child, looking up in a shy, cute way, said:

"We've got her picture."—The Circle.

THE RIGHT KIND OF A BOY.

The other morning we were in the midst of a three days' rain. The fire smoked, the dining-room was chilly, and when we assembled for breakfast father looked rather grim, and mother tired, for the baby had been restless all night. Polly was plainly inclined to fretfulness and Bridget undeniably cross, when Jack came in with the breakfast rolls from the baker's. He had taken off his coat and boots in the hall, and he came in rosy and smiling.

"Here's the paper, sir," said he to his father, with such a cheerful tone that his father's brow relaxed and he said, "Ah, Jack, thank you," quite pleasantly. His mother looked up at him smiling and he just touched her cheek gently as he passed.

"Top of the morning to you, Pollywog," he said to his sister and delivered

the rolls to Bridget with a "Here you are Bridget. Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke and opened the damper. The smoke ceased, and presently the coals began to glow, and five minutes after Jack came in we gathered around the table and were eating our oatmeal as cheerfully as possible. This seems very simple in the telling, and Jack never knew at all, but he had, in fact, changed the whole moral atmosphere of the room, and had started a gloomy day pleasantly for five people.

"He is always so," said his mother when I spoke to her about it afterward, "just so sunny and kind and ready all the time. I suppose there are in the world boys more brilliant than mine, but none with a kinder heart or a sweeter temper, I sure of that."

WHEN TO CRY.

There are millions of little boys and girls in the world who want to do just the right thing and the very best thing. But they do not always know what just the right thing is, and sometimes they cannot tell the very best thing from the very worst thing.

Now I have often thought that there are little boys and girls who cry, now and then, at the wrong time, and I have asked many of the older people, but none of them could tell me the best time to cry.

But the other day I met a man older and wiser than any of the rest. He was very old and very wise, and he told me.

"It is bad luck to cry on Monday.

"To cry on Tuesday makes red eyes.

"Crying on Wednesday is bad for children's heads and for the heads of other people.

"It is said that, if a child begins to cry on Thursday, he will find it hard to stop.

"It is not best for children to cry on Friday. It makes them unhappy.

"Never cry on Saturday. It is too busy a day.

"Tears shed on the Sabbath are salt and bitter.

"Children should on no account cry at night. The nights are for sleep.

"They may cry whenever else they please, but not at any of these times, unless it is for something serious."

I wrote down the rules just as the old man gave them to me. Of course, they will be of no use to boys and girls who are past six, for those children do not cry. The wise man meant them for the little ones—the millions of little boys and girls who want to do the right thing and the very best thing.—St Nicholas.

TED AND THE WOOD PILE.

"I'll be glad when I get that whole pile of wood in. Then I'll be through with it, won't I, mother?"

"No, Ted. You know I shall want you to carry out the ashes, after the wood is burned up," answered mother.

"Then I'll be through with it, mother?"

"No, I think not," answered mother, while Ted's eyes grew big with wonder. "You will scatter the ashes on the cornfield, and father will plow them in in the spring. Then you will help them plant the corn, you know. The corn will grow, eating the ashes and ground about it, and by and by you will eat the sweet corn."

"Oh, we'll sort of eat the wood ourselves, and that will be the end of the old wood pile."

"Not quite," said mother. "There will be cobs left, and stalks of corn. We may feed them to the pigs, or to the cows, and that will give us meal or milk."

"Well, I never knew before that there was so much in a wood pile," said Ted. —Exchange.

YOUNG PEOPLE AND THE CHURCH.

Young people must have movement. It leaps in their blood and tingles in their nerves. All they seek is an outlet for the high-mettled life with them. It is there, and the Church of God must give it vent. No, not by weak effort to pattern after the world. Think not, I pray you, that young men and women who have had a taste of the intoxicating cup of this world's pleasure, will ever be taken captive by the flabby efforts of the Church to provide them with "harmless amusements." The Church is awkward in the habiliments of the world. But call our youth up into the hills of God. Let them know the high daring of those who storm the citadel of Satan. Speak to them of the eternal youth of God and let them see the red heart's blood of the young Man of Nazareth and Calvary. And will they follow? Ay, to the ends of the earth and to the end of the age. Give our boys and girls a chance. God pity the church whose youth have not beheld the face of Jesus Christ, and who have not learned the glory of the life that is and shall be.—Harvey Reeves Calkins in "The Victory of Mary Christopher."

BE YOURSELF.

What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness, the independence of solitude.—Emerson.

Condemn no man for not thinking as you think. Let every one enjoy the free and full liberty of thinking for himself.

NO RECOMMENDATION.

"Please, sir, do you want a boy?" It was a low, clear voice, with just the faintest tremor of apprehension in it. He stood of the counting-room, hat in hand, his clothing neat and clean, his attitude waiting and deferential. The long, well-filled counters in the narrow room were lost in deep perspective. Clerks hurried hither and thither. In the rear of the store were heard the sound of hammers and the creaking of the elevator. Though it was but nine o'clock in the morning, and the sun shining brightly outside, it was so gloomy in the storeroom that the gas had to be lighted.

"Do I want a boy?" asked the owner of the store, turning around in his chair and looking sharply over the top of his spectacles. "What can you do?"

"Make myself useful, I hope," replied the boy.

"O, a general utility man!" and Mr. Lansing laughed. "Can you write?"

"I am a graduate of the high school, sir."

"Are you? That speaks well for you. What is your name?"

"Gabriel Winchester."

"Is your father living?"

"He died when I was a child."

Mr. Lansing eyed him more keenly when he said that, and also more kindly.

"I am the only support of my mother," the boy said, his voice husky; "almost the only support. She manages to secure work one day in the week."

The merchant was pleased with the boy's preciseness.

The head bookkeeper, an old gray-haired gentleman with a benign face, had turned from his desk, attracted by the boy's voice and the character of his replies.

"Where were you last employed?" Mr. Lansing asked.

"At the office of the Argus."

"As a compositor?"

"No, but I had expected to be. I was clerk in the office, sir."

Mr. Lansing took off his glasses and wiped them. "Have you any recommendations?" he then asked.

"No, sir."

"Why not?"

The lad's lips trembled. "I—was—discharged," came at last, in a faint voice.

"O, that is it, eh?" and Mr. Lansing frowned. "No wonder they gave you no recommendation. It strikes me you do not lack assurance. No, I do not want a boy." He spoke with heedless acrimony, wheeled around in his chair, and resumed his paper. He was a church member, and admired nothing so much as integrity of character. Capacity, reliability and a stainless reputation were three things upon which he insisted in the selection of his employees.

The boy's face fell, and he turned to go; but the bookkeeper made him a sign to wait for a few moments. He had been strangely drawn to the boy.

"Mr. Lansing," the bookkeeper said respectfully, "perhaps it was candor in the boy, and not assurance. Will you allow me to ask him a question?"

"O, a dozen of them," replied Mr. Lansing crustily, not lifting his eyes from his paper.

"Perhaps you should have made one more inquiry," the bookkeeper said. "My lad, why were you discharged?"

"Because I would not work on the Lord's day," came back the reply, steadily and bravely.

"What is that you say?" It was Mr. Lansing who spoke, and in a tone quicker and louder than was usual with him.

"I was discharged because I would not work on the Lord's day," the lad repeated. "They started a Sunday paper in the office last week. The men and boys laughed at me, but I did not care. I could not work on that day, sir." There was a resolute look on his face, and he seemed to grow an inch or two taller.

"No; and you were right," declared Mr. Lansing, in a strong, gratified voice. "Just sit down a minute." His opinion of the boy had entirely changed. He hurriedly left the counting-room. In fifteen minutes he returned. He had been over to the office of the Argus. The boy's story was correct. The proprietor of the paper, a crusty, impatient old gentleman, had nothing to say in the boy's favor, but the editor was pronounced in his praise. "I do want a boy," Mr. Lansing said, as he placed his hand on the petitioner's head. "I believe you will suit me. Come here at this hour tomorrow morning."

A grateful look shone on the boy's face. "Thank you, sir," he said, and then withdrew.

"Mr. Doyle," said Mr. Lansing to the head bookkeeper, "you have taught me a lesson. It is possible for us to come wide of the truth, and do great injustice to another, simply by asking one question too few."—Selected.

"PUGGIE" AND "THEO."

By G. W. Payne.

"Puggie" was a little dog, a pretty little fellow with bright brown mischievous eyes, and a tail which curled over into a circle, and a face all puckered and wrinkled, and pug-nose as impudent as any intelligent puppy-dog's nose could well be. He was not much more than an over-grown puppy in age and size, and he was just as mischievous as all overgrown puppies, whether dogs or humans, always are.

"Theo" was a bright little chap between three and four years old. He was the only boy in the family, and I'm afraid a bit spoiled. Sometimes he was not as considerate for the feelings of his playmate "Puggie" as he might have been. Little boys sometimes are a bit cruel to their cat and dog pets without just meaning to be so. It was like that with "Theo."

They were playing to gether out on the front veranda. Theo chased Puggie and Puggie chased Theo round an empty flower stand. Sometimes Theo would scramble up the stand and Puggie would tumble backwards when he tried to follow. Puggie got tired and out of breath. He sat for a while looking at Theo, sometimes giving a short bark, but finally trotted off to a shady corner and lay down. Angry at the desertion of his playmate, Theo climbed down.

"If you wont come yourself, I'll make you," he said, at the same time clutch-

ing Puggie's curly tail and dragging him hind-end first out to the middle of the floor.

Now, being plucked by the tail hurt Puggie a wee bit, and hurt his temper more. When dogs get bad-tempered they bite. Puggie was too well-trained, and too fond of Theo to really hurt him in this way, but he growled very savagely, and flew round seizing Theo by the trousers.

Nothing like this had ever before happened to Theo. He was so frightened for a moment that he could neither breathe nor speak. But when Puggie, entering into the mischief of the position began to drag him backwards over the floor, poor Theo yelled and struggled to get free. Theo's father was in the next room; when Theo screamed he rushed to the doorway wondering what had happened. As he reached the doorway Theo was dragging Puggie along the floor, for Puggie wouldn't let go, and was shouting, "Oh, Lord make me a good boy! Oh, Lord make me a good boy!"

Poor Theo was in such dread of being gobbled up that he was praying to God for deliverance in the only way he could think of at the moment. But his father said, when telling the incident afterwards, there were many like Theo who begin to pray only after Puggie gets them by the seat of the pants. What he meant was that some people forget their need of the help and blessing of God until some dreadful peril overtakes them. You boys won't be like that, will you?—The Methodist.

DIAMONDS NEED TO BE RECUT.
Precious Truths Learned from Precious Stones.

The famous Isabella diamond, alleged to be one of the original gems pawned by Queen Isabella of Spain to pay for the voyage of Columbus, which resulted in the discovery of America, was sold at auction and brought less than \$20,000. The diamond shows the effect of age and in order to restore its brilliancy it will have to be recut.

Men, like diamonds, lose their brilliancy. There is nothing like the dust of this world to destroy the flush and sparkle of youth. When lost there is only one way to gain again the brilliancy, that is, to recut the gem. Life never shows its brilliancy till it is recut. When the crudities of life are taken away then it is that our real life has a chance.

Education is an instrument by which life is recut. Morality is the wheel and spirituality the emery on the wheel, upon which life is turned. The recent life is the new cut life. Old things have been taken away, all things in the life have become new. This recutting process goes on continually. Many things we learn that we have to unlearn. Many things we forget that we have to relearn. This unlearning, relearning, learning, recutting make the processes of life. No life is of value till it shines; to shine it must be polished; to be polished it must be recut. Lives that are dull and uninteresting are lives that have not been polished. The diamond was unconscious of its brilliancy until it was called out.

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Would Washington have been acknowledged "first in the hearts of his countrymen" if he had been uniformly disagreeable and discourteous? Would Franklin have been chosen as ambassador to the court of France had he imitated the bears and savages of his native land? Would Abraham Lincoln have risen to the height he occupied, and won such a hold on the hearts of the American people, had he been less tender-hearted and kind, less careful and considerate of the feelings of others? What oil is to machinery, politeness is to every-day life.— J. P. in Christian Conservator.

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THE SECRET OF PROGRESS.

The passing of the old year and the coming of the new make retrospects and prospects inevitable. But the forward look prevails. The time past may suffice for itself; its bitterness is gone, its triumphs are over. Its memories remain, its successes may encourage us, its mistakes and failures humble us; no wise man will ignore the lessons of the bygone days or despise their warnings. But the past is ours no longer, and the heart is eager to breast the unclimbed steep, the feet are restless to try the untrodden way. Tomorrow shall not be as this day, but much more abundant.

Clearly everything will depend on the spirit and temper in which the new tasks are undertaken. A large proportion of our life will not be new, but only the old round repeated under new conditions and with more or less new equipment. Whether the proverbial good resolutions are to end as so many of their predecessors have ended, or whether they are to be realized in solid achievement, will depend very largely on the measure of spiritual energy with which our outlook on the future animates us. It would not be unfair or unfruitful to divide men into two classes, according to whether they have or have not a real and serviceable faith in the future. The customary division into optimists and pessimists does not fit the facts. No one likes to be called a pessimist, and the professors of this gloomy creed are not really numerous. The self-styled optimist, on the other hand, is usually a shallow, cocksure sort of person whose sanguine bombast is more than half egotism, and whom no

sensible man would trust as a guide for five minutes. But a deep and fundamental distinction may be drawn between those who have and those who have not a well-grounded and abiding confidence in the future, and no satisfactory progress can be accomplished without it.

Faith in the future means faith in the God of past, present, and future alike. For the Christian it means assurance that God in Christ is reconciling the world unto Himself, and that the work begun two thousand years ago is advancing—slowly as it may seem to us, but surely and irresistibly—towards that dispensation of the fullness of the times when its whole meaning will be seen and its true culmination attained. Jesus was alone, bereft and passing to a tragic death, when He said to His

disciples, "Be of good cheer; I have overcome the world." St. Paul's faith in the future was indomitable; he knew that the groaning of creation meant but the birth-pangs of a new order.—W. T. Davidson, in Methodist Times.

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THE SUPREME NEED.

A felt need of our church in her ministry and laity—a need definitely confessed in the prayer services recently held under the auspices of Oakland Presbytery,—is the complete “fulfillment” of the promise made to the early disciples, the endowment of power by the presence of the Holy Spirit. In the services at the First church, Berkeley, a brother called attention to the truth that these early disciples were going on a world evangelizing mission, and as a qualification for their work they had companioned with Jesus Christ, had seen Him crucified and buried, had seen Him after His resurrection from the dead, had seen Him ascend above the cloud that received Him out of their sight; but notwithstanding all this personal contact with the great Teacher they were directed to remain in Jerusalem until they received the promise of the Father. They needed more than could be secured by observation, they needed more than information, they needed the presence of the Spirit Himself within them. If these, the comrades of Jesus Christ, going forth with the inspiration of a new faith and with a new energy of love, if these needed the actual presence of the Holy Spirit to found and build the visible church, the veritable kingdom of God on earth, how much more do the disciples of today, going to a world satisfied with its civilization, glorying in its achievements, and going with a story

nineteen hundred years old, how very much more do the present day disciples need the Holy Spirit.

It has been aptly said that the peace and happiness of mankind has not increased in proportion to the increase of the comforts, luxuries, conveniences and appliances of our modern civilization. True, also, is it that the church has not increased her efficiency in proportion to the increase of education, perfecting of organization, formation of credal statements or adaptability of church structures. The need is not only to have the fruit of the Spirit, love, joy and peace, but the supreme need is to have the Spirit Himself. It is therefore of the utmost importance to inquire, Do the New Testament Scriptures teach that disciples may now receive the Holy Spirit? That He was promised to the apostles and first disciples is without question. They were to tarry in Jerusalem until He came, and when He was come He should enable them to speak with other tongues than those in which they had been educated; He should enable them to perform miracles of deliverance and healing. Whatever may be the faith of some, Presbyterians do not teach that in any one of these particulars the Holy Spirit is now present. The disciples are not now to write a new Bible, ministers are not to speak with tongues; miracles of deliverance and healing are not the prerogative of present day disciples. Exactly, then, what is meant in saying that the Holy Spirit is Himself resident in the believer? We are often reminded that the Holy Spirit is given to comfort and sanctify believers as well as convict the world of sin and that He dwells in believers as the dynamic for service.

How that God as the Holy Spirit, a divine personality, can dwell in man, a human personality, in any way other than as an influence, is, if not incomprehensible, at least not a subject of verbal explanation. We deal with the truth, however, as revealed in the New Testament, and not with the how in saying that every disciple is a “Temple wherein the Holy Spirit abides;” “Those things which the mind of man knoweth not God has revealed to us by His Spirit;” “For ye are in the Spirit if so be that the Spirit of God dwell in you!” and “God the Father is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children.” The Holy Spirit came on the day of Pentecost, specifically to enable Christ’s disciples to witness for Him, and so long as the disciple is a witness for Christ so long has he the assurance that God will send His Spirit to qualify the disciple for His testimony. What this old tired world needs of Christians is a faithful witnessing to Christ, and that witnessing can be done only when the disciple has the power given by the presence of the Holy Spirit.

“Live in the Spirit,” “Walk in the Spirit,” “Pray in the Spirit,” and then shall we have power to witness in the Spirit. The whole trend of New Testament teaching and the testimony of God’s most efficient soul gleaners is,—

“As lives the flower within the seed,
As in the cone, the tree,
So praise the God of truth and grace,
His Spirit liveth in me.”

ORLANDO E. HART.

“Take this solace for your woe:
God’s love never groweth dim;
All of goodness that you know,
All your loving comes from him!
You say, ‘She has gone to death!’
Very tenderly, God saith:
‘Better so; I make her mine,
And my love exceedeth thine!’”

NEW HOME OF THE PACIFIC PRESBYTERIAN.

Rather suddenly and unexpectedly the Pacific Presbyterian removed its business office from the First National Bank Building, Oakland, to the elegant new Phelan Building, Market and O'Farrell streets, San Francisco.

The room number and address for all communications is 769 Phelan Building, San Francisco.

This is the finest building in the city, made of the heaviest construction steel and concrete, flat-iron in shape and beautifully and commodiously furnished within.

The Pacific Presbyterian was very fortunate in securing its present location as the building is in the very center of San Francisco's down-town business district and the office is convenient of access at all times. The seven elevators give quick and comfortable transportation to within a few feet of the office. We will be glad to have friends drop in and see us at any time.

The move to San Francisco was a necessity, as the printing plant being here it was necessary for the office of publication and the business office to be in the same city, and we believe that this present location will be advantageous to the paper in many ways. The move was financially profitable and as we have a letase on our present quarters we expect to remain here for many years.

PRESBYTERIAN BROTHERHOOD OF SAN FRANCISCO.

Will Give Banquet January 22nd.

John Willis Baer, President of Occidental College, Los Angeles, will give the address of the evening at the San Francisco Presbyterian Brotherhood banquet, at the Presbyterian Mission Home, 920 Sacramento St., San Francisco, Friday evening, January 22. The banquet will begin at 6:30. The price per plate is \$1.00. The subject of Dr. Baer's address will be "Manhood's Morning."

It is hoped that this banquet will be the means of rousing much interest among Presbyterian churchmen in the Brotherhood movement, and a large attendance is desired.

ANTI-RACE TRACK BILL.

While Favorably Reported by the Committee, not yet a Law.

The Otis-Walker Anti-Race track bill was unanimously recommended by nine of the members of the Committee, on Public Morals, and may be passed before this paper is read, but this is doubtful, as a tremendous fight will be made against the bill. The revenue from the racing business is so enormous that the stockholders are loathe to give it up. It is said that the investment on the Emeryville track yields 100 per cent, and if the names of the stockholders were printed it would disclose men of such prominence that people would be astonished. It is hoped, however, that the wishes of the people of California may rule instead of a few greedy, conscienceless investors. Every effort should be made to stimulate the feeble legislators to vote for the bill as it stands. An attempt will be made to amend it, and those who know the most say that, when finally passed, it will probably contain a joker that when tested by the courts, will not stand, so that racing will be allowed to continue for two years more. We will be surprised if such is not the case. The noble representative from Alameda county, who is a member of the Public Morals Committee, John Mott—brother of the Mayor of Oakland—is opposed to the bill and will do everything in his power to defeat it, although the convention that nominated him favored anti-race track legislation.

PRESIDENT ROOSEVELT ATTACKED BY HIS ENEMIES.

Billingsgate the Resort of Envious Officials.

The house of representatives has disgraced itself by permitting one Willett to talk before that body in language that would be better suited to a barroom crowd than the kind of men we supposed were representing us at the nation's capital. It looks like an attempt to get notoriety and it will undoubtedly result in this, but if the self-respecting people of New—whom the said Willitts represents—do not call him home and, as it were, apply the chastening rod. New Yorkers are a different set of people from what they once were. Why sane, sober men will allow their jealousy to be fanned into such a rage and make such fools of themselves is hard to understand. President Roosevelt is not perfect and has doubtless made many mistakes, but it is much better to have made some errors and at the same time done the great good that he has, than to be such an insignificant whipper-snapper as the one who delivered this tirade—of whom none had ever heard before and doubtless will never hear again. We have no fear but what the President's acts are justified in the minds of all right thinking people; our only regret is that a representative should by his language disgrace the body of which he is a member, and himself.

ALBANY COLLEGE ENDOWMENT.

Those in charge of the Albany College endowment campaign, which is on from January 14, to January 20, when the Portland Presbyterians are asked to raise \$10,000, feel greatly encouraged over the success of the first two days, when \$2,500 was raised. They feel that the entire amount will be secured, which will, with contributions expected for other cities and \$25,000 from the east, insure a \$40,000 endowment. The Pacific Presbyterian wishes all success to this noble work.

FOUNDER OF EMMANUEL WILL VISIT SAN FRANCISCO.

Rev. Elwood Worcester Will Make Several Addresses.

The annual convention of the Episcopal church of the diocese of San Francisco, has secured Rev. Elwood Worcester to come to San Francisco and deliver before that body, and at public gatherings, addresses concerning the Emmanuel movement. As the founder of the movement for the treatment of nervous diseases by mental suggestion, Dr. Worcester is well qualified to talk on the subject. He will arrive the latter part of the present week, and will remain for nearly a month. Much interest is taken in his coming, as many eminent divines and physicians of note are making a study of this subject. He will address the students at Stanford University next Sunday, January 24, and on the following day will speak to the clergymen and physicians of San Francisco. On Tuesday evening he will speak at Dreamland Rink.

Portland, First.—Rev. William Hiram Foulkes, D.D., the pastor is expected to occupy his pulpit again next Sabbath, after two months' vacation on account of ill health. Encouraging reports come from him and we are glad to believe that he is able to take up his work again with his accustomed vigor. Last Sunday Rev. W. S. Gilbert, pastor of the First Presbyterian church, Astoria, Ore., and formerly pastor of Calvary Presbyterian church, Portland, preached. The regular quarterly preparatory service will be conducted on Thursday evening by Rev. Chas. W. Hays, pastor of the Marshall street church Portland, who has been acting as moderator of the session during the absence of the pastor.

CHURCH NEWS

BLUE LAKE STIRRED BY MISSIONARY ENTHUSIASM.

This little church in the heart of the redwoods of Humboldt has within the last few weeks enjoyed a series of missionary meetings, that caused the general population to unite with the Sunday School in making a generous response. Our people had not seen a foreign missionary for seven years, when Dr. Caroline Merwin came the middle of December. Not a child of the Sunday School left the church, but remained quietly throughout two and a half hours. The hundred people present, young and old, were spellbound. The Foreign Missionary Christmas exercises found a similar audience and equally good offering. On Jan. 10, an Independent missionary from China was in our midst for the whole Sunday. Although the unusual worldly attractions



Presbyterian Church, Blue Lake, Cal.

of Saturday night, and Sunday night (dances, lodge specials and theatricals), interfere with the ordinary attendance at church services, there were over one hundred eager listeners out in the morning and over two hundred in the evening. The house was literally packed. Pastor and people were cheered by the demonstration. One of the results of these special visits is, that the benevolent contributions of the church this year will treble those of other years. A better one is the fact, that the vision of our people is broadened and a few of our girls in Sunday-school are considering the giving of their lives to the Master's work in foreign lands.

For twenty years this mission church has been the most eager bearer of the gospel to woodsmen, laboring under many discouragements; today we look up with a revived hope for better days.

REV. WM. BAESLER.

TUSTIN.—We were much cheered on the first Sabbath of the year by receiving six adult members by letter. We hope they will strengthen our little band of helpers. The Aid Society is planning to hold a social especially for the reception of these new members. This same Society has by hard work raised enough money to paint the church build-

ing both outside and inside; much credit is due to them for many helpful activities. Our Sabbath School is one of the most important parts of our work, and is very large in proportion to our membership. They held their Christmas celebration and rendered various exercises which were pronounced by many to have been as artistic and appropriate as any they had ever seen. Rev. J. W. Miller is pastor of this thriving church.

SAN FRANCISCO, First.—On Tuesday evening the members of the congregation met to perfect their organization into a club. And although it was such a stormy night a goodly number were present and all were most enthusiastic. On the same evening our Christian Endeavorers and their friends gave a very pleasant evening to the Mariners' Church. After a pleasant and informal program, the sailors joined heartily in some good sea choruses and then some of the old familiar hymns. Wednesday the Ladies' Society of the church had a very delightful musical afternoon. Miss Hooper and Mrs. Gwyn gave us some charming renditions of both the old and new musical masters. After the program a cup of tea and a little social chat made a delightful afternoon.

VALLEJO.—The church here moves on with steady progress. Jan. 10th was promotion day in the Sunday School, when three new classes came up stairs from the primary department, and joyfully received their "diplomas" at the hand of the superintendent, Elder W. L. Smith. Appropriate Bible exercises were conducted under the leadership of Mrs. E. B. Hussey and her faithful assistant, Mrs. James Megarry. The number present was 179, and the Christmas offering for Foreign Work was over twenty-two dollars. The pulpit had able substitutes for the pastor who was too hoarse to speak from a severe cold. In the morning Rev. R. L. Macfarlane, formerly rector of the Church of the Ascension (P. E.), preached and Chaplain J. B. Frazier, U. S. N., gave an earnest gospel sermon in the evening. The choir, which is a strong company of about twenty, lately rendered the sacred cantata "Promise and Fulfillment," by Ashford, in a superb manner, and tonight (Saturday), under the invitation of Chaplain Frazier, will repeat the exercise at the Drill Hall on Mare Island, for the enjoyment of the officers and the enlisted men.

BENEFIT FOR JESSE STREET MISSION.

Williams' Jubilee Singers Will Present a Fine Entertainment For This Worthy Cause.

The First United Presbyterian church of San Francisco is conducting a splendid work at the Jesse Street Rescue Mission, which was established last spring, after Mel E. Trotter was here. Rev. H. H. Bell, pastor of the First United Presbyterian church, has arranged with the Williams' Jubilee Singers for this entertainment and the proceeds will all be used for this work. Aside from the worthiness of the cause represented, a large attendance is deserving owing to the high class of entertainment that is to be given by this company of artists, who have been selected from the best Christian homes and have been trained in some of America's best schools.

LOS ANGELES PRESBYTERY.

Los Angeles Presbytery mid-winter session met in the First church, Los Angeles, Jan. 12, at 10 a. m., for devotional services, led by Rev. R. W. Holman, pastor of Westminster church. It was a profitable half hour, and those church-

as that are arranging to have Brother Holman speak to them on some phases of the race question, will be pleased.

Rev. F. DeWitt Talmage, D.D., formerly pastor of the church in which we met, was dismissed to the Presbytery of Philadelphia. Rev. H. H. Fisher was received from the Presbytery of Brooklyn. His installation as pastor of Third church, Los Angeles, is set for Jan. 24, at 3 p. m. Rev. L. F. Laverty, some years ago pastor of Los Angeles Second church, was received from the Presbytery of Blairville. He has been for some time supplying various pulpits with acceptance. Rev. D. Jewett Davies was received from the Synod of Ohio. He is now residing in Pasadena. Rev. Samuel Gillespie was received from the Presbytery of Dayton. The last named reception was noteworthy, in that Mr. Gillespie was sick and unable to be present. It is feared he may not recover, and he especially wished this transfer to be effected. Loving tributes to his worth were spoken, and references to his faithful service in Africa and Utah.

A large part of the forenoon was given to the Foreign Mission campaign. Rev. A. W. Halsey, D.D., secretary of the Board of Foreign Missions, and Rev. H. G. Underwood, D.D., of Korea, corresponding members of the Presbytery, spoke at some length. They were followed with short, but telling addresses by Elder Giles Kellogg, chairman of the Promotion Committee, W. S. Green, Esq., of Pasadena, and President Willis Baer, members of the committee. One of the encouraging things is to hear busy business laymen give time and money and strong words to this work—THE WORK OF THE CHURCH—not left to ministers and women's missionary societies.

Miss Brehm, representing the Assembly's committee on temperance, gave a strong and interesting presentation of that work. The committee on Home Missions reported a list of twenty-one names for organization of a church at Brooklyn Heights, Los Angeles, where Rev. Geo. R. Bird is ministering. An hour's intermission at noon was taken for committee work, social fellowship and the partaking of a bountiful repast, served by the ladies of the church, and much appreciated.

Report of committee on overture concerning Bible study in Sabbath-schools reported through the chairman as follows: Whereas, there is manifested in the present generation a shocking unfamiliarity with the Word of God; and

Whereas, the salvation of the world depends upon a knowledge of God through His Word; and

Whereas, the devil has many cunningly devised fables feigning to present the Word of God under the names of various cults and isms, and has perverted the faith of many; and

Whereas, it is the express duty of the Church, according to the command of God, to instruct and train her children, both old and young, in His Holy Word; and

Whereas, the present system of Sabbath-school lessons does not encourage or permit general and successful connected, systematic and doctrinal teaching of the Word; and

Whereas, the need is felt in the Church and because there is a general demand for a better system of lessons in the Sabbath-schools, your committee recommends that the Presbytery of Los Angeles make the following overture to the General Assembly, viz.:

The Presbytery of Los Angeles overtures the General Assembly of the Presbyterian church in the United States of America to so change the present course of Sabbath-school lessons as to meet the need and demand for a more connected, systematic and doctrinal presentation of the Word of

God; especially do we urge the systematic presentation of the evangelical truths of the Church.

Respectfully submitted by your Committee,

S. E. WISHARD,

W. B. GANTZ,

L. A. HANDLEY, Chairman.

PRESBYTERY OF SEATTLE.

The Presbytery of Seattle met at Port Townsend, Wednesday, January 13th, 1909, and installed as pastor of the First Presbyterian Church of Port Townsend the Rev. A. R. Griggs, who was at this same time received from the Presbytery of Portland. Rev. J. M. Wilson, D.D., of Seattle, delivered the installation sermon and performed the duties of moderator. Rev. James Ervine delivered the charge to the pastor, and Rev. W. C. Gunn to the people. Local pastors of other denominations participated in the service. This church has been vacant since the death last May of their pastor Rev. J. C. Smith, whose loss has been keenly felt.

The Rev. A. R. Griggs, who enters upon a most promising pastorate, is in the prime of life, was educated at Center College, Kentucky, and at McCormick Seminary and the University of Leipsic, Germany. His former pastorates have been at Kelso and Hoquiam, Wash. Under his ministry at Hoquiam a \$20,000 church and a manse were erected.

Two other pastoral calls were found in order and directed to be forwarded to the pastors-elect through the proper channels; the University Presbyterian church of Seattle, extending a call to the Rev. W. W. Shaw, of the Presbyterian church of Baltimore, and the Cherry Street church of Seattle, calling the Rev. A. N. Thompson, D.D., of the Presbytery of Boston.

W. C. GUNN, S. C.

SEMINARY NOTES.

San Anselmo, Cal.

Dr. Landon spent last Sabbath in Fresno and preached the sermon at the dedication of the new edifice of the First church. A fine pipe organ has just been installed. There are well equipped Sunday-school rooms and such other rooms as are necessary for modern church work. The entire equipment cost about \$32,000 and is entirely paid for. Last Sabbath was also the twenty-fifth anniversary of the organization of the church. A great congregation gathered, filling the auditorium and the adjoining Sunday-school rooms. Dr. and Mrs. Boyd are doing a noble work and are supported by a happy, loyal people.

Prof. Paterson conducted the services at San Anselmo last Sabbath.

Dr. Moore is supplying the church at Davis for a few weeks. Mr. J. K. Stage, their regular supply, who will graduate in April, is now giving the most of his time to his seminary work.

Dr. Wicher is supplying the First church of San Francisco for several Sabbaths while the pastor, Mr. Guthrie, who has been ill, is recruiting in San Diego. Dr. and Mrs. Wicher will start in about three weeks for their long trip to Jerusalem and the Trans Jordan country. The illustrated articles which he is to prepare for the press will be distributed by a syndicate in Chicago. They will therefore appear not only in the San Francisco Call, but also in several newspapers in the East, which will give him a wide hearing on an interesting and important subject.

"Alive and well: Oh blissful thought!

In some sweet clime, I know not where;

I only know that you are there,

And sickness, pain, and death are not."

PERSONALS.

Rev. W. H. Layson, LL.D., stated supply of Grace church, Berkeley, has resigned.

Rev. Geo. H. Wilkins, pastor of the West Berkeley church, has tendered his resignation.

Rev. Seth C. Rees of Chicago is conducting ten days inter-denominational evangelistic services at Hamilton Auditorium, Oakland, Cal.

Rev. F. H. Robinson, home missionary of Nevada, has been visiting his family in Berkeley and will return this week to his work, going by the way of Los Angeles, as communication via Sacramento is cut off by the floods.

The Federate School of Missions, of which Mrs. H. B. Pinney is president, will hold its mid-winter rally in the First Baptist church, Oakland, Feb. 2. There will be three sessions, embracing all phases of mission work, home and abroad.

Rev. William Rader, pastor of Calvary church, San Francisco, has been selected by the Brotherhood to attend the National Convention of the Brotherhood in Pittsburg, Pa., and to speak before that body on Feb. 23. Dr. Rader will officially represent the Pacific Coast.

Rev. G. A. Blair has been assisting Rev. J. N. McElhinney of the Holly Park church of San Francisco in conducting special meetings during the past two weeks, and thus far fifty-four have signed cards. Next Sunday Rev. Blair will begin similar services in Memorial church, assisting the pastor, Rev. H. N. Bevier, for ten days.

Rev. J. Edward Blair, of Newberg, Oregon, has come to San Francisco to take charge of the University Mound church—one of the new churches recently established through the work of his brother, Rev. G. A. Blair, of the Home Mission committee of San Francisco. He will be installed some time after the next meeting of presbytery.

WHY THE CHURCH?

Rev. R. Franklin Hart.

It could not live without a purpose; and that purpose commensurate with its greatness; its continual energies; its abiding virility; its marvels of growth. Every institution that is more than sounding brass and tinkling cymbal must be the expression of lofty purpose. Who looks at the church in history, in present experience or in promised prospect, must be aware that its aim is broad enough to reach the world; long, from everlasting to everlasting; deep, to reach the bottommost degradation; high, to throw glory upon the very throne and crown of the Lord God Omnipotent Who reigneth.

It is well we pause, in our much speaking, doing, rushing, and even halt our plans for multitudinous activity, at least long enough to enquire, What is the church's purpose? Its calls, services, lessons, sermons, prayers; its charities, benevolences; its social, moral and spiritual messages;—Why are they? At first the purpose is to teach the truth. Not that vague "all truth" we hear from some quarters; with such unreal abstractions, the church has no duty. The truth the church is bound to relate is specific. Not scientific truth; for the church is under obligation and classification of facts in the laboratory. Not philosophic or even theological truth in the sense of speculative dogmas. Manifestly the truth will have a bearing on all our learnings; but it is

above them all. And so many have fathomed neither the glory nor the power of the truth that Christ, God's Son came into the world to save sinners. They need to know, and the church is bound to tell them, and that whether they live in America, or in the uttermost parts. If ever any church ceases to discover that truth of the saving Christ; to men, then ought to be written over its door, "Ichabod,"—the glory is departed.

And it is the prime business of the church, not only to relate that truth of Christ, but so to relate it that character may be transformed. Through the church such miracles are to be re-enacted as converted Simon, the bundle of impulse, in Peter the Rock; as changed Augustine, the profligate, into Augustine, the child of God and the servant of God. Always that must be the church's business; to seek and to save that which was lost.

If the church is to tell the truth in transforming power, the church dare not succumb to the temptation to be so restful, so contentedly and unutterably lazy, as it often has been. Have you noted that the kingdom of which the church is token and visible manifestation is never likened to a pyramid that stands and slowly decays? That a Christian is never like a man who sits in an easy chair and wishes the world were better? The kingdom is like seed vineyard, leaven; always like to some growing, producing, increasing thing. And a Christian is one who runs a race who climbs to heavenly place, who fights the good fight. Arise, shine! For thy light is come. Zion, Evangelist, lift up thy voice with strength; lift it up, be not afraid; say unto city and country, Behold your God.

Out of the depths hear my cries!

Help me my Christ; let me rise

From the grave of self and sin.

I come.

Now in thy presence I stay;

Fill me my Christ, just today

With the power of thy Spirit and grace.

I wait.

Send me forth then to proclaim

Thy precious gospel,—my aim

Like to thine,—to save and to serve.

I go.

Santa Clara, Cal.

THE BLOT AND THE GOLDEN STARS.

How One of the World's Great Men Got a Right Start.

From an Address by Dr. F. L. Goodspeed.

The Bible school teacher has to work in faith and hope and love and trust the result to the God of the harvest. In an English paper I saw last summer an item which arrested my attention and which illustrates how our humble and honest efforts are so blessed that sometimes, like the boy's five barley loaves and two small fishes under Christ's hands fed five thousand, the seemingly small service result in untold good. The published story was occasioned by the death of a worthy minister, the Rev. S. Newman, who was fond of telling that when he was a pastor in Scotland, one day a gentleman came to his study in search of a former worker in the Sunday-school. This stranger, who was an American, related how, years before, he had been a pupil in the Sunday-school of that church. On one particular day the superintendent, who was an unlettered but earnest

and practical man, had given the boys an impressive lesson. He fastened to the wall a large sheet of paper, on one side of which was an ugly black blot, and on the reverse side a cluster of golden stars. And he said, "Boys, you can make your life like that blot, or you can make it like one of the golden stars: which shall it be?" The gentleman told how he, as a lad, soon after this ran away to sea. But he never forgot the lesson. He hoped to make his life a golden star and not a blot on the fair earth. At last his ship reached America. One Sunday morning entering a Baptist church in this country he was met by a courteous gentleman who conducted him to the family pew and after the service kindly invited the lad home with him to dinner. Soon after this the boy gave his heart to Christ and joined the church. Through his new-found friend he was assisted to a position in the city. He became a Sunday-school teacher. He developed a talent for open-air preaching; then he secured an education and finally entered the ministry. This was the story. At its close the gentleman laid his card on Mr. Newnam's desk. It read, "George C. Lorimer, D.D., Boston Mass., U. S. A." He, the then brilliant preacher known on two continents, was the lad saved by a Sunday-school worker from being a blot to being a golden star in the firmament of the church! Think of the life of the humble man in Scotland who first stirred his ambition, and the life of the Christian nobleman in America who made the stranger lad welcome—think of their influence living and conquering through the magnificent service of Dr. Lorimer, and of the great host won to Christ through his ministry, a multitude who will shine as golden stars for ever and ever. Here is good tonic for tired teachers. It pays! Dr. Lorimer failed to discover and thank the humble man whose word about the blot and the golden stars had turned his young feet into the path of honor and usefulness. Doubtless they have met e'er this in the full life of the land of the starcrowned and triumphant. The inspiring lesson for us is that the true teacher is building himself into the immortalities, making an investment of influence which will return to him in values measurable only in terms of eternal life and joys everlasting. He may be touching the springs of character, awakening the conscience, arousing the ambitions, and stirring the heart of some lad who will one day become a princely leader of the church, or a immortalities, making an investment of influence which will millions. Who knows! It is a divine business—copartnership with the Holy Spirit. Be not discouraged therefore. Speak the word. Sow your good seed of the kingdom—and trust the God of the spiritual harvest for the result.

THE BRAVEST BATTLE THAT EVER WAS FOUGHT.

The bravest battle that ever was fought;
Shall I tell you where and when?
On the maps of the world you will find it not;
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen;
Nay not with eloquent word or thought,
From mouths of wonderful men.

But deep in a walled-up woman's heart—
Of woman that would not yield,
But bravely, silently bore her part—
Lo! there is that battlefield.

No marshaling troop, no bivouac song;
No banner to gleam and wave;
But O! these battles they last so long—
From babyhood to the grave!

Yet, faithful still as a bridge of stars,
She fights in her walled up town—
Fights on and on in the endless wars,
Then silent, unseen—goes down.
Oh, ye with banners and battle shot,
And soldiers to shout and praise,
I tell you the kingliest victories fought
Were fought in these silent ways.

O, spotless woman in world of shame!
With splendid and silent scorn,
Go back to God as white as you came,
The kingliest warrior born.

—Joaquin Miller.

ILLUSTRATED LECTURE ON MOUNTAIN WHITES.

Churches May Secure Lecturer for the Asking.

Any church or society which is interested in the work done by the Presbyterian church among the mountaineers of the southeastern part of the United States may be pleased to know that Mr. W. W. Choate, who is now taking a course of study at the San Francisco Seminary at San Anselmo, Cal., has not only just returned from charge of one of our fields in that section, but that he is willing to present the work being done and the needs of that much-neglected section of our land, either with his stereopticon and slides made on the field, in an evening service, or without the views at any morning service at which he can make engagements during the months of February or March. Any church or society wishing to gain more information on this line of our Home Mission work can address him at San Anselmo regarding an engagement.

THE OLD, OLD STORY.

This is the taking title of a new, new book by that young veteran in his eighties, Rev. S. E. Wishard, D.D. New as a book, the articles are choice selections published in the Herald and Presbyter. For twenty-six years the author has made weekly (not weakly) contributions to this paper, missing in that time not a single week on his own account. Published by Monfort and Co., the book may be had in connection with subscriptions to the Herald and Presbyter or from the author at his own home, 135 East Avenue 53, Los Angeles, for the ridiculously low price of fifty cents. That is at the rate of five pages for one cent, of the choicest reading matter, well printed and well bound.

To those who know the writer, the book will hardly need further commendation. The dedication is "To the Memory of the Beloved Disciple, Samuel P. HARBISON, who walked with God." The unique "foreword" says:

"Why another book? Because—

'I love to tell the story
Of unseen things above,
Of Jesus and His glory,
Of Jesus and His love!

'And when in scenes of glory
I sing the new, new song,
'Twill be the old, old story
That I have heard so long.' "

The thirty-seven short chapters are on such topics as: "How They Sought Him;" "What They Found;" "To the Home Land;" "Christ is All;" "What the Church Stands For;" "The Fullness of God;" "They Shall See His Face." They are warm, heart to heart gospel messages, voicing the loving, helpful counsel and ripe experiences of this honored and beloved servant of God, who is so marked an example of those "that still bring forth fruit in old age."

DAY BREAK.

Walter Albion Squires.

In the sky the light is breaking;
It has touched the mountain crests;
On them, pearly tints awaking,
Like a diadem it rests.

From the Father, day so bright,
Thou dost come, since God is Light.

Breaks the daylight soft and tender,
Earth's dark night draws to the dawn,
Soon will come the day's full splendor,
Night's last shadow soon be gone.
All earth's stain grows pure and white,
It must come, since God is Light.

Ye who labor, faint and weary,
And have watched and waited long;
Though the world seem dark and dreary,
Right o'erthrown, triumphant wrong!
Greed of gain, and rule of might,
All must cease, since God is Light.

Ye who wander, blindly groping,
And with crowding doubts contend,
Striving still and ever hoping
All of truth to comprehend;
Only God can guide aright,—
Trust in Him, for He is Light.

Ye who linger on life's towers,
Watching for the coming day;
Ne'er can triumph night's dark powers,
Nor the dawning long delay
If before the hosts of Right,
God doth lead, since He is Light.

Hail the new Day's glad awaking!
Flood the light from Heaven's gate,
For our King His throne is taking,
Love shall triumph over hate,
Peace shall conquer bitter strife,
God is Love, and Light, and Life.

Like the mists at morning's beaming,
God, our Father, King of Grace,
When the day-kissed peaks are gleaming,
Darkness pales before thy face;
Scatters night the kindling beam,
Of thy majesty supreme.
San Anselmo, Cal.

"TOO GOOD TO KEEP."

W. N. Burr.

On the desk before me lies a letter recently received from a friend who is an earnest-hearted layman—a man

whose work is in the business world, but whose heart goes out to humanity's deeper needs. This busy business man finds time for many "good works," not the least of which are the hearty friendship letters which frequently reach this parsonage. A paragraph from this last letter is "too good to keep," and I yield to the inclination to pass it on to others. He writes:

"I was greatly touched by an illustration in the Sunday School Times recently, in which the Master is represented as talking with Gabriel about His work. The Master says:

"I have told Peter and James and John and a few others to spread the news in an ever-widening circle until the whole world shall know of it."

"But, Master," replies Gabriel, "suppose they grow neglectful of it; and suppose as the years go by those to whom they have told the story forget to repeat it, and when it comes away down to the twentieth century those who have heard it are so busy with the business and pleasure of life that they are careless about telling others, what then?"

"And slowly and earnestly the Master replies, 'I have no other plan!'

"Oh, the pity of it!" continues my friend. "With this great news that means so much to the world of perishing men constantly held before us, and yet the church is so slow and careless in the telling! There is a great call just now for funds for the earthquake sufferers, and yet it does not appeal to me as it does to many, for the great multitude will respond to this humanitarian cry, while the calls of the great missionary enterprises are only responded to by the few regular givers. Don't think me heartless in this, for I do feel for those poor earthquake sufferers!"

As I laid this letter down after the first reading it was "with thanksgiving"—that there are deep-souled men sitting in the pews in our churches who have been reached by the Spirit, and given vision of things somewhat as they caught the eye and the heart of the Master. When the Master estimated values he did not overlook the poor, stricken bodies of men. With a touch and a word He was always ready to heal and rescue. He looked with compassion, with a great heart of tenderness upon people in physical stress. But he saw more than the human body when his eye fell upon human beings. His love took in all physical derangement, but the passion of his heart gripped humanity's deeper need. He did not come merely to heal the sick, or to relieve men in physical distress; but "I am come," he cries, "that ye may have life, and that ye may have it more abundantly."

When one is swayed by the spirit of the Master he is never found saying, "I believe in feeding the hungry, and clothing the naked, and caring for the sick—that is good enough missionary work for me." The humanitarian spirit is commendable, but it is comparatively a surface growth. When one has close dealings with the Master he is led into deeper ways of thought and activity.

God bless the gifts that go to the poor earthquake sufferers, and God bless every giver of such gifts; but let us ponder, too, this call, and this oft-repeated response:

"Go ye into all the world, and preach the Gospel to every creature."
—The Master.

"I have no interest in Foreign Missions."

—The Master's Professed Follower.

Japan has changed the date of the proposed Imperial World's Fair from 1912 to 1917. That will give the California hot-heads time to cool their Oriental wrath.

LIFE LESSONS.

I.—Responses to Environment.

One has been able to tell us what life is. Attempts to define it fall short. Even modern science fails to tell us what it is, yet its attempt is illuminating. It is that life is "correspondence to environment," or, in a clearer word, response to environment. A fish lives in the sea and feels at home. Its nature responds to its environment. We say the fish is alive. A man catches it and lifts it out of water into air. It straightway gasps and gasps. But at length its struggles cease. We say it is dead. That is to say, it could not respond to its new environment.

The kind and quality of life is indicated by the kind of environment, to which response is made. For example, a man of high intelligence, and cultivated heart listens with keen response to the presentation of a great theme. A depraved man hears the same words with indifference or perhaps weariness. The differing response of life in the two men is indicated by the differing environment. The second man is essentially dead in a realm, where the first has life abundant.

By this same token shall we test spiritual life. It too responds to environment. We live and move and have our being in a spiritual atmosphere saturated with the approval of holiness, purity and unselfish love. But over it and through it all is the enviroing, immanent presence of God. To respond here is to have life. Failure to respond can be nothing else than death. Truly to respond is, that is, to cultivate intimacy of filial relationship, possibilities of character, and to act accordingly,—this is life eternal. And this is essentially the word of God when he said, "And this is life eternal, that they should know Thee, the only true God, and him whom Thou send, even Jesus Christ."

BEYOND.

From the branches of a neighboring tree,
A bird some morn were missing suddenly,
That all the summer sang for ecstasy,
And made your season seem
Like a melodious dream,

You would not search about the leafless dell,
In places where the nestling used to dwell,
To find the white walls of her broken shell,
Thinking your child of air,
Your winged joy, was there!

But rather, hurrying from the autumn gale,
Your feet would follow summer's flowing trail
To find her spicy grove, and odorous vale;
Knowing that birds and song
To pleasant climes belong.

Then wherefore, when you see a soul set free
From this poor seed of its mortality,
And know you sow not that which is to be,
Watch you about the tomb,
For the immortal bloom?

Search for your flowers in the celestial grove,
Look for your precious stream of human love
In the unfathomable sea above;
Follow your missing bird,
Where songs are always heard!

—Phoebe Cary.



MORNING VEXATIONS.

A devoted little mother said to me recently, "The hardest part of the day for me is that before school time." I wonder in how many mother's hearts the words find a responsive echo?

To begin with, there is the everyday process of getting children dressed. Shoes and stockings to be worked on plump little feet, buttons mated with buttonholes, tangles smoothed out of hair, cold water judiciously applied, starched blouses or dresses deftly arranged upon squirming little figures these call not only for skilled finders, but calmness of spirit. The easily ruffled tempers of some children, whose fretful hour is not the sleepy one at bedtime but the one before breakfast, do not sweeten the process.

The situation is scarcely improved when little fingers begin to do the work for themselves or for each other. There may be less fretfulness then, but there is more play. To the normal child dressing is an interruption to the real business of life, and in the tumbled bedclothes, disordered pillows and their own untrameled state of semi-undress there are vast possibilities of delight. A glorious unconcern for the flight of time remains even in the last hurrying minutes after the breakfast bell has sounded, and as the mother takes her seat at the table her feeling is easily that of exasperation.

A child's table manners are not apt to be soothing. I have seen a Chinese baby of two handle chop-sticks with a dexterity which I envied, but for an American child to manage knife, fork and spoon seems a different matter. Bad positions about the table, distaste for some article of food, chatter and nonsense and high flow of spirits, interrupting the more sedate conversation of their elders, never seem more annoying. Then there is the liability to accidents. "Like the notorious 'Goups,'" sighs the mother:

They split their broth on the table cloth,
O, they lead untidy lives.

Happy the households—are there many in these days?—where quiet settles for a few minutes over the little group as they kneel for family prayers, a truly grateful calm in the squally period.

"Home work" makes the climax to the morning. The word is a direful one in the family. To the older children it represents the chief burden of their lives, to the young a standing grievance, to the mother constant interruption. She is perplexed to know what is the best time for this home study. If she decides on the morning hour it is not because that is ideally good, but only better than the short period of sunshine after school or the tired time after tea. But she knows full well that too often number work of curious reckoning, spelling which conforms to no rules and penmanship for which she blushes will be product of the toilsome effort.

At last the school bell gives warning, and drooping spirits revive. With goodbyes and kisses and shouts the little band tramps out to join the daily pilgrimage to the common Mecca, and within the home the reign of peace begins.

How do we mothers meet these mornings, often experienced, if not always so turbulent? Two principles, I believe, ought to guide us. There is a Chinese saying which runs somewhat in this wise: Patience, patience, patience! Of all virtue patience is the most indispensable." This is the

first and greatest need, to be prayed for with every evening petition and in our first waking moments.

The other is better generalship. This chaotic period can doubtless be brought to a greater degree under "the reign of law." One never sees such a commotion over getting dressed among children on a farm where there are duties, in doors and out, regularly required of them. Before real work a matter like that sinks into insignificance. Many of our problems arise because the sturdier qualities are not being called out in children. But just as sterner duties develop obedience and dispatch, so it is quite possible for a firm demand, not irritable but inflexible, on the part of the parent to bring about similar results. "Mamma expects you to learn your lessons without fretting"—such requirements will bring many a little loiterer to time. If thus the home machinery can be made to run more smoothly, is it not a better way than heroically to endure the friction?—Lucy Ward Beecher.

THE HOME.

A Bit of Cheerful Philosophy.

By being careful to want nothing that we could not have, we have always had all that we wanted." This bit of cheerful philosophy, which is well worth pondering in our luxurious age, was uttered by Amos Dresser, a home missionary who died not long ago at the ripe age of ninety-one. This remarkable man so unlike most of us in having all that he wanted, preached sixty years on an average salary of less than \$400 per year, laboring in various churches in Ohio, Michigan and Nebraska, and leaving everywhere the impress of a consecrated life. Notwithstanding the meagerness of his salary, he always gave one-tenth of his income to the Lord and his marriage fees to poor widows. In his long life of contentment and joyful service he presents a striking contrast to the grasping, luxury-loving man of the world.

The eager striving for that which we cannot have, at least without the sacrifice of something higher, is the curse of our modern life. Too many are trying, as one writer expressed it, to keep up an automobile style on a bicycle income. It is not uncommon in suburban towns for a family to live luxuriously, spending freely and even giving lavishly for a few months, and then to suddenly disappear, leaving unpaid the landlord, the grocer, the coal dealer, and in two cases that have come under the writer's limited personal knowledge, the undertaker who had helped bury their dead.

A recent report of one of our State Boards of Labor and Statistics shows an appalling amount of uncollectible indebtedness, and seems to indicate a growing disposition among the trading and wage-earning classes to go into debt for current living expenses while they are paying cash for luxuries. The report condemns the modern "installment house" method of doing business as conducive to unnecessary purchases, and it charges the middle population with living beyond their means. Showy and shoddy furniture is often bought on the installment plan, and is sometimes lost on account of illness in the family or other misfortune. Silk dresses and elaborate millinery are obtained by the housemaid and the shopgirl in the same way, and are often worn shabby before the last payment becomes due. It is easy to order unnecessary finery when one is not required to pay cash down. Alluring advertisements offering to "loan money on your furniture or your piano at legal rates," tempt the weak and unwary. One would like to pay as you go."

"But suppose I haven't the money," said the youth.

"Then don't go," was the reply.

Living beyond one's means too often leads to dishonest devices to increase one's slender resources. A former chaplain of the Woman's Reformatory Prison in Massachusetts once told the writer that most of the women under her care were brought there by a desire for personal adornment beyond their means. The chaplain of the reformatory for men in the same state, when asked if drunkenness was the main cause of the crime represented in that institution, replied that he thought it was rather the desire to obtain this world's goods without the equivalent in work. These prisoners had never learned not to want the things that they could honestly have.

Extravagance is acknowledged to be a conspicuous fault of the American people. It was recently stated on good authority that a large proportion of the automobiles owned in a certain city were obtained by mortgaging the home of the owner. If this be true, what a commentary it is on uncontrolled desire! We often want things not so much for their intrinsic value as because other people want them, to keep up with every passing fashion in dress and furniture beyond the means of multitudes who are able to live very comfortably.

How far can we control our desires, and avoid wanting that which we ought not to have? Is it not by setting our affections on higher things that are within our reach? Agassiz had such an absorbing interest in scientific pursuits that he said he had no time to make money. Luther Burbank, the great plant breeder, has refused more than one opportunity for amassing a princely fortune in his desire to benefit mankind by giving the world the secret of some wonderful new fruit or flower. To Amos Dresser, as to many others who have lived a life of joyful service for their fellow-men, may be applied the words of the poet:

Lord of himself, though not of lands,

And having nothing, yet hath all.

In order that like him we may be in the happy state of having all that we want, let us be careful not to want what we cannot have.—Emily Tolman.

Young People

ACCORDING TO ST. MARK.

By Mary H. Grosvenor.

"I really think you are a little hard on your namsake Mrs. McLane's tone was slightly aggrieved, and there was not quite as pleasant an expression as usual upon her comely face.

"I am sure I do not mean to be." This voice was quiet as the other had been perturbed. "It seems to me I had I praised her more, it would have been too much for even a mother to swallow."

"Oh! I know you said she was well-grown and well-mannered and good looking, far beyond what you had expected in two years, and yet underneath all there was 'but'—and that 'but' does away with all your commendation."

"What keen ears you mothers have! I was hardly conscious of that 'but.'"

It was there all the same, in italics if not in capitals. Now do tell me what you mean."

"My dear girl," said Miss Egerton, "remember I have only been at home a week, and after leaving Dorothy's child, I feel the necessity of renewing my acquaintance with a young woman of fifteen, who almost looks over my head."

"But you are not answering my question," persisted McLane. "I hope you did not learn evasion in Germany."

"I hope not, indeed," and with a slightly quizzical smile, Egerton bent lower over her embroidery.

"You think her disobedient?" Mrs. McLane walked to window and laid one hand upon her sister's shoulder. Miss Egerton did not reply, but her own hand clasped sister's.

"I don't think she means to be," Mrs. McLane conceded. "And, after all she does what is asked for in the."

"That is perhaps where my 'but' came in," Miss Egerton said slowly. "She needs to learn obedience according to Saint Mark."

"What do you mean? You are so mysterious!"

"I will explain the mystery to Dorothy some day."

"She is quite as good in that respect as the rest of the family," Mrs. McLane had assumed the defensive.

"But when one loves a child as we do Dorothy," the voice replied, "we want her to be better than the rest of the girls."

Down below in the street a tall girl looked up from a group of her companions and waved a greeting to the one in the window. In a short time her swift step was heard on the stairs, and Dorothy, with roses in her cheeks, and eyes dancing with health and merriment, and sunny hair tossed this way and that by the boisterous wind! She gave each an impetuous, breathless hug, talking rapidly and with a little of gasps:

"Oh, Aunt Dolly, it is good to know you are here! I have been thinking about it all day. And it eases my conscience, too," she said with a laugh. "If I knew mother was alone, I would like to leave her, as I am going to now, and run off and spend the afternoon with Anna Clare."

"Is not that rather a poor way to show your pleasure in being here?"

"As if you two would miss me when you have those letters to talk over and catch up with! So I'll say good-bye to you, and leave you to discuss German house-keeping."

"But, Dorothy, do not forget your hour for music," her mother, a little anxiously. "You should be at the piano now, and your father told you to prepare some manuscript for him."

"So he did," Dorothy answered, lightly, "and I will do so when I come home." And away she went without giving another time for expostulation.

"I am afraid her father will be seriously offended if she neglects this paper. The last time he came as giving her a scolding as John ever can. She does her typewriting so accurately, she is of the greatest service to him when she is prompt."

Mrs. McLane gave a little sigh, and her sister felt tempted to echo it, but wisely repressed the inclination, and gave herself once more to her embroidery.

The next afternoon, as Miss Egerton sat in the twilight by the open fire, the door opened and Dorothy came bounding into the room with her usual impetuosity.

"Aunt Dolly," she said, "how nice to find you alone! Mother has a flock of visitors, and I have had my cup of tea in here in a very lazy fashion."

"Oh!" disappointment in the long drawn-out exclamation; "then you want to be quiet, and I am just aching to talk!"

Miss Egerton laughed.

"Sit down, dear; there is another low chair for you. I am quite ready to talk."

"Are you sure, Aunt Dolly? I don't want to be selfish about it."

"I am quite sure, so let me relieve you of that aching as soon as possible."

"Aunt Dolly," the girl commenced, impetuously, "mother says you don't approve of me."

"Did she put it exactly in that way?"

"Well, perhaps not. She told me a great many nice things you said about me, but—she said there was a 'but' and I want to know what it stands for."

"Have you not the least idea, Dorothy?"

The honest eyes met her aunt's squarely.

"Perhaps I have deep down in my heart," said Dorothy, slowly, with reddening cheeks.

"Well?"

"You think me procrastinating."

Miss Egerton was silent.

"And sometimes disobedient?"

No answer.

"But, Aunt Dolly," said the girl pleadingly, "I always mean to do as I am told, and I do, too, after a while."

Miss Egerton smiled.

"Aunt Dolly, don't be dumb any longer. Mother says you want me to learn some sort of obedience. What sort do I need."

"I said you should learn obedience according to Saint Mark."

Dorothy stared. "What do you mean? I don't remember that he was any more obedient than the others."

"Suppose you light the lamp and get my Bible from the stand. There is half an hour still before dinner, and in that time I think I can make you understand what sort of obedience this is."

When Dorothy returned to her place, Bible in hand, Miss Egerton said: "Open to the first chapter of Mark and the eighteenth verse."

"And straightway they forsook their nets," Dorothy read, wonderingly.

"Now the second chapter and twelfth verse."

"And immediately he arose."

"The same word as 'straightway,' Dorothy," said her aunt. "Now the fifth chapter and forty-second verse."

"And straightway the damsel arose."

"The sixth chapter and forty-fifth verse."

"And straightway—" the girl began; "Aunt Dolly, are there many more?"

"A great many more. But, my dear girl, are not these enough to help you understand what I mean by obedience according to Saint Mark?"

Dorothy was silent for some minutes and her answer, when it came, was very gently spoken.

"Aunt Dolly, straightway obedience. That was better than twenty scoldings. Think of my delayed obedience and all the trouble it causes! In two days I have worried father about his paper, and neglected mother's errands, and mailed your letter when I was ready, too late to reach your friend before she started for Europe. I wish I could be 'straightway' obedient, but how am I to remember?"

For answer, Miss Egerton put into her hand a copy of the Gospel of Saint Mark. "I would read it carefully, if I were you; and you must not be discouraged."—Youth's Companion.

UNCLE NED'S HELP BOX.

"Tom found wheeling in the pile of wood one of the hard things!"

"It takes so long!" he fretfully exclaimed. "I'll never get done. Grandpa always makes me do the hard things!"

Uncle Ned was on the veranda, hidden away behind the woodbone. It had been less than three days since the beginning of his visit, and already in that time he had discovered Tom's failing—the "general," grandma called it, since this one was so much more noticeable than any other.

"He makes mountains of ant-hills," and Uncle Ned smiled to himself, as he peered through the green vines before him.

He thought for a moment.

"I wonder if my old 'help box' wouldn't be good for Tom—or one just like it. I remember how it aided me. I believe I'll try it," and Uncle Ned went quickly into the house.

"Got a box, mother—about this size?" and Uncle Ned measured with his two hands.

"Why, yes. I shouldn't wonder—want it now?"

"If it's handy. I don't want to make any trouble."

"No trouble in the world," briskly, and Mrs. Newcomb pulled out a long, deep drawer from the hall closet.

"This'll do!" Uncle Ned took up a small white box. "It's just what I want—not too large."

Uncle Ned carried it to his room, where he remained for nearly two hours.

"There!" when it was finished; "I guess that is as good a 'help box' as the one I had. Now if it does as much for Tom as mine did for me, 'magic helper,' wouldn't be a bad name for it."

Tom was still wheeling in the wood from the slowly diminishing pile when Uncle Ned once more returned to the veranda.

"I'll never get it done—never!" The voice was full of impatient discouragement.

"Want some help, Tom?" called Uncle Ned.

Tom looked up abashed.

"Why, yes; but you'd better not come—perhaps grandpa might not!"

"Oh, he won't mind—not this kind of help!"

Tom eyed the box Uncle Ned carried, suspiciously.

"This is the help."

"That? That's only a box!" Tom looked incredulous.

"But it's a 'help box'—you'll see!" Uncle Ned mysteriously off one of the bands.

"Help box!" Still Tom was not convinced.

Uncle Ned smiled—one of the "silent kind"—at Tom's puzzled face.

"I'm going to leave it here—you may keep it," explained Uncle Ned. "It's full of magic helpers, and when you have anything hard to do, open it and take out No. 1!"

"Thank—you! I hope 'twill help me get in this pile of wood."

"It will—see if it doesn't."

After Uncle Ned had gone, Tom shyly took off the cover from the little white "help box."

"They're only cards," disappointedly. But he took out one "according to directions," and read it: "Remember, it's only one stick at a time."

"I don't see how you're going to help much."

But it did, for it showed Tom that he didn't have to wheel in the whole pile at once. And one stick at a time wasn't hard—there couldn't be anything easier.

The next day grandpa asked Tom to weed the onion bed—"twas just a small one.

"Oh, dear!" and Tom sighed gloomily.

"Perhaps the 'help box'"—'Twas Uncle Ned's suggestion.

Tom opened it after he reached the garden, and took out Help 2: "A laugh makes an things easy."

At the thought of the curious little helper Tom laughed in spite of himself, and he was cheerful till the job was done. Weeding didn't seem "a bit hard!"

"I guess they do help," concluded Tom.

The afternoon before baking day grandma asked Tom to fill up the big wood-box, as she would be obliged to keep a fire nearly all day. Tom was just starting fish!

Two little "put-off" puckers began to gather on Tom's troubled forehead.

"Can't I wait until"—then he ran for Help 3, "Don't first; fun afterwards."

"That's the best way," agreed Tom with the little helper. "I'd be thinking all the time of having it to do—'twould spoil just half the fun!"

When Help 4 was needed 'twas ready: "Attack in parts."

"It's most like No. 1," thought Tom.

"But 'twouldn't hurt if 'twas No. 1 over again—it's such a splendid helper!"

Help 5 whisked Tom's Saturday chores away in half the time it usually took him to do them: "A thing begun is quite half done."

And Tom was so apt to put off his work, he dreaded it.

"Well, how's the 'help box' aiding?" asked Uncle Ned. 'Twas two weeks after Tom had received it.

"Just great! Things aren't half so hard to do—not with you've magic helpers!"—Albert C. Caldwell, in Zions Herald.

A BRAVE LEGISLATOR.

One of the Assemblymen at Sacramento is credited with the following eruption:

"President Roosevelt may send all the telegrams he desires and Tokio may boil and froth to its heart's content but neither Roosevelt nor Tokio can deter me from presenting my anti-Japanese measures to the legislature. Japan thinks she has cause for war that is her business. In introducing my anti-Japanese bills I did only what I thought was right. Japan can have war if she wishes it."

There is nothing in the statutes of California to prevent a man from exercising his subliminal right to make a spectacle of himself. The seismograph in Tokio no doubt recorded the shock from Sacramento. If some folks would be half as big and half as important as they imagine they are, the center of gravity would be changed. It is easy to be brave when there is no danger in sight.

This same particular solon added:

"You have never seen me back out of any fight I ever started. To be sure I did quit my anti-Japanese fight ten years ago when Roosevelt requested us to do so but I do not intend to quit this year. I am going ahead despite the president and all Japan." These are brave words. They fairly make one shudder. We did not think man could rise to such a frenzy of courage. The speaker seems to have been in close quarters. President Roosevelt on one side Japan and the deep sea on the other is indeed a predicament from which one might well wish to be delivered. When a man passes the point of being afraid of Roosevelt and Japan combined he may be said to have reached the highest point of human courage.

THE VERY BEST THING.

once on a time a sweet little girl
Sat close to grandmother's knee,
Trying to plan for her Christmas gifts,
As busy as she could be.

She had very many friends to love,
But her purse was very small;
How could she make those few pennies
buy
Enough to gladden all?

So the little face more sober grew,
The chattering tongue quite still.
All grandma said, "What's the matter,
dear,
Are you tired or feeling ill?"

Then into grandmother's lap she climbed
And nestled her curly head;
She told her troubles with tearful eyes,
And this was what grandma said:

"Love is the best thing in the world,
Of that you have a large store,
You may give and give and give and
give,
And always have plenty more.

And so the pure gold will far out-
weigh
The prettiest gilded toys;
It is the dear love of friend for friend
Most precious of Christmas joys.

Little willing feet and helping hands
Obeying with smiling face,
Long the Christmas gifts to dear
mamma
Will have the very first place."

—Ruth Davenport.

UNACCUSTOMED DUTIES.

The other day a woman whose life
had been filled with busy days and all
the multitudinous duties of a home, and
who had at last been set free from care
by a long, restful visit, said: "I do not
feel as if I ought to sit down long in the
morning to read that book. Haven't
you any work I could do? It seems
wrong not to be doing something else
besides reading the first part of the
book."

In the same house lives a student, a
man whose bread is earned by the fruit
of his brain. Thinking and writing
have been his daily task for years; and
when the necessity of experience has
once or twice induced him to leave his
usual occupation to cultivate his garden
or mow his lawn, he has come back to
his study with a condemning feeling of
guiltiness. "There!" he exclaims, "I have
neglected this whole forenoon."

Both incidents are illustrations of the
due emphasis which all of us are apt
to place upon the importance of our cus-
tomary work and the difficulty with
which we move out from our old rut
of duty into a new and perhaps wider
pathway. It is a fault to which a con-
scientious person is especially prone.
The new opportunity is pleasing; it
seems easier and more inviting from its
novelty. But work has always been
burden hitherto; our duties have not

worn so attractive a guise. Are we
doing right in laying aside our old anx-
ieties and cares? It cannot be that we
ought to do what appears so delightful
and so we cling to the old footpath
and refuse to slip down the burden from
our shoulders.

How many a mother finds it difficult
to hand over the baby to another's faith-
ful watching and go with her husband
on the little pleasure trip which he has
lovingly planned and anticipated! How
many husbands are reluctant to leave
the office an hour earlier for the sake
of that drive and picnic lunch with the
children!

One day long ago, in the little town of
Bethany, two women welcomed a most
remarkable guest—the Man who had
set all Palestine astir, who had drawn
multitudes after him and turned many
lives from mourning into gladness.
There were household duties to be done
that day as other days—the dishes had
been soiled, and the house was not in
perfect order—but into this day, full of
its commonplace tasks, had come a won-
derful opportunity. One of the women
let the old duty wait for a little; but the
other, conscientious and faithful as she
was, was blinded by her very devotion
to the right, so that she did not appre-
ciate the precious privilege which was
offered her.

It seems strange that this little inci-
dent and the very words of Jesus to the
woman should have been preserved. It
was such a trivial thing that a woman
should have been so anxious about the
housework and perhaps worried for fear
the dinner would not prove appetizing
that she did not take time to talk with
Jesus. But it is the very lesson which
is perhaps needed most by hundreds of
busy wives and earnest Christians.—
Mrs. Ozera S. Davis, in *Zion's Herald*.

PERSONAL INFLUENCE.

Thou hast gained thy brother.—Matt.
xviii:15.

1. The most potent thing on earth is
always a personal thing. Indeed, we
only exist as persons, and we only know
ourselves and know one another as per-
sons. "Right" and "wrong" have no
proper meaning except in regard to the
relations between persons. Spiritual
forces are functions of personality. The
awful power which sways the stars in
their courses is blind and helpless com-
pared with the attraction of noble ex-
ample and the energy of self-forgetful
love.

2. When we reflect and consider care-
fully, we may perhaps discover the peo-
ple who have exerted the most decisive
influence for good in our own lives, and
the way in which they have exercised it.
This will give us the clew to the secret
of personal influence. Probably we shall
find that our characters received their
bent and stamp through the impressions
made upon us at different times by a
quite limited number of men and women.
Probably they have affected us not by
their special gifts or abilities, but sim-
ply by their sheer goodness. Their faith
became a contagion to our souls. Their
example acted as "an external consci-

ence"—rebuking and convicting and in-
spiring and confirming our consciences.
Their lives made the great words and
truths of the Bible living and real to us.
They redeemed us to the Redeemer. In
their faces we caught our first glimpse
of the very countenance of Christ, re-
vealed afresh in the lineaments of dis-
ciples who loved Him.

3. One of Newman's greatest ser-
mons at Oxford had this for its thesis:
that the influence of personal character
has been from the first the chief means
of bearing truth into men's hearts. For
it is always the life of a teacher which
is catching, not his mere tenets. "How
strongly it comes home to me," wrote
Edward Thring, "that it is not what we
do or say that God uses, but our lives."
George Eliot has described this "blessed
influence of one true loving human soul
on another. Not calculable by algebra,
not deducible by logic, but mysterious,
effectual, mighty as the hidden process
by which tiny seed is quickened and
bursts forth into tall stem and broad
leaf and glowing tasseled flower. Ideas
are often poor ghosts; they pass athwart
us in their vapour and cannot make
themselves felt. But sometimes they
are made flesh; they breathe upon us
with warm breath, they touch us with
soft, responsive hands, they look at us
with sad, sincere eyes, and speak to us
in appealing tones; they are clothed in
a living human soul, with all its con-
flicts, its faith, and its love. Then their
presence is a power, then they shake
us like a passion, and we are drawn
after them with gentle compulsion, as
flame is drawn to flame."

4. There remains one further and in-
fallible test of the highest kind of per-
sonal influence. It will be exercised un-
consciously. It cannot possibly proceed
from any one who deliberately seeks to
be influential. Christ's command, "Let
your light shine before men," implies
that the true Christian radiance will
be soundless and effortless. The exam-
ple which really tells in the long run
is just the natural, spontaneous outcome
of a character which forgets self-interest
and self-glorification. The power of a
holy life is conditioned by its genuine
humility.

5. But such a holy, humble life is
charged with supernatural forces whose
range we cannot limit. No power in the
world is so unerring, so irrepressible.
All else besides may blunder or fall
short or grow out of date; but "nothing
mars or misleads the influence which is-
sues from a pure and unselfish character
* * * it needs no opportunity, it can
enter when the doors are shut. * * *
In this strange and tangled business of
life there is no energy that steadily does
its work as the mysterious, unconscious,
silent, unobtrusive, imperturbable influ-
ence which comes from a man who has
done with all self-seeking." From this
point of view we may understand and
accept Archbishop Benson's saying, that
the first business of a Christian is to
make another Christian—by the power
of holy influence.

6. Judged by such a standard, how
sorely we need to revise our common

estimates and opinions in regard to what constitutes the highest eminence and the truest usefulness in the Church of Christ. We talk about very "influential" Christian people—meaning generally men who can either attract large crowds or else give large subscriptions. But at the end of the day their resultant effect may seem trifling compared with the spiritual good wrought by some obscure and saintly believer who radiates virtue unawares on every one whom he meets. The fountain of Christian influence has only one source. As it flowed in the beginning, so it flows now, so it ever shall flow—from every character which is seriously and sincerely conformed to the living and dying of Jesus Christ.—J. H. Darlow in the "Upward Calling."

A WORD TO THE WAVERING ONES.

"Whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them."

Let nothing shake your faith. Should even sin unhappily overtake you, you must not let it make you doubt. At once, on the discovery of any sin, take 1 John 1:9 and act on it. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Confess your sin, therefore, immediately upon the discovery of it, and believe at once that God does forgive it, as he declares, and does again cleanse you from all unrighteousness. No sin, however grievous, can separate us from God for one moment, after it has been treated in this fashion. To allow sin to cause your faith to waver, is only to add a new sin to the one already committed. Return at once to God in the way the Bible teaches, and let your faith hold steadfastly to his word. Believe it, not because you feel it, or see it, but because he says it. Believe it, even when it seems to you that you are believing a lie. Believe it actively and steadfastly, through dark and through light, through ups and downs, through times of comfort and through times of despair, and I can promise you, without a fear, that your wavering experience will be ended.

"Therefore, beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." To be "immovable" in one's religious life is the exact opposite of wavering. In the 46th Psalm we can see what it is. The earth may be removed, and the mountains may be carried into the midst of the sea, our whole universe may seem to be in ruins, but while we trust in the Lord, we "shall not be moved."

The man who wavers in his faith is upset by the smallest trifles; the man who is steadfast in his faith can look on calmly at the ruin of all his universe.

To be thus immovable in one's religious life is a boon most ardently to be desired, and it may be ours, if we will only hold the beginning of our confidence steadfast to the end.

"Faith is the sweetest of worships to him who so loves

His unbearable splendors in darkness to hide;
And to trust in Thy word, dearest Lord, is true love,
For those prayers are most granted which seem most denied.
And faith throws her arms around all Thou hast told her,
And able to hold as much more, can but grieve;
She could hold Thy grand self, Lord! if Thou wouldst reveal it.
And love makes her long to have more to believe."
—Hannah Whitall Smith in "Living in the Sunshine."

REACHING THE MULTITUDE.

Why is it one preacher will reach a multitude and another will not? That is a question which it is seldom easy to answer, because there is no "secret" of success, unless we use the nebulous term "personality," and that does not answer. For who can tell us what personality is? The "secrets" are multiplex, and many of them escape analysis. But among them all, in the successful preacher we shall always find this:—When he looks out over his congregation on Sunday morning "he has compassion on the multitude," as Jesus had; he puts himself in their place. No man with a heart in him can be formal or cold or unimpressive when he can say to himself at such a time, and feel it, "Here is a company of struggling men and women, each one the center of a history; each one in some undefinable way longing to be better than he is; each one stifling his own sob and fighting his own battle. And each one of these trouble-tossed men and women is silently pleading for some word of courage and hope." That is the "secret," if there is any secret. He sits where they sit. And this same "secret" of influence runs all through life. Whether our pulpit is in the church or the workshop, the school house or the home, we can never really help others until, by the power of just such sympathy as the Master Himself felt, we have put our selves in their place. Thus, one teacher in the school is more successful than another. They may have the same equipment, and often have. But the first has learned to become in spirit a little child, to sit where the scholars sit. You want to help somebody. Then learn to sit where he sits. The last thing that the good Samaritan gave was his money.—George Thomas Dowling.

REVIVAL AN ADJUSTER.

"A revival of religion has always been a moral and ethical adjuster. The great revivals led by Luther and Wesley produced moral and spiritual revolutions. Ecclesiastical and social bigotries were exposed and many were converted to the principles and teachings of the Nazarene, who summarized the whole duty of man to God and his fellow-man: 'Thou shalt love the Lord thy God with all thy heart and mind and soul and strength and thy neighbor as thyself,' whether he be a tanner or a prince. 'For God hath made of one blood all the nations of

men.' It is not a question of shipbuilding or statesmanship, but a matter of obedience and faith; relations to God and man. These make any man an 'heir of God and heir with Jesus Christ.' Moreover, Peter tarried many days with the tanner, he went a great way encouraging every winner of soul Christ. During these days he would talk about the preacher of lodging with a tanner by the sea and they might declare if there was real dignity or sense of propriety the evangelist he would certainly better than to stay at the home of spiced tanner. But Peter was following the example of his Master of what was said: 'He is a friend of publicans and sinners and eateth with them.' Very fact that Peter 'tarried many days with one Simon, a tanner,' is encouragement to every missionary of the word and every worker in the Church of Christ. This truth Peter announced to Cornelius, saying: 'truth, I perceive that God is no respecter of persons; but in every nation he feareth him and worketh righteousness is accepted with him.'"—George A. D.D.

THE OLD FOLKS AT HOME.

Don't go to the theater, concert or
But stay in your room to-night;
Deny yourself to friends that call,
And a good, long letter write;
Write to the sad old folks at home,
Who sit when the day is done
With folded hands and downcast
And think of the absent one.

Don't selfishly scribble: "Excuse me
haste,
I've scarcely time to write,"
Lest their drooping thoughts go wandering
back
To many a bygone night
When they lost their needed sleep
rest,
And every breath was a prayer
That God would leave their delicate
To their tender love and care.

Don't let them feel you've no more
Of their love or counsel wise;
For their hearts grow strangely
tired
When age has dimmed the eye
It might be well to let them believe
You never forget them quite,
That you deem it a pleasure when
away
Long letters home to write.

Don't think that the young and
friends
Who make your pastime gay,
Have half the anxious thought of
That the old folks have today.
The duty of writing do not put off
Let sleep or pleasure wait,
Lest the letters for which they long
and longed
Be a day or an hour too late.
For the sad old folks at home,
With locks fast turning white,
Are longing to hear from the absent
one—
Write them a letter tonight.

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edged "first in the hearts of his coun-
trymen" if he had been uniformly dis-
agreeable and discourteous? Would
Franklin have been chosen as ambassa-
dor to the court of France had he im-
itated the bears and savages of his na-
tive land? Would Abraham Lincoln
have risen to the height he occupied,
and won such a hold on the hearts of
the American people, had he been less
underhearted and kind, less careful
of the feelings of others? That oil is to machinery, politeness is
to every-day life.— J. P. in Christian
Conservator.

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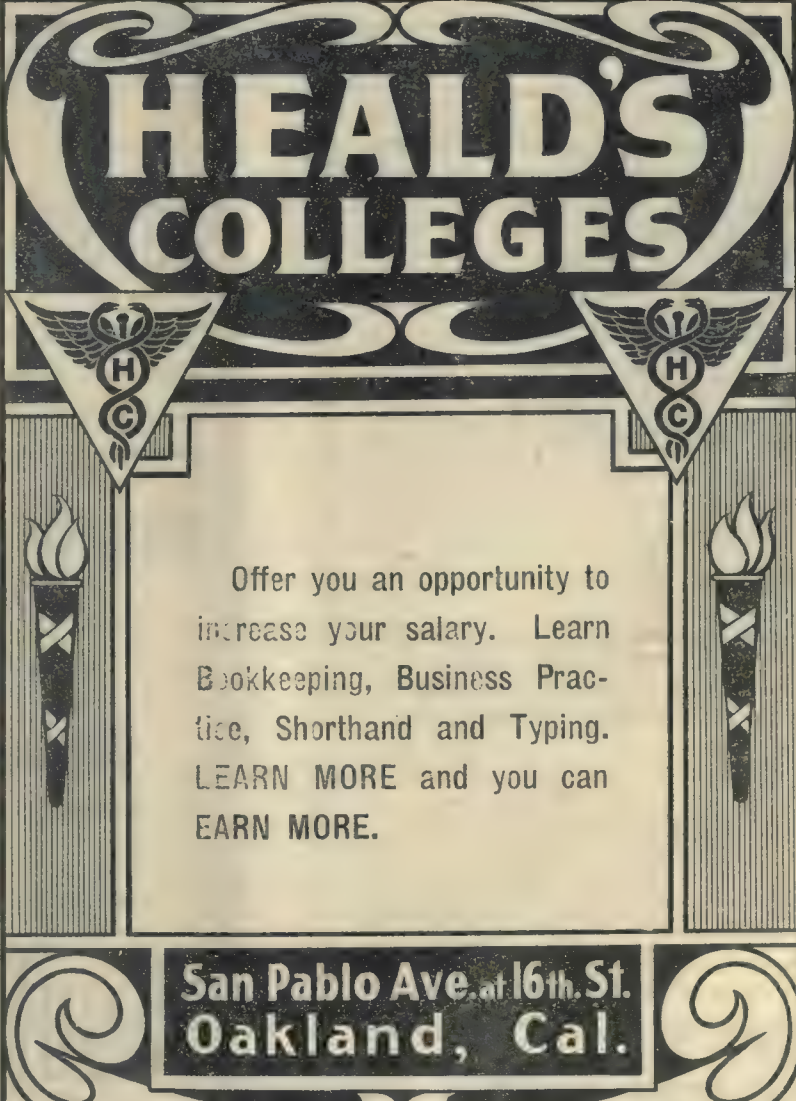
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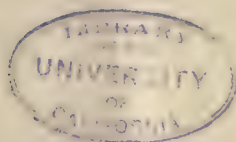


Mark A. Matthews, D.D.



F. L. Goodspeed, D.D.

DR. MATTHEWS DECLINES CALL
HOLLY PARK CHURCH BECOMES
SELF-SUPPORTING
THE KOREAN CAMPAIGN
SUCCESS IN KOREA



The Editor's Column

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NOTES...

Rev. William Sunday of the Presbytery of Chicago, the ex-baseball evangelist, is expected in San Francisco and is announced to speak at Dreamland Rink on February 11, at 3 and 8 p. m.

Peter Bilharn, the singing evangelist from Chicago, who is now in the city assisting in special revival services in the First Baptist church, will conduct the singing at the Christian Endeavor Union Convention in San Francisco on the afternoon and evening of Feb. 4, and the all day session of Feb. 5, at Emmanuel Baptist church.

A special prayer service was conducted by the members of Oakland presbytery on the afternoon and evening of Jan. 25. The storm conditions prevented a large attendance, but the general subject, "The Witnessing of the Holy Spirit," was emphasized by His gracious presence. The services were held in the First Presbyterian church of Oakland.

At a meeting of the committee on the John Calvin anniversary, held on Monday, January 25, at 920 Sacramento street, Dr. Landon of San Anselmo was elected chairman and the representatives of the Presbyteries of San Francisco, Oakland and Benicia endorsed the project as initiated by the faculty of the Seminary, and agreed to have anniversary services held at two churches in the city, one in Oakland, one in Berkeley and one in San Rafael. Date to be determined later. Professor Patterson, Rev. George G. Eldredge and Elder McDougal were appointed a sub-committee on program.

THE ACTS OF DISCIPLES.

The Westminster Teacher, calling attention to the special opportunity for specific missionary instruction in connection with the Sabbath School lessons for 1909, says: There is a general recognition among Sunday School

workers and the missionary specialists of the unusual opportunity which the lessons that we are now taking up afford for Mission Study in the Sunday School. There are very few of the lessons for the year that without straining would fail to yield rich missionary suggestion. Certain lessons have been designated for special missionary treatment."

The church has sought to arouse missionary enthusiasm by various and sundry missionary conventions and institutes, and has increased the number of well informed men and women through Mission Study classes. There has also been great emphasis placed upon systematic, proportionate and increased amount of offerings for missions.

Without going beyond the limits of suggestion, surely the present year affords a splendid occasion for laying emphasis upon missionary information.

As to the how or method of giving the information, we suggest, that, in addition to the instruction given by the teachers from the lessons, that, for each alternate Sabbath, the ordinary review of the lesson be omitted, and that ten minutes be given to the pastor or some other one more competent, in which definite missionary information be given to the school, using blackboards, maps, etc., as aids to the spoken word. That the lessons so given be not confined to Presbyterian mission work, but to the world-wide efforts of Christ's disciples. It will prove a source of inspiration for our ministers and members to increase their fund of information as to the acts of all the disciples of our gracious Lord.

We suggest also that this may be an appropriate year in which each pastor may present to his congregation at least twelve sermons on world evangelism, following the order outlined by the Holy Spirit in the Acts of the Apostles, that is, the origin and the growth of mission work. The theme may be considered, as to countries, twelve distinct mission fields, or ethnically treated, the adaptability of the Gospel to all the peoples and tongues of the earth; or the Gospel, not in competition, but in opposition to, and overcoming all the faiths and 'isms of the ages; or, still another general treatment would be mission work by the various Christian denominations.

The past hundred years of the history of God's kingdom on earth, passed in review before our vision, and held before us a sufficient time to leave its impress upon our minds and hearts will assuredly be productive of larger information, and deeper inspiration and zeal for the coming kingdom of "Peace on earth, among men of good will."

The literature furnished by our Board and that of other denominational publishing companies will of course prove edifying. The "Modern Missionary Century," by Dr. A. T. Pierson; "A Hundred Years of Missions (Leonard, Revised Edition), and the "Missionary Interpretation of History," are three small but very suggestive books.

One of the sources of failure to attain our ideals as to mission work has been that direct and definite missionary information has been very largely confined to women's clubs and societies. Men have given the subject but little consideration.

In some of our churches, Men's Brotherhoods may change this condition. For the average church, however, we venture the suggestion, that the remedy lies in the organization of a church missionary society or federation. Not elimination the Woman's Missionary Society, or the committee of the Christian Endeavor, but federating all these agencies with the entire church membership, realizing the expressed dictum of our General Assembly that the Church is a great missionary organization.

Since the Father sent Christ into the world to "seek and to save that which is lost," and since Christ sends each of His disciples into the world with the same mission and commission, surely then, the Church should be, not theoretically, but definitely and actively a missionary organization.

If in each Presbytery a day of prayer and conference was held, of the ministers, Sabbath School superintendents and presidents of Woman's Missionary Societies, very probably a plan more effective than that in vogue in most of our churches could be outlined. Is it worth trying?

ORLANDO E. HART.

AN EFFORT.

An Effort or Two
To Make Them Renew.

'A nod is as good as a wink to a blind horse,' says an old adage.

But nods and winks,
And prods and blinks,
All for nought
With some "deliques."
For we've nodded and nodded,
And blinked and blinked,
And prodded and prodded,
And winked and winked,
And lain awake nights
And thought and thought,
For something to say,
That would make them pay,
And still they postpone it
From day to day,
While the editor pines,
And pines away.
And the printer—
He waits, and waits and waits,
And waits,
And waits,
And waits.

—C. D. MEIGS, Indianapolis.

MT. HERMON SCHOOL OF MISSIONS.

The mid-winter session of the Mt. Hermon School of Missions will be held in the First Baptist Church, Oakland, on the first Tuesday in February. Prominent leaders in Mission Study work will address the meeting. This will give a rare opportunity for the people in the trans-bay cities to become more familiar with Mt. Hermon and its methods of work.

MANHOOD'S MORNING.

The Presbyterian Brotherhood of San Francisco held a very profitable session at the Occidental Board rooms, 920 Sacramento street, on Friday evening, January twenty-second. The special address of the evening was delivered by Dr. John Willis Bear, president of Occidental College. Dr. Bear took as his subject, "Manhood's Morning," likening the Brotherhood to a young man in the morning of his privileges and opportunities. Dr. Bear said in part:

"It is a positive pleasure to get under some of the burdens that others carry, and assist the man next to understand our desires, aspirations and hopes in the Christian life. Since coming to the Coast I have had a new vision and now I seem to see that San Francisco, and

not Boston, is the Hub. This is manhood's morning; day-break on the arising of men into church activities. Hitherto the church has been manned by women; now every man's heart is thrilled at the arising of men (unless his heart is not right) for this splendid services in God's kingdom.

"Men are not now sufficiently identified with Christian work, but it is morning and there is hope for the coming noon. The average business man is more identified with business than with the church, but if the religion of Jesus Christ is the real thing, and I believe, we all believe it is, then this condition should not exist. It will cost, yes, cost very much to put first things first; but Christ never made things easy.

"Every organization must justify itself, and the Brotherhood is no exception. One of our privileges, by which we justify our organization, is in speaking to the next man of first things. Christ and His gospel are manifestly first. Speak to the man next of Christ and salvation. Hard, is it? Yes, I have been in the homes of all classes in every state of this union, I find it increasingly true that men are too busy to pray, to read the Word of God, too busy gaining to give time for service. The business man of today spends more time at his business than the man of fifteen or twenty years ago. The business man of today faces more temptation than those of a score of years ago, and needs to stand firmer; for righteousness. It is not more method we need, but more motive; not more men, but more man; men as men with a more out and out religion. We are too many of us aliens in a spiritual commonwealth. We need to recognize our spiritual citizenship. We need a new progress on old lines; a revival of religion in loyalty to God's Word."

The closing portion of Dr. Baer's address was a beautiful presentation of the story of Hon. Henry W. Grady, the idol of the South, going to his mother's home near Atlanta, Georgia, just to live with mother for a week as he used to do, just to sleep in the upper room under the low rook as he used to do. Just to have mother sing the sweet lullaby and kneel beside his bed and pray a simple, earnest prayer as she used to do. Then how coming from home, H. W. Grady was inspired for a new life because of those days with mother. No excerpts of the address, and no writing from notes as I have done can give the reader that deep and blessed spiritual unction and inspiration felt by the men who listened to Dr. Baer's address, eloquent by its very simplicity and directness.

Following Dr. Baer, short talks were given by those invited by the chairman so to do. Preceding the addresses a delightful social hour was enjoyed by the men of the several city churches and a few ministers from the East Bay section. By request of the chairman, the men did not group themselves according to local church affiliation, but all happily "mixed." At the supper served in the spacious dining room, the numerous round tables were encircled by men intent on doing justice to the food, as well as being very cordially social with old and new acquaintance. The Oakland men were made welcome any place, though most of them followed the lead of Rev. Arthur Hicks to the tables nearest the kitchen. Among the welcomed guests was our large hearted Sunday-school Superintendent of Home Missions, Rev. William Noble, D.D. Following the addresses at the Brotherhood business meeting, action was taken endorsing the holding of four Brotherhood conventions during the summer of 1909.

ORLANDO E. HART.

SAN FRANCISCO MINISTERIAL ASSOCIATION.

The San Francisco Ministerial Association at its meeting last Monday unanimously elected the following officers to serve during the coming quarter: President, Rev. Frederick A. Doane, pastor Mizpah church, San Francisco; vice-president, Rev. C. S. Tanner, pastor Richmond church, San Francisco; secretary, Rev. James M. McElhinney, pastor



Frederick A. Doane, D.D., President San Francisco Ministerial Association

Holly Park church, San Francisco, re-elected. Executive committee, Rev. O. E. Hart, D.D., 1372 24th avenue, Oakland; Rev. Richmond Logan and Rev. A. R. Willis, San Francisco. The Association meets every Monday morning at 920 Sacramento street, San Francisco. At the next meeting Rev. Theodore F. Burnham of Vallejo, moderator of the Synod of California, is expected to read a paper upon 'Some Suggestions as to the Future of Higher Education in California.'

DR. MATTHEWS DECLINES CALL TO OAKLAND FIRST CHURCH.

Dr. Goodspeed May be Tendered the Pastorate.

After due consideration Mark A. Matthews, D.D., pastor of the First Presbyterian church, Seattle, Wash., has declined the call to the First Presbyterian church, Oakland, Cal. Dr. Matthews, following the resignation of the Rev. E. E. Baker, came from Seattle and preached one Sabbath to the First church, and was promptly tendered a call. This he has been considering for some time, and now declares his work in Seattle is yet unfinished and it is not wise for him to leave it at this stage. Within the last six years Dr. Matthews has built up the membership of the church of which he is pastor from 400 to over 4,000, making it the largest Presbyterian church in the United States, and therefore the largest Protestant church in this country. He is the strongest man in the whole Northwest, and it was hoped that he would come to Oakland and there duplicate the work in Seattle.

Following the resignation of Dr. Baker, the pulpit of

First church was supplied for some time by such ministers as the supply committee could secure from Sunday to Sunday, until two months ago when they engaged Frank L. Goodspeed, D.D., to occupy the pulpit for two months. During this time he has won a host of friends in the congregation by his eloquent and masterly preaching. He is a great scholar and wonderfully gifted in the art of pulpit oratory. There is a very strong sentiment throughout the entire congregation that he is the man who should be called. However, some of the eldership desire to hear other men before definite action in the matter is taken. Dr. Goodspeed, while not trained in a Congregational theological school, served an Eastern Congregational church for many years before coming to Oakland to supply the First Congregational church during the absence of its pastor. The First Presbyterian church is one of the strongest churches on the Coast, reported as having over 1,000 members and located in the central part of the city, which has over 300,000 population. It pays \$5,000 salary.

HOME MISSION DAY FOR SUNDAY SCHOOLS.

The Sunday nearest Washington's Birthday has for years been recognized as special Home Mission Day in all of our Sunday Schools. General Assembly, as usual, recommended it at the Kansas City meeting. So it comes with the sanction of our highest church court.

The Board of Home Missions has prepared a stimulating program with a medallion head of George Washington for the cover, the whole program in the continental colors blue and buff, while an attractive and very clever little three-corner hat contains the envelope for the offering—a most important part of the service. These are furnished free except postage. Order now the number needed for your school. Address, Board of Home Missions, 156 5th Avenue, New York.

From this program we learn that "This Board last year aided 1,817 weak churches; organized 296 new Sunday Schools; commissioned 1,530 ministers and native helpers, and through the Woman's Board of Home Missions supported 442 mission school teachers and medical missionaries. The 'Jesus Story' has been told by these messengers in nearly forty different languages."

In the Synod of California the collection taken this day goes to the support of Rev. James Hayes, in Washington for Rev. Mark Arthur, both Nez Perces pastors, doing wonderful work among these, our people. Money must be designated else it goes into the general fund.

Last year our Coast Sunday Schools made a gratifying advance in contributions to Home Missions. This year, if every single school which contributed last year will give at least as much as then, while every school which gave nothing will simply fall in line and do something, the best it can, a great impetus to Home Mission giving will result.

KOREAN CAMPAIGN.

The great Korean campaign, which is on in this country is to center its efforts in California soon. The workers for the cause are to unite their forces here, and carry on a series of meetings that are calculated to arouse much interest in, and stimulate giving for the Korean work.

Dr. H. C. Underwood is now in San Francisco arranging the details for the meetings to be held about the Bay, and in Northern California. He will go to Riverside, after which he will return for the campaign, beginning February 11th, and continuing to February 24th.

On February 21, not less than twenty-one pulpits will be used in presenting the cause.

In addition to the Sunday services the prayer meetings will be addressed, and a series of parlor meetings held.

Dr. Underwood is to be assisted by an able corp of workers composed of the following persons:

Prof. H. B. Hulbert, for twenty years head of Educational work in Korea, under the Korean Government. He is the author of a number of books, among these being "The Passing of Korea." Dr. O. R. Avison, physician for a number of years to the Emperor, and one of his trusted councilors. Rev. and Mrs. E. T. Hall, who have been Missionaries in Korea, and Mrs. H. G. Underwood. Mrs. Underwood was for years physician to the Queen of Korea, and is the author of a number of books among these being "Fifteen Years Among the Topknots," and "With Tommy Tompkins in Korea."

Dr. Hall will be at the Ministers meetings in San Francisco next Monday, and will outline the plans for the campaign in Northern California.

The plan is to raise \$245,000, of this amount \$140,000 was raised last year. Of this amount \$23,000 is pledged to be paid annually for five years.

Dr. Underwood spoke at Calvary Church, San Francisco on Wednesday evening to an audience of persons from several churches.

HOLLY PARK CHURCH BECOMES SELF-SUPPORTING.

We are glad to publish the good news of the attaining to self-support by the Holly Park Presbyterian church of

an interest in the Christian life. As many of these are children, the revenue of the church will not be largely increased even should most of them unite with the church. So this decision to become self-supporting is not the result of the accession of new members, who will meet the financial obligations, but the determination of the present membership to make more heroic sacrifices for the cause.

The section of the city occupied by Holly Park church, which is situated at California avenue and Lizzie street, is mostly populated by laboring people, and the financial depression since the earthquake has been keenly felt by them, so that this determination to add \$300 per year to the amount they have been contributing means a great deal. Rev. Mr. McElhinney has been with this church for the past six years and is doing a good work, especially reaching the community through the Sunday School. The church now has sixty-five members. Which church will be the next to fall into the line of self-supporting churches and relieve the Home Mission Board?

A UNIQUE PLAN.

The Los Angeles Immanuel Sunday School is a tremendous missionary force. Last year over \$900 was contributed and this year a splendid advance on that is pledged, while most important of all, missionary instruction is systematically given.

One of the successful plans calls for the observance of one day—a certain specified Sunday, when all bring their birthday money for the year. Picture postal cards with a birthday envelope attached by an elastic band, were sent to each class so that the class spirit was encouraged and nearly \$30 was contributed, which by the way is half of a scholarship for one Mono Indian, and Miss Work has had to turn away three girls the past month.

Try the Birthday Sunday plan. It has worked well in Immanuel. But whatever may be crowded out, never let missionary instruction be crowded out of your Sunday School.



San Francisco. We rejoice with the pastor, Rev. James E. McElhinney, and his people over this decisive step in advance. This move was decided upon after a ten days' series of meetings recently held, in which the pastor was assisted by Rev. G. A. Blair of the Home Mission Committee. During this service, forty-five persons signed cards indicating

CHURCH NEWS

LOS ANGELES—Rev. H. H. Fisher was installed pastor of Third Church. Sunday afternoon, January twenty-four. Rev. A. M. Prewitt, moderator of Presbytery, presided; Rev. C. M. Fisher of South Pasadena, brother of the new pastor, preached; Rev. A. B. Prichard of Central Church charged the pastor; Rev. W. A. Hunter of First church charged the people and Rev. G. D. Heuver of of Bethesda offered the prayer.

At the Union Ministerial Association, January twenty-fifth, Dr. W. A. Hunter, pastor of the First Presbyterian Church, gave a paper on "Christianity and Buddhism." Dr. A. W. Halsey of the Presbyterian Board of Foreign Missions and Dr. H. G. Underwood of Korea, spoke briefly. These two brethren have been assisting in a Foreign Mission campaign in the Presbytery of Los Angeles, the past two weeks. It will be well worth while to note their impressions of the situation as it appears to them in three particulars. First, they find a deep spiritual life in the churches. This is marked and pleasing. Second, a great interest in the foreign mission work as shown, for example, in the desire for literature, in the number and size of mission study classes, etc. For this last feature credit

should be given to the efficient work of Mrs. E. Van Meter, superintendent of that work in the women's missionary societies. But, third, a weakness is noted in the methods used for the taking of offerings. As results in this direction are among the things especially needed, this weakness is at a very important point and should be corrected. Dr. Halsey would be pleased to give practical suggestions to any interested. If the five dollars per member average for the Presbytery is to be reached, this side of the work must be brought up.



Rev. W. B. Gantz, Highland Park Church, Los Angeles.

Highland Park Church welcomed forty-six new members, January twenty-fourth, bringing up the membership to about 650. About 500 partook of the communion service. This is already what someone recently said it was going to become,—one of the strongest churches of Los Angeles. It was organized in the fall of 1898 with about thirty members. Services were held for a time in a barn and in private houses, and later in Occidental College chapel. Here they were continued until the new church was built in 1905. The church has always been closely connected with the college. The first stated supply for a year was Rev. H. P. Wilber, D.D., then a teacher in the College. Following him Dr. J. A. Gordon, also in the College, took charge till Rev. F. P. Berry, D.D., was called to the pastorate and took charge in the spring of 1900. After his resignation in 1907, Dr. S. E. Wishard was moderator of session till the coming of the present pastor, Rev. W. B. Gantz, in the fall of 1907. Mr. Gantz, although one of our youngest ministers in both personal and ministerial age, has already made a successful record and attained to a commanding position in the ministry. Graduating at Otterbein University, Westerville, Ohio, in 1895, and McCormick Theological Seminary in 1898, he went at once to the church in Beaver Dam, Wis. While here he married Miss Maude Barnes of Westerville, Ohio, whose father had held important public positions, including two terms as Secretary of State of Ohio. From Beaver Dam they went to Rochester, Minn., where there was a successful ministry of four years. As Chairman of the Home Mission committee of Presbytery and Synod, Mr. Gantz did much for the helping of the weaker churches. A pastorate of three years in Hamilton, Ohio, followed. Here the shop work gave outlet for his energies, in addition to the regular work of the church. Since his coming to Los Angeles, Mr. Gantz has been made chair-

man of the Presbytery Committee on Education.

The people of Boyle Heights Church recently showed their love and appreciation for their pastor and his wife by presenting him with an engraved gold watch, and her with some beautiful glassware. Perhaps an even more real appreciation of the pastor was shown when on January seventh, the congregation raised \$573 for the work of Foreign Missions, and it is hoped they will add largely to this when making up the full quota for the year. Let us see how near every church can come to the standard of \$5 per member.

There have been some conversions and a revived spirit in the Dayton Avenue Church, owing to the recent Evangelistic meetings. Rev. R. M. Robinson of Bell Memorial Church preaching. Indeed, as was said by the pastor of one of the suburban churches recently, we are having a very general revival spirit in our churches. Miramonte Church, Rev. W. E. Fry, pastor, received nine at communion January fourth. Euclid Heights has been receiving additions under the faithful ministry of Rev. D. McCunn.

EUGENE, OREGON—Central Presbyterian Church at its communion season, December thirteenth, received twenty-four new members, eleven of whom were on certificate, and the others on confession of faith or by statement. On January seventh, at an inter-communion reception of members, twenty-six were received, eighteen of them being on confession of faith. One man, whose son united with the church on confession of faith, came to the pastor next day and said he felt very grateful and thought he ought to make a contribution to Missions, so he wrote a check for one hundred dollars to be divided equally between Home and Foreign Missions. This church completed a handsome new stone building last fall, and dedicated it, September twenty-seventh. Since getting into the new home the attendance at both church and Sunday-school has largely increased, and sixty-six new members have been received into the church.

SAN FRANCISCO, Mizpah.—The twenty-first anniversary of the Sabbath School was celebrated with much interest. A social, given by the Blues to the Reds, the latter being successful in the "Red and Blue Contest" for new scholars, was greatly enjoyed. On the following Sabbath, at which special services were held, at which rewards of merit were presented to faithful scholars by the superintendent, Mr. Geo. A. Gielow. The Christmas festival was a delight to the many who attended. Helpful meetings were held during the Week of Prayer. The "Cross and Crown System," introduced the first of the year, is encouraging, especially the attendance of scholars at the church services. Likewise, the "Duplex Envelope System" is working successfully, particularly as shown by the increased offerings for benevolences.

SAN FRANCISCO, Westminster.—At a recent communion service nine adults were received,—five on confession of faith. Vigorous steps are being taken to secure a pipe organ for the church. The young people are interesting themselves in the effort, and are sanguine of early success. Prof. Wallis, the choir director, has one of the best chorus choirs in the city. A personal workers class is being conducted by the pastor in connection with the Wednesday evening praise service. Sixteen members of the Christian Endeavor Society have signed cards pledging themselves to this form of service.

SAN RAFAEL.—This church is showing a marked pro-

gress in every branch of work since we have had the Rev. Lyman T. White as pastor. The Bible school has greatly increased its membership and great interest is being shown. A sacred choral society has been organized under the direction of Mr. Stadfelt, of Berkeley. It will be the object of the society to study and render the old standard oratorios as well as the works of modern composers. Mr. John Willis Baer, LL.D., of Occidental College, Los Angeles, lectured at the Man's Club meeting on Thursday evening, his subject being "The Americanization of Porto Rico."

CAMP MEKKER, Mizpah.—It was a great pleasure to the Rev. and Mrs. F. A. Doane to attend the Christmas festival held at this church, in the heart of the redwoods,—which is a child of the Mizpah church of San Francisco. Four of the Sabbath School scholars were awarded for faithful attendance during the winter. Mrs. John S. Teek chorister, ably assisted by Mr. J. A. Chambers, superintendent and others, deserves much credit for the fine program prepared for the occasion, as also do the scholars who so excellently rendered it.

TEMPLETON.—Two were received into church membership in the Templeton church at the January communion service. At Shandon, one of the preaching points in the Templeton field, when the pastor lately made the appeal in the Sunday School, to those who wished to declare themselves on the Lord's side to do so by rising, and to do it thoughtfully, the majority of the scholars so expressed themselves.

INGLEWOOD.—Rev. T. E. Stevenson has been assisted for two weeks in special meetings by Rev. L. F. Lavery. A spirit of prayer and of work has been manifested in the church, and they have had the joy of seeing more than thirty people make public confession of their faith in Christ.

TROPICO.—Dr. McConnell accepts the call to Earlham, Iowa, and closes the work here this month. On Jan. 24th he exchanged pulpits with Rev. W. E. Fry of Los Angeles. The best communion season the church has ever had, is reported, with four members added on Jan. 7.

MENLO PARK.—The trustees of the church have completed the improvements in the rooms occupied by the pastor's family, making it more comfortable and homelike. The church has welcomed into its membership the bride of Elder J. H. Hettzel.

LONG BEACH.—Rev. T. T. Craswell of Pomona has been assisting in some special meetings with great acceptance and helpfulness.

SEMINARY NOTES. San Anselmo, Cal.

In June, 1901, there will be a great World's Missionary Conference in Edinburgh. Mr. John R. Mott says of it: "It may be questioned whether in the annals of Christianity there has ever been a gathering more apostolic in aim, more timely in conception, more comprehensive in personnel, more scientific and statesmanlike in plan, and more replete in beneficent possibilities than this one promises to be." The Presbyterian church in this country is entitled to fifty-five delegates. Dr. Landon has been invited to be one of these representatives.

At the recent installation of Rev. A. R. Griggs as pastor of the church in Port Townsend, Washington, Rev. James

Ervin, '02, delivered the charge to the pastor and Rev. W. C. Gunn, '07, the charge to the people.

Rev. Edward Annaud, '08, who has for some years had charge of a church in Halifax, Nova Scotia, has, since his mother's death which occurred recently, moved to one of the new missions in Plumás, Saskatchewan.

CALVARY CONGREGATIONAL MEETING.

On Wednesday evening, Jan. 20, 1909, Calvary Presbyterian church held a congregational meeting. The following officers were elected and will be formally installed Sunday, Jan. 31, 1909: Messrs. A. S. Johnson, A. C. Stewart and Geo. C. Turner were elected to succeed themselves on the Board of Elders, while Messrs. James Kennedy and Frank Davies were newly elected on the same board. As Mr. Davies had been a deacon the vacancy created by his election as an elder was filled by Mr. H. S. Clees. The meeting then adjourned for two weeks when all business to come before the church and congregation will be finished. George L. Tufts, Ph.D., who represents the Pacific Coast District International Reform Bureau, spoke in this church Sunday morning, Jan. 24. Dr. Tufts is a champion of the California Sunday Rest Law. On Monday evening Hon. Thomas E. Hayden, member of the Board of Education, addressed the Berean Society on "A Citizen's Part in Government." Rev. William Rader, the pastor, will leave for the East on, or about February 15, to be gone at least a month, for needed rest and change. The immediate object of his going is to speak before the Brotherhood of Presbyterian Laymen at the great meeting in Pittsburgh, Pennsylvania, on February 23-25. A committee has been appointed by the session to procure a satisfactory supply in his absence.

THE HOLIDAYS AT THE PRESBYTERIAN ORPHANAGE AT SAN ANSELMO.

From the North and the South came box after box of Christmas gifts. Nor were the children forgotten at Thanksgiving, and New Year's time. It seemed as if there was nothing that could add to the happiness of our orphan wards of our church that some Sunday School, or church or guild did not think of. Many gifts came from people outside of our church who had become interested in these little ones; they sent dolls beautiful enough for children in the loveliest homes. And then, the practical gifts, that will help us for months and fill their little stomachs with joy! One of our churches the Sabbath before Christmas had a "manger" with straw in it placed in front of the pulpit, and two hundred children walked quietly up the aisle and deposited gifts, large or small, as they were able. Surely Christ Himself was there, and many a prayer I am sure was offered that morning, not only for the children in our Orphanage, but for the little ones who were the givers.

Then after the holidays, two of the young people's societies from the Berkeley First church arrived with musical instruments, and the onlookers said, "the children nearly fell off their chairs from laughing." So the grave and the gay all helped to make these happy days and this Christmas a joyful season. I am sure the Rockefeller and Carnegie children could hardly be happier this Christmas time than the Orphanage children of our Presbyterian church. The officers send many thanks to all who gave.

MRS. P. D. BROWN.

THE SUCCESS IN KOREA, ITS CAUSES AND OPPORTUNITIES.

By Lillas H. Underwood.

Those who know the story of the growth of Christ's Kingdom in Korea, or those who visit the country and see with their own eyes what God has wrought, scarcely able to believe testimony of credible witness, or the evidence of their own eyes, ask with one accord the reason of this phenomenal condition; when we say, "This is the Lord's doing, therefore it is so marvellous!" they still insist, "But how, by what means has He thus wrought?" or they turn away with the impression, frequently plainly stated, that the Koreans are an extremely simple and credulous folk, who accept at once whatever foreigners tell them, and who will probably as readily discard their new faith for some later and newer isms.

Hence a few words about the factors which God has used in bringing about present results in Korea.

Shortly after the country had been opened, and very soon after the advent of missions, the Korean Court was placed, as it were, at their feet, by the occurrence which enabled Dr. Allen by the practice of a little surgery, to save the life of the Prime Minister, the King's friend and favorite, and cousin of the Queen. Missionary doctors were henceforth frequently consulted by the Court, and the hospital given by the King was a center for the wondering observation and comment of the whole country.

The marvels there accomplished were reported at the furthest borders of the land, so that the favor openly bestowed at the palace, was more than seconded by the people who had abundant witnesses as to what was being done there. In hundreds of their own friends healed of various supposedly incurable maladies. "The blind see, the deaf hear, the lame walk," became as much an accepted fact on the streets of Seoul, as in those of Jerusalem.

Time and space will not suffice to tell many interesting details of the achievements of medical work, the "shelter" for the outcast sick, dying of fevers and other contagious and infectious diseases, which was provided and supported by missionaries, and with general attention and approval; the marvellous record of cures in the cholera epidemics, when missionaries nursed the sick and taught the people how to prevent the spread of the disease and gained the most cordial gratitude of both the government and the public; nor how the native Christians traveling far and wide, with tracts, sold also the best Quinine, bringing relief to thousands from the all prevailing malaria, and left the fixed impression that the Americans who taught those doctrines must be the friends of the people, for those who brought such relief to the suffering could not be the preachers of an evil religion.

Again we find a still more powerful factor in the present day results, in the very character of the Korean people themselves.

Koreans have been much misunderstood and belied. They have been measured by the specimens of the coolie and other lower classes, seen about the streets of the ports. The middle and upper classes, the quiet gentlemen of the small country towns, the farmers and the nobility are not much in evidence anywhere, least of all to foreigners. The politicians and their corrupt henchmen, the dancing girls, the chair coolies and day laborers, the servants, the loafers and ne'er-do-wells, who loiter around the wharves, the depots and foreign houses, are the people by whom new comers are prone to form their opinion of the Koreans as a whole.

Would Americans care to be judged in this way?

Even missionaries living among the people for years have been surprised to find how little they themselves have known them, and how sorely they have under-estimated them. The raw Korean just awakened from his sleep of centuries, just emerging from a seclusion not so very unlike solitary confinement in its effects upon a nation, is hardly a fit representative of the true character of a people viewed under normal conditions, or of their potentialities in general, when tried by fair standards.

Let us look a little at their past, and then, turning to the present, let us see how they are able to develop under fairly favorable conditions. The civilization of Korea is very ancient, antedating by many centuries that of the Japanese, to whom they gave Buddhism and much of their best art.

They had movable type, cannon, iron clads, and wood fibre paper before Europe and America. They had also a constitutional government and a remarkable alphabet for hundreds of years, which their two more peaceful neighbors have never had either sufficient acumen or the progressive spirit to copy. To-day, we who have known them for years are amazed at the possibilities of development they have shown. We find the mining companies telling us that Korean mines are the equals of any other nation whatsoever, far superior to those of every other nationality. We find the Hawaiian planters asserting that the average Koreans make more industrious faithful and thrifty laborers than either Hawaiians, Chinese or Japanese; that they are comparatively cleaner, less quarrelsome, and greater lovers of home and family than the laborers of other nationalities.

We find that the average Korean when assured that his earnings will not be taken from him, is industrious, resourceful, faithful and thrifty, and that when given an opportunity for an education, he is quick intelligent, and graduates with honors by the side of Americans and Europeans. According to the Japanese papers, the most brilliant address delivered at the International Y. M. C. A. Conference in Yokohama, was that of a Korean who spoke in Chinese, Japanese, and English, and equally well in each. The writer knows of at least three Koreans who are capable of making as thrilling and stirring a public address, as any heard in Western lands, while almost any native Christian old woman will lead in prayer in a manner, which for eloquence and beauty, might put to blush many an American pastor.

Koreans are gifted neither with the very warlike spirit of their neighbor on the one side, nor the remarkable talent for commerce of their neighbor on the other, but as a people they possess to an unusual degree, the tastes and abilities of the scholar the thinker, the student. Unfortunately they became, early in their history, enamored of Chinese classics, in which they notably excel as scholars, but which have a deadening effect upon their votaries. But they are greedy for all reading matter, and from the very first, books, even those of foreign religion, were eagerly bought and discussed in a fair spirit, free from that strong prejudice which marks the Chinese.

This openness of mind is shown too in their reception of foreigners, which as soon as the bars were down, was friendly and cordial to a very remarkable degree.

The way in which Koreans have received the Bible is strongly indicative both of this intellectual ability and open-mindedness. Everywhere they take it with wonder mixed with awe and admiration. Repeatedly have men, into whose hands it has come by apparent accident, read it all night long like an exciting novel, declaring it to be divine, hurrying to their friends with the news of it, studying it with untiring and reverent devotion.

These are the people who, like the Bereans, are ready to search the Scriptures and searching them accept them as the Word of God and become ready and enthusiastic disciples of the Lord Jesus.

Added to their natural characteristics, the fact that the primitive faith of a large part of the ancient people of Korea was a monotheism, that they worshipped one great Creator, God, to whom even now in times of difficulty or national disaster they unitedly pray, makes them the better prepared for a monotheistic religion, which does not perchance appeal to them so much as something entirely new, as a revival of that old and purer faith from which they had fallen away, and a common remark is, "We have sinned in turning from the one great God to worship idols, and perhaps if we return and serve only Him He will pardon us and restore our nation."

Besides the causes to be found thus in medical missions, the character of the people and the influence of their primitive faith, not yet quite choked by idolatry, the methods of work which the first missionaries learned from Dr. Nevius—not peculiar indeed to him, but which have been wonderfully successful wherever used—have probably had no little to do in the rapid and healthy growth of the church.

From the first, native Christians have been taught to regard this religion as their own, and to support it in providing their own churches, schools, leaders, evangelists, and school teachers; and in doing individual active evangelistic work, so that instead of a pastor being expected to do all, where the pastor is only present once or twice a year, the people perforce must all be pastors, the effort of that one man's work being thus multiplied by the number of members the group contains. Hence one has not far to seek for at least one strong force, which, under God, is giving impetus to His Church in Korea.

We must not omit to mention, as a most important cause, the mighty revival which swept the land like a prairie fire two years ago. Natives and missionaries testified alike to the wonderful power of the Spirit manifested, as a result of which thirty thousand people in one year applied for baptism. Repentance marked by confession and restitution and zealous Christian work were its invariable accompaniments, its results impossible to estimate both in the church and among unbelievers. It was God's undoubted seal to the genuineness of the work.

Having looked then a little at the means He has used, let us answer another question asked sometimes plainly, sometimes only by the half timid suggestion of the doubting Thomases, "How substantial and lasting is this work? Are not these people so quickly won, likely to be as soon lost? Are they not after some material benefit which is all that keeps them together?"

In reply the missionary can only say, These poor people who mostly live in one or two round adobe houses, who have an ordinary wage rate of twenty cents a day, who know little of what we call comfort and nothing of what we name luxury, give their ornaments, their food, their time, their money, even their hair, far more lavishly than we in America give out of our plenty to help carry on the work.

In 1908, the church with only 19,000 communicants gave \$61,000, to carry on this work, although the average daily wage for a common laborer is only twenty cents. They also gave pledges of Christian service so many days a year, amounting to many years' work, and they bore much ostracism, persecution and loss of home, money, occupation and friends, patiently, even cheerfully. Believers must put away alcohol and their secondary wives, and must keep the Sab-

bath carefully, and in a country where every custom opposes these it entails no small self-denial and difficulties with relatives and neighbors. It has not been an easy or popular thing to be a Christian in Korea, yet the churches are crowded and members are daily increasing.

Let us consider how the church is growing.

One missionary writes from a station in the north that on a recent Sunday they had over 900 people for a morning service where three years ago they had seventy; we know that in Taiku, in the south, which has till recently been considered one of the slowest districts to accept the Gospel, the number of applicants for baptism and the attendance at Bible classes have doubled every year for the last three years, and in some other districts this increase has been rated at seventy per cent a year.

Twenty-four years ago work was begun and the first convert was baptized at the end of the first year; at the end of two years a dozen disciples might have been counted; in 1907, there were 619 self-supporting churches; 334 self-supporting schools, with over 60,000 adherents and more than 15,000 communicants who gave \$40,000, to carry on the work. During the past year these have gained 20,000 more adherents, 5,423 more baptized members, 5,000 more pupils, 113 more schools, while 21,642 more dollars were given, showing that whereas the growth in numbers was pretty evenly one-third, the growth in gifts was an increase of one-half, although the poverty is much greater, since the increase of taxes, and the guerrilla warfare carried on between Japanese and insurgents has been at terrible cost to the quiet and submissive country people, who suffer from both sides.

According to the division of the field among different missions, the Presbyterian parishes are something like the following.

Not counting physicians and the very few whose sole work is educational.

Syen Chun Station, (extreme north) has four evangelistic men workers to 800,000 people.

Pyeong Yang Station, seven workers to 800,000 people, though some of these must give much time to school work.

Seoul Station, eight men to 1,500,000 people, some of whom must also translate and teach.

Taiku Station, five men to 1,750,000 people.

Fusan Station, one man to 750,000 people.

Again though we count 74,000 adherents, which included the baptized, the catechumens (those enrolled, but not yet baptized,) and the ordinary attendants at church who wish to be received, as well as the children and families and communities as here in America, but from raw heathenism, are very ignorant, mere babes in Christ, and to keep them from straying into error, to fit them to adequately become effective workers for Christ, they need well instructed pastors, leaders, evangelists and school teachers; and the preparation of these, as well as organizing and overseeing this great flock, can only be done at present by missionaries, far too few for the work.

Even though Christian groups, by self-denial, are able to employ school teachers, and one or two evangelists each to give their entire time to work in their neighborhoods, where are suitably educated men and women to be found for this purpose?

For this reason higher schools and colleges are a crying need in Korea today. The natives are not yet able to build and support them, and they must yet be taught by foreign missionaries, but we have not the men to spare from the demands of the evangelistic work, most of whom have the

care of from twenty to fifty churches scattered over territory much of which has to be traveled on foot or horseback many weary miles.

The Heathen too, as well as the Christians, are now eager for an education and most of them desire it to be Christian, an impression having gone abroad that this is the best and most thorough; but if it cannot be had, they will seek education from other sources, and we shall lose the opportunity to impress their receptive minds with Christian truth.

This is the situation today. Here are thirteen millions of people ready to be moulded in the hands of Christ's Church; to be enlightened and elevated intellectually, socially and spiritually; to be set up as a great light to the surrounding nations, and added to the conquering forces of our Saviour Captain today.

Tomorrow all may be changed. Events in the East of late are kaleidoscopic. A great war may interfere. Our freedom to work there may not continue. Other influences even now in motion may mar or hinder the advance; and widespread insurrection may utterly overwhelm it.

Now is the accepted time. Now, Christian, you personally must decide before your crucified Redeemer who gave all for you, what part or share in this His cause belongs to you, and how you will take it up. May He guide us all not to judge amiss, nor to postpone till too late these supreme affairs relating to His kingdom and glory.

LUCY ROBERTS SIMPSON.

The news of the death of Miss Lucy Simpson was a shock to an unusually wide circle of friends. Only a few close friends realized the serious character of her illness, and as she was in bed only two days, even they were surprised at the suddenness of her going.

A number of years ago her mother died. The old home was broken up, the family scattered and only Miss Lucy Simpson and her aunt, Miss Hambly, were left in Oakland. Miss Hambly has been an invalid, having always the most loving, devoted care from her niece. Now, suddenly, the young, strong woman is called and the dear aunt is left alone, most sorely bereft.

Miss Lucy Simpson had a Christian faith strong enough for her to see in everything her Heavenly Father's love, a cheerfulness continually a lesson to all who were in any way associated with her, and a loyalty to her friends most beautiful to enjoy. The younger girls and boys, as well as those much older, found her always a sympathetic, devoted friend and a wise counselor.

Her inimitable way of glorifying every one of her friends—of making each feel as if each was essentially good for some particular work, was a constant stimulant to higher living.

Weary hearts are sorrowing and sadly acknowledging, "Lucy Simpson, my best friend, is now with me a precious memory, a constant inspiration to live day by day to be worthy the welcome she will give me just across the river."

LIFE LESSONS.

By a Southern California Pastor.

II. Our Thoughts of God.

Essentially all of our religious thinking depends upon how we think of God. That has been said a thousand times. But our belief of it may yet be perfunctory. It may awaken no enthusiasm. But one day we have a vision

and it brings us a transforming view of God. He is greater than we thought, and more natural, and (will anyone believe me if I say it?) nearer. We are certain that we learn more truly how He feels toward us. And straightway we know that it makes a world of difference in our view of the world what kind of a God we have.

Prevailing conceptions of God probably fall much further short of the mark than many of us realize. Men will readily grant that God is infinitely great, and think that they believe it. Yet the God of their thought may be relatively but a petty God after all. A great conception of God is transforming in its power. It is a great day in a man's history when the scales fall from his eyes and he gets a true glimpse of God. The world becomes a different place and life a glorified thing.

Prof. Geo. B. Stevens of Yale once said that "The word 'life' means to us what the word 'God' means to us." A statement like this may seem commonplace enough. But a day comes when with a new joy we learn what it means and when all its commonplaceness vanishes.

It has been said that "Our God is not so far away as even to be called near." The great Laureate said the same thing in those words long since familiar and long since precious,

"Speak to Him, thou, for He hears, and spirit with spirit can meet.

Closer is He than breathing, and nearer than hands and feet."

To have a daily sense of God, to be innerly conscious of a pervading Presence, a compelling Pressure, glorifying common days and giving the sense of mastery, this is living. Then one begins to learn the meaning of that old word,

"They shall run and not be weary; they shall walk and not faint."

KEEP A-TRYING.

Say, "I will!" and then stick to it—

That's the only way to do it.

Don't build up a while, and then

Tear the whole thing down again.

Fix the goal you wish to gain,

Then go at it heart and brain,

And, though clouds shut out the blue,

Do not dim your purpose true

With your sighing.

Stand erect, and, like a man,

Know "They can who think they can!"

Keep a-trying.

Had Columbus, half-seas o'er,

Turned back to his native shore,

Man would not, today, proclaim

Round the world his deathless name.

So we must sail on with him

Past horizons far and dim,

Till at last we own the prize

That belongs to him who tries

With faith undying;

Own the prize that all may win

Who, with hope, through thick and thin

Keep a-trying,

—Nixon Waterman,



SUNRISE NEVER FAILS.

Upon the sadness of the sea
The sunset broods regretfully;
From the far, lonely spaces, slow
Withdraws the wistful afterglow.

So out of life the splendor dies;
So darken all the happy skies;
So gathers twilight, cold and stern:
But overhead the planets burn;

And up the east another day
Shall chase the bitter dark away;
What tho' your eyes with tears be wet?
The sunrise never failed us yet.

The blush of dawn shall yet restore
Our light and hope and joy once more.
Sad soul, take comfort, nor forget
That sunrise never failed us yet!

Celia Thaxter.

BE THOUGHTFUL.

It is the little things that promote or destroy the cheerfulness of home life—the little attentions, the kindly thoughts, the little gifts, all add to life's joy; the small worries, the petty irritations, the little disappointments intensify its sadness. One discordant life in a household mars the perfect harmony of the music of lore; one little thought less word or act may banish the sun from the whole day.

There is no more serious error than to underestimate the importance of little things. They count heavily in the sum of human happiness.

Courtesy is, after all, largely attention to trifles. There are some who will die for you who will not pass you the salt. Yet we do not often want anyone to die for us, but we often want the salt passed. It does not require the heroic virtues to produce cheerfulness in the home—the standard of attainment is not impossibly high. The bright smile, the kindly word, the ready help, the generous judgment, may adorn the humblest life. Says the Koran, "Yours smiling on your brother's face is charity."

There is no need to sigh for some great thing to do.

"The trivial round and common task,
Will furnish all we ought to ask."

An aged woman, miserably poor, often said, "I cannot do much, but I can be kind to folk." And she was so kind and gentle to everyone, so bright, so cheerful and sympathetic, that she passed along life's rough ways like a beatitude and benediction.

Charles Lamb, in dedicating a book to his sister Mary, whom he greatly loved, wrote the following wise words. "Those who live together constantly are tempted to forget those manifestations of affection which are pledge of its continuance and depth."

A woman lay dying in a little cottage in the Scotch

Highlands. Her husband knelt by her bedside broken hearted.

"You have been a good wife to me for thirty years, and I have always loved you," he cried brokenly.

"I know that well," was the reply, "but why did you never tell me so?" murmured the dying wife.

In these words we can feel the passionate longing of that woman's heart for those outward tokens of affection which do so much to make life worth living. Familiarity, if it does not breed contempt, may cause indifference; indifference coldness—and coldness is the grave of cheerfulness.

Cheerfulness and severity can rarely exist together.

"My dear," said a mother to her little one, "what would you do if poor mamma were to die?" The profound baby replied, "I fink I s'ould have to thpank myself."

The cheerful home is not ruled as if it were a workshop or a camp. "Spare the rod, spoil the child," is doubtless a correct maxim, but the rod too vigorously applied may dull and spoil a sensitive nature.

The delicate membrane of self-respect is easily hurt. Roughness may, however, sometimes be an element of duty. If the child must be whipped, it is no use administering chloroform before the whipping takes place.

There is an Eastern plant the leaves of which must be crushed before it gives forth its delicate aroma. So there are natures that require the stern ministry of pain before they can develop to the utmost the possibilities of their lives.

But just as fragrant essences and aniline dyes lie deeply hidden out of sight in gas tar, so the fragrance and beauty of many natures lie as deeply hidden, and need the warmth of constant love to bring them to perfection. Sympathy is, therefore, an important factor in the promotion of cheerfulness—that sympathy which is quick to understand and excuse. Many of us have our real natures hidden, and to us self-revelation is extremely difficult. The man of passionate sympathy and tender feeling often veils his real nature with the gauze of levity. We are all more or less misjudged and misunderstood.—From "The Cheerful Life."

SPEECH.

Talk happiness; the world is sad enough
Without your woe. No path is wholly rough
Look for the places that are smooth and clear,
And speak of them to rest the weary ear
Of earth, so hurt by one continuous strain
Of moral discontent and grief and pain.

Talk faith, the world is better off without
Your uttered ignorance and morbid doubt;
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts—till faith shall come;
No one will grieve because your lips are dumb.
Talk health; the dreary, never-ending tale
Of mortal maladies is worn and stale;
You cannot charm, or interest, or please,
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true.

—Health Culture.

THE CHEERY PERSON.

"Everyone must have felt that a cheerful friend is like a sunny day, which sheds its brightness all around; and most of us can, as we choose, make this world either a palace or a prison."

Living the cheery life we are enabled to thank God and take courage. We do not shut our eyes, and close our ears, and deaden our understanding, and refuse to believe that there is such a thing as evil, but we do not despair because of it, and we are always ready to lend a hand in the battle against it. On the humane and progressive side of every moral conflict, this ought to be the position of the cheery person.

We shall constantly find more pleasure in life by keeping on better terms with it. The child enjoys living because he has not yet learned to fear nature or to distrust providence, and the man who can carry into middle life, or even into old age, the happy nature of the child, is exceedingly fortunate in many respects.

We should try to be cheerful always because we injure ourselves by every moment of unhappiness. There are griefs and disappointments and misfortunes that bow the spirit and break the heart, but in the majority of cases it is entirely possible for one's pleasures to triumph over one's pains, and for happiness to sit on the throne of life.

Whether we shall be the subjects of cheerfulness or the slaves of despair is pretty much a matter of disposition and will. It is beyond dispute that a generous, hopeful, and fair-minded nature is its very self a sort of magic wand that, touching the daily experiences of life, transforms even the unpromising ones into blessings. It is the rod of Moses that divides the Red Sea of difficulties, until the hopeful spirit shall walk through dry-shod. It is the voice that, addressed to the solid and discouraging rock of ungrateful duty, causes streams of happiness to flow forth. It is the Aladdin's lamp that reveals in many a common thing a joy. Indeed a merry heart is a kingdom all to itself, and cheerfulness is its prime minister.—John A. Simpson, in *Christian Work and Evangelist*.

SYNDICATING OUR SORROWS.

The most selfish man in the world is the one who is most unselfish,—with his sorrows. He does not leave a single misery of his untold to you,—he gives you all of them. The world becomes to him a syndicate formed to take stock in his private cares, worries, and trials. His mistake is in forming a syndicate; he should organize a trust and control it all himself then he could keep anyone from getting any of his misery.

Life is a great, serious problem for the individual. All our deepest sorrows come to us,—alone. We must go into our greatest joys and our deepest sorrows come to us,—alone. We must go into our Gethsemane,—alone. We must battle against the mighty weakness within us,—alone. We must live our live our own life,—alone. We must die,—alone. We must accept the full responsibility of our life,—alone. If each one of us has this mighty problem to solve for himself, if each one of us has his own cares, responsibilities, failures, doubts, fears, bereavements, we are surely playing a coward's part when we syndicate our sorrows to others.

We should seek to make life brighter for others; we should seek to hearten them in their trials by the example of our own courage in bearing our sorrows. We should seek to forget our failures, and remember only the new

wisdom they gave us; we should live down our griefs by counting the joys and privileges still left us; put behind us our worries and regrets, and face each new day of life as bravely as we can. But we have no right to retail our sorrow and unhappiness through the community.

Autobiography constitutes a large part of the conversation of some people. It is not really conversation,—it is an uninterrupted monologue. These people study their individual lives with a microscope, and then they throw an enlarged view of their miseries on a screen and lecture on them, as a stereopticon man discourses on the microbes in a drop of water. They tell you that "they did not sleep a wink all night; they heard the clock strike every quarter of an hour." Now, there is no real cause for thus boasting of insomnia. It requires no peculiar talent,—even though it does come only to wide-awake people.

If you ask such a man how he is feeling, he will trace the whole genealogy of his present condition down from the time he had the grippe four years ago. You hoped for a word; he gave you a treatise. You asked for a sentence; he delivers an encyclopedia. His motto is; "Every man his own Boswell." He is syndicating his sorrows.

The woman who makes her trials with her children, her troubles with her servants, her difficulties with her family, the subjects of conversation with her callers is syndicating her sorrows.

The business man who lets his dyspepsia get into his disposition, and who makes everyone around him suffer because he himself is ill, is syndicating ill-health. We have no right to make others the victims of our moods. If illness makes us cross and irritable, makes us unjust to fellow workers who cannot protest, let us quarantine ourselves to speak slowly, we do not spread the contagion. Let us force ourselves to speak slowly, to keep anger away from the eyes to prevent temper showing in the voice. If we feel that we must have dyspepsia, let us keep it out of our head, let us keep it from getting north of the neck.

Most people sympathize too much with themselves. They take themselves as a single sentence isolated from the great text of life. They study themselves too much as separated from the rest of humanity instead of being vitally connected with their fellow-men. There are some people who surrender to sorrow as others give way to dissipation. There is a vain pride of sorrow as well as of beauty. Most individuals have a glow of vanity in looking back upon their past and feeling that few others have suffered such trials hardships and disappointments as have come to them.

When death comes into the little circle of loved ones who make up our world, all life becomes dark to us. We seem to have no reason for existing, no object, no incentive no hope. The love that made struggle and effort bearable for us is gone. We stare, dry-eyed, into the future and see no future; we want none. Life has become to us a past,—with no future. It is but a memory, without hope.

Then in the divine mystery of Nature's process, under the tender soothing touch of time, as days melt into weeks, we begin to open our eyes to the world around us, and the noise and tumult of life jars less and less upon us. We have become emotionally convalescent. As the days go on in our deep love, in the fullness of our loyalty, we protest often, with tears in our eyes, against our gradual return to the spirit and atmosphere of the past. We feel in a subtle way a new pain, as if we were faithless to our love. Nature sweetly turns aside our protesting hands, and says to us, "there is no disloyalty in permitting the wounds to lessen their pain, to heal gradually, if time foreordain that they

can heal." There are some natures, all absorbed in a mighty Syndicating our Sorrows Two R. H. love, wherein no healing is possible,—but these are rare souls in life.

Bitter though our anguish be, we have no right to syndicate our sorrow. We have no right to cast a gloom over happy natures by our heavy weight of crape, by serving the term prescribed by Society for wearing the livery of mourning. We have no right to syndicate our grief by using notepaper with a heavy black border as wide as a hat-band, thus parading our personal sorrow to others in their happiest moments.

If life has not gone well with us, if fortune has left us disconsolate, if love has grown cold, and we sit alone by the embers; if life has become to us a valley of desolation, through which weary limbs must drag an unwilling body till the end shall come,—let us not radiate such an atmosphere to those around us; let us not take strangers through the catacombs of our life, and show the bones of our dead past; let us not pass our cup of sorrow to others, but if we must drink it, take it as Socrates did his poison hemlock,—grandly, heroically and uncomplainingly.

If your life has led you to doubt the existence of honor in man and virtue in woman; if you feel that religion is a pretense, that spirituality is a sham, that life is a failure, and death the entrance of nothingness; if you have absorbed all the poison philosophy of the world's pessimists, and committed the folly of believing it, don't syndicate it.

If your frail fellow-man be clinging to one frail strap, the last remnant of a noble, shipwrecked faith in God and humanity, let him keep it. Do not loosen his fingers from his hope, and tell him it is a delusion. How do you know? Who told you it was so?

If these high-tide moments of life sweep your faith in omnipotence into nothingness, if the friend in whom you have put all faith in humanity and humanity's God betray you, do not eagerly accept the teachings of those modern free-thinkers who syndicate their infidelity at so much per reserved seat. Seek to recover your lost faith by listening to the million voices that speak of infinite wisdom, infinite love, that manifest themselves in nature and humanity, and then build up as rapidly as you can a new faith, a faith in something higher, better and truer than you have known before.

You may have one in the world to whom you may dare show with the fullness of absolute confidence and perfect faith any thought, and hope, and sorrow,—but you dare not trust them to the world. Do not show the world through your Bluebeard chamber; keep your trials and sorrows as close to you as you can till you have mastered them. Don't weaken others by thus—syndicating your miseries.—From "Self-Control—Its Kingship and Authority."

Atlanta, Georgia, has a fine record religiously. It is said that 44,000 of the 130,000 inhabitants are identified with the churches, and that one-half of the remaining population have membership elsewhere. The exceptionally large number of students in the business, dental and medical colleges and other institutions of learning, together with the fact that Atlanta is becoming more and more a great commercial center, the headquarters of a vast army of traveling men partly accounts for this showing. There are 10,000 within her borders alone away from home.

Young People

JUST LIKE FATHER.

All the afternoon the wind had been marshaling the storm clouds. With the falling of night it had increased to a gale, and whirling snow filled the air. But indoors, where mother was preparing supper, were light warmth and cheer. A loud stamping of feet at the back door announced the return of father and the boys from finishing chores. A moment later, with a shout as of the joy of battle, they are inside shaking the loose snow from caps and coats, and through the open door has swept the keen northwest wind, searching every nook and cranny of the large, comfortable one-room hewed log house.

"It's going to be a cold night, mother."

"Yes, father, but we shan't suffer," answered mother, as she placed on the table a great pile of slices of fragrant, toothsome "rye and Injun" bread.

"No," said Rier, the older of the boys, neither will the stock. I tell you, we gave 'em a good feed and lots of bedding, and they're as cozy and comfortable as you please. That log barn where the horses are, is 'most as warm as this house."

"You bet!" shouted the noisy Marsh. "And didn't it seem good to get into the cows' nice shed out of the wind? I think it'd be fun to curl up there under a pile of straw and stay all night."

"Well, I think," remarked sister Emma as she placed the steaming bowls of hot milk beside the plates. "I think, silly, that before eight o'clock you'd be glad to come in and curl up between warm blankets under a pile of mamma's comfortables!" Sister Emma was fourteen—and wise. Her small, boastful brother was only eight. "Come, now, if you've got washed and combed; come to the table or I shan't get the dishes done to-night."

The family were settling down for a long, pleasant evening. Mother was rocking little Anna to sleep and crooning a lullaby that to her babies was the sweetest music in all the world, though she never could sing a tune in her life. Father had taken needle and thread and was sewing on a pair of pants for one of the boys, for father had been a tailor in his younger days. Emma, her dishes done and put away, had sat down with her knitting work—a woollen stocking for herself. Rier was stuffing the stove with hickory wood. A heavier blast than any before beat against the house so furiously that the eyes of the small group bulged out, as he asked:

"Will it blow the house down, papa?"

Just then there came a knock at the door, and an awkward, bashful young fellow was admitted—a neighbor's son. He was welcomed to the circle and given a chair near the fire. Turning his back to the stove, he sat down astride the chair seat, with his arms resting on its back. Father, always intent on hospitality, tried to engage him in conversation, but succeeded in getting only monosyllables, till suddenly the boy burst out:

"It's a mighty fine night! A fellow could have a mighty fine ride, if he had a mighty fine sleigh, and a mighty fine beast." The boys snickered, and Emma dropped a stick, but their guest rushed on: "Our best beast got out. We reckoned ole Mother Berry done it, but we hain't named it to 'er yet."

"Oh, I don't believe Mother Berry did it," said father soothingly. Father always had a good word for the absent. "You haven't told us how your mother is."

"Marm's powerful donecy to-day."

"And your father, isn't he any better?"

"No, pap says he feels all-through-other." Having thus delivered himself, he seemed to have nothing more to say, and soon "reckoned better be goin'."

"Poor old Mother Berry!" said father, when he was gone. "She has a temper of her own, but I don't believe she meddled with Bolan's horses."

"How good home seems such a night as this, with the fire roaring inside and the wind roaring outside," remarked the elder son, who already, at eleven years of age, had gained in the home the sobriquet of "the parson." "Marsh, let's have some nuts."

So the two boys cracked jokes and nuts for a while, and rehearsed for future use the droll speeches of their evening visitor. Then Rier picked up a book—he always had one at hand—and Marsh climbed the ladder to snuggle down in the warm nest awaited him in the roomy attic. At nine o'clock the book was laid aside and Rier followed up the ladder. Emma was soon asleep beside little Anna in one of the two beds which occupied two corners of the great room. By and by mother climbed the ladder and put and extra comfort over the boys, and tucked the edges carefully under the feather bed, with a breathed thought of thankfulness that they were so warm and snug, and safe at home.

Father went to the door and looked out into the whiteness of the night, white above, white below, and white through all the air. The wind still raged, the cold had increased, the great logs of the house popped with a sharp report under the grip of the Frost King. Father came in and wound the clock, while mother looked after some last things for the night. Then they, too, lay down, but father did not sleep. He heard the clock ticking off minutes as they passed—five, ten fifteen, half an hour. It struck ten. Then father spoke.

"Mother!"—hesitatingly.

"Yes, father," she answered drowsily.

"I can't sleep."

"What's the matter? Are you cold?"

"No, I'm warm. But I can't forget Mother Berry. Jane, I'm afraid the Berrys are cold."

"Well, Franklin, I don't see as we can do anything about it. You'd better go to sleep." And mother dozed off once more, and the clock went on ticking.

Fifteen minutes past ten. Again came the call. "Mother!" There was a note of decision in the voice this time. Father had made up his mind.

"Well' father!" And it would not be strange if the the voice showed a trace of impatience.

"Haven't you any bedding you could spare?"

"Yes, there's plenty of bedding, but—" z z z

"Well, I wish you'd get up and make up a bundle, and I'll carry it over to Uncle Billy's."

"Oh, father, in this storm! I wish—"

But mother knew it was no use to protest when father had made up his mind. Besides, she, too, had learned in her pioneer experience not only how to give material comforts, but, what is of far more value and costs more, how to give up her own comfort and to give of her own life. The bundle was made up, and the blessed father went out into the night and the storm, and mother sat down by the stove to wait, and to feed the fire and to listen. Now she heard the barn door slam shut. Now he would be springing on old Judy's back; the hoofbeats came to her ears, muffled by the snow; then they ceased.

He must be crossing the creek by this time, now climbing the bluff opposite. She went to the window and strained her eyes to look out into the night, if perchance she might see his dark form against the white ground. But the air was filled with blinding snow; her horizon was bounded by the window pane. The wind smote the house with great blows. No other sound reached her. She went back to the fire and her vigil, but her heart was on that bleak stretch of prairie that father must cross before going down to the poor little house under the hill where lived Mother Berry, blind Uncle Billy, her husband, and the four little Berrys.

It was half past eleven. He ought to be there by this time. But two miles is a long way on such a night. Would he find the Berrys snug and warm in bed, and sound asleep, and his night ride a fool's errand? Or—a sudden fear chilled her heart—would he find the house at all? It was such a blind trail!

The clock struck twelve, and still mother waited. Father must face the storm coming home, the icy northwest blast—if he came at all! Mother was inclined to worry. Another half hour. He should be here by this time. Again she went to the window. The clouds were breaking. A gleam of light was struggling through here and there. Even as she looked the wind swept the sky clear, and the full-orbed moon looked down on a white, white world. And there across the creek on the hillside in plain view was old Judy carefully picking her way down the unseen, uncertain path. Of course, old Judy wouldn't get lost! Mother might have known that! The man on her back is a white as the waste snow around him. But she can see him now, and—he sees her form outlined in the window by the light behind her. And with the boyish abandon so characteristic of this friend of God, he flings his arms high and gives a shout that goes ringing far on the frosty air, and sends old Judy to her stall at break-neck speed. Mother looked up at him a little severely, as she met him at the door. Perhaps his jubilant spirits had jarred on her overtense nerves. Her greeting was the one word—"Well," with the rising inflection.

"Oh, mother," he laughs, "take the broom and sweep me first."

Beside the red-hot stove, sipping another bowl of hot milk, he told the story.

"I found Mother Berry and blind Billy hugging the stove to keep it warm. They had piled everything they had in the house on the bed where three of the children were sleeping, and, mother, the baby was in the oven!"

"What did they say to you?"

"Now mother, never mind what they said. That isn't what matters. They needed it. That's enough for us. I'm warm as toast now. Let go to bed. What time is it, can you see? he asked as his head touched the pillow.

"Just five minutes of one."

Mother heard the clock strike, but father was fast asleep.—Practical Farmer.

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The poetical young man with soulful eyes was walking with his matter-of-fact brother by the brookside.

"How the stream tosses in its slumber!" he exclaimed.

"Yes," answered his brother, "and you would, too, if your bed was full of stones."—Youth's Companion.

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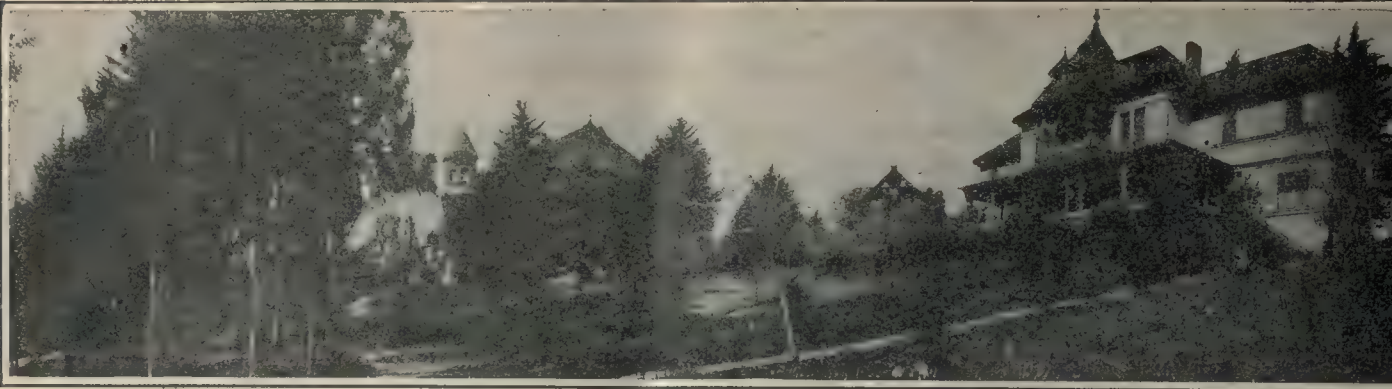
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Rev. C. S. Tanner's new address is 2538 Pt. Lobos Ave., San Francisco.

Rev. R. F. Maclaren is supplying the Mt. View Church, of El Monte, Cal.

Rev. W. H. Layson has removed from Oakland to 1279 2nd Ave., Sunset District, San Francisco.

Rev. L. F. Laverty has been assisting Rev. T. E. Stevenson, pastor at Inglewood, in special evangelistic services.

Rev. D. A. Mata has spent a week in Riverside Presbyterian visiting and preaching among the Spanish-speaking people.

Miss Marie Brehm, the noted temperance lecturer, who is now in Southern California, will be in the Bay cities from February 25 to March 3.

Rev. J. R. Prott, the evangelist, is meeting with good success in the Boyle Heights, Los Angeles, church, where he has been assisting the pastor, Rev. C. H. Kershaw.

Dr. A. W. Halsey spoke at the prayer-meeting in Calvary Presbyterian Church, San Francisco, last week, at which members of several of the other churches were present.

Rev. J. N. Boyd, pastor of the Union Street Church, Oakland, Cal., will assist Rev. E. K. Strong, pastor of Trinity Church, San Francisco, in a week's services, beginning February 14.

Rev. Theodore Burnham, moderator of the Synod of California, has been elected by the San Francisco Ministerial Union to visit the California legislature in the interest of bills favoring local option and decrease of divorce.

The annual meeting of the Presbyterian Orphanage and Farm will be held at 920 Sacramento Street, San Francisco, next Monday. The directors will meet at 10:30 and the public meeting will be at 2:30. The public is invited.

The Ministers' Union at 920 Sacramento Street, San Francisco, Monday, February 8th, 10:45 a. m., will be led in devotional services by Dr. E. K. Strong. Reports from the various churches by the pastors will be the order of the day.

The quarterly meeting of the California Synodical Society of Home Missions was held at 920 Sacramento Street, San Francisco, Tuesday, January 26. An unusually fine program was presented and a number of interesting speakers heard.

A NEW DEPARTURE IN EDUCATION URGED.

Moderator of California Synod Says: "Separate College And University."

There was a large attendance on Monday last at the meeting of the San Francisco Ministerial Union when Rev. Theo. F. Burnham read a paper, which elicited most hearty and unanimous approval. The topic was some suggestions concerning the "Future of Higher Education in California." It was the result of years of careful observation and study of pedagogic methods, the writer having visited most of our leading colleges and universities and continued his study of methods as illustrated in the great schools of Edinboro and at Oxford.

The Wonderful Growth of Higher Education in California.

The rapid growth of opportunities for higher education in the golden state, was dwelt upon with gratitude, but the time for improved methods has fully arrived. The speaker referred with pleasure to the wonderful, symmetrical and complete plant of Palo Alto and to the generous provision of the state for education at Berkeley. In passing he paid a glowing tribute to President Jordan for his heroic stand against the student vice of intemperance. In this endeavor he said all good people should support Dr. Jordan, for he is not fighting for Stanford alone, but for the cause of higher education itself.

The Faults of Present Methods.

One unsatisfactory feature of university methods in California and the chief thing which needs reform comes from the universal attempt to combine the college with the university. Just now like a certain animal mentioned by Milton the university should be "pawing to be free." The normal functions of these two institutions largely differ. The college is for discipline, for training a thinking machine, for developing an all-round man. The university ought to be a place for specialized work, for original investigation, where the latest word can be heard upon subjects of profound importance. The trained mind of the college graduate alone can properly appreciate and use the privileges of the university.

Some of the Evils of the Present Union.

One evil of fusing college and the true work of the university is felt when college studies are followed with university methods. This leads to the choice of electives at an age when the immature pupil is not qualified to determine what is the best course to pursue. We recall the fact that the finest semitic scholar in America, the late Professor Green of Princeton, when a lad, asked his professor at Lafayette College to excuse him from the study of languages as he had no aptitude for such studies. We who had to master his Hebrew grammar found the reverse to be true.

Specialization begins too early; the idea of general culture of the mind is lost sight of. So today we have lop-sided professional men. It is pitiful to note the ignorance shown concerning many things of large importance, in the case of professional men who specialized too early and too far.

This leads to another and serious evil. Education comes to follow mercenary methods. "Hurry me through my studies that I may make dollars." Such is the cry heard today and our schools ought to teach the truer idea of an education. The world is not dying for the fresh workers. It is reported that New York City turns out each year more doctors than all the schools in Germany.

The Remedy Proposed.

The speaker advocated the severance of college and university for mutual good; the more feeders the better for the universities. Then with the degree of Bachelor of Arts let the young men and women strong in moral and religious training received in college enter the university for the special training required. In true education, real religion and profound knowledge go hand in hand, and we will not find this true until we take some of the steps here advocated.

BROTHERHOOD CONVENTION.

The program for the National Brotherhood Convention is complete, the arrangements for the entertainment of the convention at Pittsburg are perfect, all churches and Brotherhoods throughout the country have been invited to send one or more men, printed matter has been widely and thoroughly distributed, Brotherhood leaders, north, south, east and west are actively co-operating in securing delegations, special trains are being planned from some of the larger centers, official representatives of the denominational Brotherhoods will be present, national interest in the convention is intensifying day by day, and every indication points to the gathering being the largest and most representative body of men in the history of the Presbyterian church in America. What remains to be done?

Shall there not be earnest prayer in each church and Brotherhood:

(1) That the convention, its leaders, its speakers, and the movement it represents may be abundantly blessed of God.

(2) That the delegates to the convention may be inspired by the messages and the enthusiasm of this great gathering, and return to their respective communities centers of power in leading their fellowmen in unceasing loyalty to Christ and His kingdom.

HENRY E. ROSEVEAR.

REMARKABLE UNION EVANGELISTIC MEETINGS AT SNOHOMISH, WASH., FROM JAN. 10-20, 1909.

An epoch-making, federated evangelistic campaign, growing out of the union services of the Week of Prayer, in which the Baptist, Congregational, Methodist and Presbyterian churches co-operated, was held for ten days in the beautiful auditorium of the Presbyterian church in Snohomish, Wash., under the wise and tactful leadership of the Rev. James Thomson of Bellingham, the Presbyterian evangelist of Northwest Washington. From start to finish the movement mounted to a notable climax, without the slightest jar or friction. The pastors, the Revs Arthur B. Van Zante, Presbyterian, F. M. Clark, Methodist, Joseph Wells,

Congregational, and Philip Graiff, D.D., Baptist, worked together in the happiest fellowship. So loftily self-restrained were the leaders that all controversial points were silently tabooed, and only the grand fundamentals of a living gospel considered and magnified, and in the drawing of the golden net for souls no rival jealousies nor even the least sensitiveness was ever apparent. Each prominent worker courteously and gladly merged his individuality and pet church ambitions in the general good, cheerfully sacrificing all petty selfish aims in behalf of the larger, practical idealism of Christian unity. To Rev. Mr. Van Zante is to be ascribed the credit of suggesting the union Prayer Week services, and these were so filled with the sweet spirit of a common brotherhood that the federated evangelistic movement spontaneously took shape.

The Rev. James Thomson is indeed, one might say, ideally suited to his vocation, especially in associated efforts. Knowing the treacherous little controversial snags of creed and polity that line the denominational stream, he steered around them with the adroitness and grace of a born pilot. Even to the staunch Arminian he made his Calvinism delightfully palatable. Genial in disposition, sincere to the core, gifted with a voice of baritone depth which has notes of thrilling appeal, flaming in the more exalted moments with Pentecostal fire, carefully accurate in Scriptural exegesis, and, while burning with a consuming passion for souls, also standing forth as the calm, hard-headed, comprehensive teacher of the great fundamentals of the evangelical position, he endeared himself to all Christians of the conservative type, and even cold-blooded, impervious skeptics commended his fine ideals and broad Christ-like spirit. Other evangelists may interlard Scripture quotation with street gamin slang, and may draw crowds, like vaudeville shows, by clownish tricks and all sorts of grotesqueness, but Mr. Thomson captivated the multitude, though he held himself aloof from even the remotest hint of comic theatricals, or cyclonic methods, or clap-trap ingenuities. His addresses were not long-spun yarns of startling or romantic stories, colored and seasoned to the consistency of the yellow, blood-and-thunder novel, but a series of Biblical expositions that pricked and probed the conscience to its most secret-hiding places, and, while instructing all in solid scripture truth, gripped the prodigal and backslider with converting and reviving power. Especially in his Bible readings did he treat vital subjects of present-day import in a strong, helpful, illuminating style, stimulating believers to have their loins girt more firmly and their lamps more brightly trimmed and burning.

No doubt the ten days' evangelistic campaign, with its uniformly large and even packed audience, has been a spiritual uplift to no ordinary degree. Moody and Munhall may have world-wide fame as wizards in soul-winning, yet Bro. Thomson has such a clairvoyant personality that, under God, they win enduring and happy results, and in many respects justly place him as a ranking figure among the aforementioned immortals. No tabulated statement of conversions is available, but the total impression of the meetings is pronouncedly one of helpfulness and might and deep spirituality. Exalting the infallible Word and the bleeding imperial, glorified, risen Christ, his evangelism wrought untold good for the cause. May his tribe increase. After all, only Holy Ghost preaching is the supreme factor that is destined to revolutionize the world. PHILIP GRAIFF.

CHURCH NEWS

CHURCH DEDICATION.

Fresno, Cal.

The new edifice of the First Presbyterian Church was dedicated on Sabbath, the 17th of January. Rev. Thomas Boyd, D.D., the pastor conducted the services. Bishop William M. Bell, D.D., of the United Brethren Church from Los Angeles offered the prayer of dedication. Rev. Warren H. Landon, D.D., preached the dedication sermon, taking as his text Psalm 122: 1, "I was glad when they said unto me, Let us go into the house of the Lord." Very fine music was rendered by the large chorus choir, which numbers about thirty-five voices.

The new edifice is handsome and commodious. It was beautifully decorated for the occasion. Besides its comfortable auditorium, it has a well-arranged and well-equipped Sunday-school room, a separate room for the primary class, a cozy, home-like ladies' parlor and a convenient pastor's study. A fine new pipe organ has just been installed. And, best of all, this splendid equipment, costing about \$32,000, is entirely paid for.

On the day of dedication the audience filled the church to the doors, including the adjoining Sunday-school room with its gallery. It was, indeed, a happy people, glad to be in this new house of the Lord.

In addition to the dedication the people were celebrating the twenty-fifth anniversary of the organization of the church. An interesting feature of the service was the historical sketch prepared and read by the pastor. The church was organized by Rev. J. S. McDonald, Synodical Missionary, January 17, 1884, with 17 members, as follows: Mr. and Mrs. A. W. Lyon, Mr. and Mrs. George M. Edmunds, Mr. and Mrs. J. A. Ewing, Mr. and Mrs. W. M. Williams, Mr. and Mrs. Wm. M. Ewing, Mr. and Mrs. J. E. Ryan, Mr. J. L. Armstrong, Mrs. A. Irvin, Mrs. John Ritchie, Mrs. W. S. Moore, Mrs. A. E. Cargile. The following were the original elders: Mr. A. W. Lyon, Mr. J. A. Ewing and Mr. G. L. Armstrong. Two deacons were also elected, namely, Mr. W. M. Williams and Mr. George M. Edmunds.

The church was organized in the building of the M. E. Church, South, which was kindly offered them for the purpose. For several years the congregation worshipped in halls and school houses. During the summer of 1888 they erected a commodious edifice, in which they worshipped until September 12, 1896, when it was burned. For some weeks they worshipped in the Advent Church, while they were erecting a temporary edifice. This was completed in December of the same year and housed the congregation until the present building was erected.

The first stated supply of the church was the Rev. Henry Bridge, who began his labors in March, 1884, and continued till January, 1885. The succession of ministers has been as follows: Rev. I. N. Hurd, 1885-1889; Rev. Philo F. Phelps, 1889-1894; Rev. F. D. Seward, 1895-1897; Rev. Edward Eccleston, 1898-1899; Rev. J. E. Anderson, 1899-1900; and Rev. Thomas Boyd, D.D., from 1900 to the present time.

The church has had nineteen elders. It has received into its communion 409 on confession of faith and 665 by letter, a total of 1,074. It has had 217 baptisms. Its present

membership is a little less than 400. Eight of the charter members are still members of this church.

The church has had a splendid growth under the pastorate of Dr. Boyd, which covers more than one-third of the church's history. When he came to the church it had 200 members. It has now doubled that number. Then there were 204 enrolled in the Sunday-school. Now there are 475. The benevolent offerings have increased fivefold. There is a deep missionary interest in the church. In addition to erecting their own church and making generous offerings to the Boards, they have recently erected Knox chapel, on the corner of M and Los Angeles Streets, at a cost of \$1,249. This is a mission, conducted by members of the church.

The work of the church is remarkably well organized. There is a large and devoted company of women. Their organization for all kinds of woman's work is well-nigh perfect and might well be copied by other strong churches. For all this successful work Mrs. Boyd deserves her full share of credit.

The church is particularly and happily strong in its men. It has a very efficient board of trustees and a strong session. It has a large number of energetic business men who are devoted to their church and their pastor and are giving generously of their strength and their substance to maintain and advance the Lord's work. With such momentum, what may not a church accomplish in another decade?

OAKLAND, CENTENNIAL.—The congregation of the Centennial Church, Oakland, were very much pleased and greatly edified by the address of Rev. Arthur Hicks, on Sunday-school work. Mr. Hicks delivered his address last Sunday night, illustrating the lecture by about 100 slides.

Santa Monica.—At the last communion, twenty-one were received into membership, said to be the largest number ever received at one time. Nine were on confession of faith. Rev. W. H. Cornett continues to preach to large and appreciative congregations. The people regret very much that he does not see the way clear as yet to take up his residence among them.

Anaheim.—Rev. F. W. Mitchell is doing a quiet, steady, efficient work in this place, one of the oldest settlements in southern California. The church has recently paid off an indebtedness; and now takes up the Foreign Mission campaign work; and it is to have a visit soon from Mr. W. L. Green of Pasadena, a member of the presbytery's Promotion committee.

El Monte.—The Mountain View Church, located in the beautiful and fertile English walnut region a mile east of the old village of El Monte, was recently made vacant by the resignation of Rev. S. I. Ward, who goes to Texas on account of Mrs. Ward's health. At a meeting, January 31, an invitation was extended to Dr. W. A. McConnell, who is just closing his work at Tropic.

GILROY.—The work has been very good this year; 13 have been received into the church since May 1st, and we hope to have a good class for our next communion service. The Sunday-school has done splendid work under the leadership of Mrs. P. W. Parmelee, our active, superintendent. There were present Sunday, January 31st, 103, the largest attendance this church has ever had, and all of the departments are doing good work.

LOMPOC.—An Intermediate C. E. Society was recently

organized with fourteen members. The Brotherhood held its annual meeting in the I. O. O. F. hall and had a fair attendance, considering the storm. The subject for discussion was: "Is a Sunday Law for California Desirable." The membership is between 50 and 60. This was followed by a splendid repast by the ladies. Steps are being taken to repair and recarpet the building.

SOUTH PASADENA.—This congregation listened with pleasure on the evening of January 31 to an address by Rev. R. W. Holman, pastor of Westminster church, Los Angeles, on the work among the colored people. A special offering was taken for the work. Rev. Wm. Isett of China and Dr. H. E. Underwood of Korea, recently spent an evening with the church. An enjoyable supper and social divided the time with addresses, a time of pleasure and profit.

MONTEREY.—The Monterey church has just closed a helpful year. All the societies connected with the church report progress. The attendance at the Sabbath services has increased, particularly is this true of the evening worship, which has doubled. There are as many men in attendance at this church as women. The people are encouraged, and with prayer on their lips and with faith in their hearts they are going forward into the new year, expecting great things from the Lord.

SAN FRANCISCO, Calvary. Next Sunday evening the centenary anniversary of the birthday of Abraham Lincoln will be observed, the pastor, Rev. William Rader, preaching an appropriate sermon. The service preparatory to communion, which will be observed next Sabbath morning, will be on Friday evening of this week. February 11 will be observed as a day of prayer for colleges. Services will be held morning and afternoon. There will be a number of interesting addresses, to which the public is invited.

COLTON.—The work at this place is growing nicely. The Cradle Roll and Home Department are well organized, the main school overflowed. Seventy-two new members, representing twenty-five families, recently added to the church attendance, crowds the church uncomfortably, demanding a larger building. The present structure is not in keeping with the growth of the church or community. The missionary offerings have been specially good and the pastor's salary increased \$200 for 1909. Three members were added to the church January 24, and W. B. Gregor was ordained ruling elder. Rev. E. L. B. McClelland is pastor.

NAPA.—During the Week of Prayer union services were held in the different churches. The meetings were very well attended, notwithstanding the stormy weather. On Friday evening, January 9th, the quarterly rally of the Napa Valley Christian Endeavor Union was held in this church and was largely attended. Delegates were present from St. Helena, Vallejo and Calistoga. Mrs. W. E. Jenkins of Oakland gave a talk on the coming state convention, which meets in Pasadena from June 25 to 29. Following this talk, former State President Leon Shaw, of Oakland, gave an earnest address on "Deepening the Spiritual Life." Supper was served to the delegates. The rally closed with the State Endeavor glory song.

SELMA.—The church at this place is in excellent condition. The congregations have increased until there is fully twice as many in attendance at the Sunday services as there were September 1st. The Sunday-school, under the able management of Mr. Julian W. Hudson, has also doubled in numbers. Mr. Hudson is first vice-president of the State

Christian Endeavor Society, and the same zeal and enthusiasm which characterizes him in Endeavor work is manifest in his management of the Sunday-school. Sunday, January 31, was Mission Day. The pastor preached on Missions in the morning and took the collection for the eight Boards of the Church. The Woman's Missionary Society had charge of the evening service. Mrs. Edward Aspinall, the president, presided and a program, consisting of papers on various branches of the work by the members, solos, duets, quartets and exercises of Juniors and Intermediates was rendered. The morning offering, plus the amount given during the year by the Missionary Society, will approximate \$300 for the eight Boards.

UNION STREET, Oakland.—On Friday evening, January 8th, the Intermediate Christian Endeavor Society of Union Street church was merged into the Senior society, making one strong young people's organization for aggressive work. Mr. H. H. Gribben has been superintendent of the Intermediates, and he and Mrs. Gribben entertained the entire society, some forty or fifty strong, on the occasion of their last meeting as Intermediates. Music and games and a little heart to heart talk by the superintendent on the new opportunities and enlarged sphere of usefulness that lay before them, were followed by a dainty supper served in the primary room of the church. A week later the Senior Endeavor Society gave a reception in honor of their new members and formally welcomed them into fellowship of service. Union Street church has a great future in its young people, who are taking hold of the various church activities with an enthusiasm and earnestness that makes for advancement all along the line. On Sunday evening, January 17th, the pastor exchanged pulpits with H. K. Sanborne of Brooklyn Presbyterian church.

LOS ANGELES.—At the ministers' meeting, February 1, Evangelist J. R. Pratt spoke on "A True Revival." He mentioned some obstacles and dangers in connection with what is sometimes called revivals, in four particulars: (1) Sensationalism; (2) Commercialism; (3) Sentimentalism; (4) Professionalism. Then he presented some characteristics of the true revival in (1) Prayer; (2) The Preaching of the Word; (3) The spirit of a passion for souls and a revived spiritual atmosphere in which it is easy and natural for personal work to be done and souls won. Dr. S. S. Wishard introduced his friend of some forty years ago, Rev. W. J. Skillman of Philadelphia, a minister in the Dutch Reformed Church, who spoke of faith, enthusiasm and devotion as three keywords to success.

Dayton Avenue Church has been holding continued meetings with the help of Evangelist R. M. Robinson. Pastor Shields reports good meetings and a revived church. They are hoping to attain to self-support in the near future. Dr. H. G. Underwood of Korea spoke in Immanuel Church Sunday morning and Calvary in the evening. It hardly needs to be said that the people were much interested, for he has a burning message. As a thank-offering, Immanuel promised \$3,050. This of course is only a small part of what they do for Foreign Missions. An offering was taken at Calvary, also. Rev. G. M. Van Horn of the Japan Missions, is spending a time in the city, stopping at Hotel Roosevelt. By a sad accident, Lily Leon, a little child member of Sunset Hills Sabbath school, was drowned in a gravel pit recently. She had been in the school long enough to learn of Jesus, the children's Savior. During two weeks of meetings in Boyle Heights church, with evangelist Pratt assisting, fifty-two were known to have made decision for Christ.

At the annual meeting of the Highland Park Brotherhood, officers elected were,—president, L. B. Moore; vice-president, Prof. L. A. Handley; Secretary, W. E. Appleford; treasurer, H. W. Cushman. This is supposed to be the largest Brotherhood on the Coast, numbering 160, thanks to the efficient work of Prof. H. T. Archibald, as chairman of the membership committee the past year. The pastor gave testimony to the helpfulness of the Brotherhood. One item of the past year's work was the furnishing of the study in the church. It is hoped that this and other Brotherhoods of the Coast may be represented in the National Convention in Pittsburg, February 23-25. Prof. Handley of Occidental College spoke at the men's meeting in the Y. M. C. A. on Sunday afternoon.

The executive committee of the Presbyterian Society, held the first Monday of each month in Immanuel church, is always good. The February meeting was one of unusual interest, owing in part at least to the participation of Dr. and Mrs. Underwood of Korea, Rev. and Mrs. Van Horn and Miss Gulick of Japan, Miss Marie C. Brehm of the Assembly's Temperance Committee and Miss Carrie Grout, secretary of mission study work for the Occidental Board.

SEMINARY NOTES. San Anselmo, Cal.

The students gave a farewell reception to Dr. and Mrs. Wicher in Scott Hall last Friday evening. Besides the students and faculty, many friends from San Anselmo and San Rafael were present. The students presented a very enter-



Rev. E. A. Wicher.

taining program, after which refreshments were served in the library.

Dr. and Mrs. Wicher started Wednesday evening on their long journey. They go first to Canada, where they will leave Herbert with relatives in Toronto. They sail Saturday of next week from Boston for Naples and Alexandria. They will thence go at once to Jerusalem and the Jordan.

Rev. George M. Day, our Alumni Fellow, spent the greater part of January in Berlin hearing Prof. Harnack and other distinguished professors of the University and enjoy-

ing some of the other great advantages of that city. He has now returned to his regular work in Halle. Mr. John R. Mott, under whose direction he is to go to Japan, has given him the privilege of taking another semester in Halle. His departure for Japan will therefore be postponed from May until fall.

PRESBYTERY OF BELLINGHAM.

The Presbytery of Bellingham held a special session in Bellingham, Wash., Jan. 22d, 1909. Rev. J. M. Wilson presided. Rev. Henry W. Mote, D.D., was received from the Minnesota Valley Conference of Congregational churches and is in charge of the Everson church, with Clearbrook as a station. A committee was appointed to organize at Clearbrook, and steps are being taken toward the erection of a house of worship there soon.

Rev. Wm. E. McLeod, D.D., was received from the Presbytery of San Antonio. He has accepted a call from the First church of Everett, Wash., and will be installed January 29th, 1909. Rev. J. M. Wilson will preach the sermon, Rev. James Thomson will charge the pastor and Rev. A. B. Van Zante will address the people.

The Westminster church of Anacortes, Wash., has extended a call to Rev. E. M. Calvin of Chester, Ill., which he has accepted. He expects to be on his new field by March 1.

Rev. John Reid, Ja., has taken charge of the churches of Acme and Deming, Wash., and resides at Deming. He was received by the Presbytery of Bellingham, his name to be enrolled when his letter of dismission arrives from the Oakland Presbytery.

Rev. W. A. Conden is now in charge of the Mukilteo and Stanwood churches, with his residence at the former place. He is greatly encouraged in his work.

Rev. L. C. Michaels, of Baker, will soon have the new church completed. It is to cost about \$3,500 and will be unique in structure and a beauty. It will be a great credit to pastor, people and town. It will be dedicated at the spring meeting of Presbytery in April.

F. G. STRANGE, Stated Clerk.

PRESBYTERY OF SPOKANE.

At a special meeting of the Presbytery of Spokane, January 10th, in Spokane, Wash., S. Willis McFaddin, D.D., was received from the Presbytery of Sioux City. A call was presented for his pastoral services from the First Presbyterian church of Spokane, which was accepted by Dr. McFadden and arrangements were made for the installment to take place Thursday, February 11th, at 7:30 o'clock p. m., Murdoch McLeod, D.D., of Tacoma, to preach the sermon.

INTERESTING FACTS REGARDING THE ADVANCE OF TEMPERANCE IN THE UNITED STATES.

1. Saloons going at the rate of thirty a day; 10,950 in year. This makes a frontage of fifty miles.
2. Eight thousand members left the Bar Union during the year, mostly because of the closing of saloons.
3. In ten months five entire states have banished saloons.
4. Ten years ago 6,000,000 people lived in no license territory; now there are 38,000,000.
5. There are at least 175 dry towns in the State of California. Why not your town?

THE FALSE PROPHET OF ARABIA.

Written for the Pacific Presbyterian—By Miss Mary Jewett.

The angel of Jehovah said unto Hagar, I will greatly multiply thy seed, that it shall not be numbered for multitude. Thou shalt bear a son; and thou shalt call his name Ishmael. (God heareth,) because Jehovah hath heard thy affliction. And he shall be as a wild ass among men; his hand shall be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. And Hagar bare Abram a son. And Abram called the name of his son whom Hagar bare, Ishmael. And Abraham said unto God, Oh, that Ishmael might live before thee! And God said, as for Ishmael I have heard thee; behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. And God was with the lad, and he grew; and he dwelt in the wild-



Miss Mary Jewett.

erness, and became an archer. And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt.

Few explorers have traveled in the land of Arabia, and they who have been brave enough to endure the hardships of the journey, do, by their recitals of the difficulties encountered, frighten others from attempting to traverse the deserts of sand, where no water is—or come in contact with the Bedouins (descendant of Ishmael,) who are "ignorant, fierce, depraved, addicted to robbery and fighting, and reckless to the rights of property, whose only occupation is plunder, whose hand is against every man's and every man's against them." Again we read of the smiling oasis studded with palms, of extensive fertile high lands and pastures, of the mountainous region, with long ranges of peaks high and beautiful. From that land come frankincense, myrrh, spices, perfumes, coffee, fruits, beautiful trees of pomegranate, citron, almond nutmeg, vines and grain, and there are found in that country the world wide famed Arabian horses. No wonder the inhabitants love to talk of "Arabia Felix" (Happy Arabia.)

"Ah! heaven's blessing on the scented gales of Nedjed,

And its greensward and groves glittering from the spring shower,
And thy dear friends, when thy lot was cast awhile in Nedjed.

Little hadst thou to complain of what the days brought thee;

Months flew past, they passed and we perceived not;
Nor when their moons were new, nor when they waned."

Again we quote from Burton, the intrepid explorer, of his journey to and visit at the sacred shrine at Mecca; "Night came down and the pilgrims moved slowly onward in the darkness. An hour after midnight there was the cry 'Mecca! Mecca!'—'The Sanctuary! Oh, the Sanctuary!'. There at last it lay, the bourn of my long and weary pilgrimage, realizing the plans and hopes of many and many a year. The mirage medium of fancy invested the huge catafalque, and its gloomy pall with peculiar charms. There were no giant fragments of hoar antiquity as in Egypt, no remains of graceful and harmonious beauty as in Greece and Italy, no barbaric gorgeousness as in the buildings of India; yet the view was strange, unique—and how few have looked upon the celebrated shrine! I may truly say, that of all the worshipers who clung weeping to the the curtain, or who pressed their beating hearts to the stone, none felt for the moment a deeper emotion than did the Hadji from the far North. It was as if the poetical legends of the Arab spoke truth, and that the waving wings of angels, not the sweet breezes of morn, were agitating and swelling the black covering of the shrine. But, to confess humbling truth, theirs was the high feeling of religious enthusiasm, mine was the ecstasy of gratified pride. . . . After reaching the stone, despite popular indignation, testified by impatient shouts, we monopolized the use of it for at least ten minutes. Whilst kissing it, and rubbing hands and forehead up it, I narrowly observed it, and came away persuaded that it is a big aerolite."

Thirteen centuries ago, in the year of our Lord, 570, a baby boy was born in this capital and sacred city of Arabia, Mecca. The babe never saw its father, for he died before it was born. But there was gladness in the mother's breast, because her baby was a boy. Her friends and neighbors and relatives gathered to congratulate her, for had she not brought a son to perpetuate the family of his father. She was comforted. She looked on her babe and was pleased. She said, "His name shall be Mohammed (the Praised One.) All agreed and so he was named. There was feasting and rejoicing. Gifts were brought—dates, nuts, figs, spices, money. There were charms to sew on his cap, to bind on his arms and hang around his neck, to keep off the evil eye, and assure for him a long and prospered life. A camel was sacrificed, of which choice pieces were offered to the gods and portions were sent to the poor. The babe thrived and grew, but, alas! after a few months it was doubly orphaned, for the mother died, and he was left to the care of an uncle. Although belonging to the first families of Arabia, he was only an orphan, and received little care or attention and grew up as he could. Thinly clad, sleeping on the ground, eating with fingers as was the custom of all, he ran wild, and uncultured. But what culture could be expected of these reckless descendants of the wild Ishmaelites? Following the religion of his people he too was an idolator. For him there was no school, no reading or writing. His occupation was helping to care for his uncle's camels, for his uncle was a merchant, conducting out of the country long caravans of camels

laden with Arabian products, and bringing in those things which might be found in other lands. When the boy was eleven years old he began going on these caravan journeys. Quarreling, fighting, swearing, reviling, lying, cheating, stealing, and the like were practised by camel drivers. Can we imagine a boy, knowing nothing else and growing up in such an atmosphere, not learning to do likewise? He was shrewd and faithful in his work and so became successful. While yet in his teens, he was employed by a wealthy widow, Khadija, to take the management of her caravans, and merchandise. She was so pleased with him that she offered him her hand in marriage, and she became his wife, even though she was fifteen years his senior. He developed epileptic fits and the ignorant people about him, took him to be a prophet. When he would recover from a swoon or trance, he would relate strange things that he had seen, and declared that he had received revelation from heaven. Many believed in him and became his followers.

After the destruction of Jerusalem, many Jews and Christians migrated to Arabia. They taught the Arabians that idolatry was wrong, and so did some missionary work. There was a growing sentiment in the land against the idea of the plurality of Gods, and it was easy for Mohammed to learn that there is only the one God. Had the Christians been enthusiastic and faithful Mohammed might have become a true convert. How different would then have been the history of the world! But his conversion was only partial. There was no change of heart and life, and he embraced a half truth, which is the greatest lie of all. He began to teach his pagan fellow countrymen that there is only one God, and that He only should be worshiped, but he failed to grasp the truth of the Trinity, and the divinity of Christ, and he knew nothing of the reality and power of the Holy Spirit..

He formulated the Moslem creed, "Allah Akbar, La-illahaillallah, Mohammed Rasul Allah," meaning "God is great. "There is no God, but God and Mohammed is his prophet. "He began to preach. Some believed, some opposed. His wife, Khadija, while she lived supported him by her influence, and her money but she died and he was persecuted. He fled to Medina and some of his adherents went with him. Their members increased and their arose a religious war. Mohammed propagated his religion by the sword. It is written that the streets of Medina ran with blood. He and his band would meet the men saying "Repeat the creed, accept the one God and Mohammed, his prophet,—or you die." The warfare waxed fiercer and fiercer.

"E'en he, that tyrant Arab, sleeps
Calm, while a nation round him weeps;
Hard, heartless Chief, unmoved alike
Mid eyes that weep, and words that strike;
One of that saintly, murderous brood,
To carnage and the Koran given,
Who think through unbelievers' blood
Lies their directest path to heaven;
One, who will pause and kneel unshod
In the warm blood his hand hath poured,
To mutter o'er some text of God
Engraven on his reeking sword;
Nay, who can coolly note the line,
The letter of those words divine,
To which his blade, with searching art,
Had sunk into its victim's heart!
Just Allah! what must be thy look,
When such a wretch before thee stands

Unblusing, with thy Sacred Book,
Turning the leaves with blood-stained hands,
And wrestling from its page sublime
His creed of lust and hate and crime."

Arabia was brought over to the allegiance of the false prophet, then they sought new worlds to conquer; and they got possession of Turkey, Persia, Afghanistan, Beluchistan, Turkistan—parts of Russia, China India and Africa. Their numbers increased until they became more than 200,000-000, making a great black spot on the face of our earth.

"Never did fierce Arabia sent a satrap forth more direly great; whose slaves, converted by the sword. Their mean, apostate worship poured and cursed the faith their sires adored."

So long as Khadija lived, she was the one and only wife of Mohammed. After her death, he was overcome by lust, and took many wives. If he saw a woman whom he fancied, he would take her to be his wife, and at the same time would receive a revelation, which he would give out to the people, that the angel Gabriel had revealed to him that he should take this one in addition to those he already had. Then when he saw how the people were following his example, he made a regulation for them, that four wives were legal, but the number of concubines a man might have was unlimited. He reserved to himself the privilege of having as many wives as he wished. There followed, as a natural consequence, jealousies, hate, quarreling, slander, and worse evils. So new laws and revelation were necessary to regulate the relations of marriage and divorce. These laws, most degrading, debasing, and polluting the entire Moslem world, are found in the Koran. It is said that there are good teachings in the Koran, Yes, there are some good moral precepts found there, but they were borrowed from christianity, and are so mixed with the slime of Paganism, that it is almost impossible to recognize them. "By their fruits ye shall know them." If there are those who believe that Islam is a religion good enough in its way, that the Moslem people are all right, and their women contented and happy, let them go and live among them as I did, see them in their every day life, and realize the utter blackness of darkness of sin and misery and wretchedness, into which have fallen the followers of the "False Prophet of Arabia."

MY LIFE IN PERSIA.

I have written and propose to publish a book on that many-sided and always interesting country, Persia. The book will not be in the strict sense a history of missionary service. It will contain statistics, statements of facts, incidents of travel, and reminiscences. It will be a volume of value to the student of missionary work, as well as to the one interested in the latest developments in the far East. Strange things are taking place today in Persia. Not only are the thoughts their dress and habits. In no Not only are the thoughts and purposes of the people changing but also their dress and habits. In no small degree this has been brought about by the work of the missionaries.

I spent thirty-six years of my life in that country, and hence feel I am somewhat competent to speak of things there. I have endeavored to write of my experiences clearly and simply. My book is not a diary, nor is it a journal of events. I have tried to give a simple account of the work of the missionaries in the Persian field.

The subjects of the chapters will give an idea of the

contents of the volume: Going to Persia; Learning the Language, and Beginnings of Work; Azerbyjan; How we Live in Persia; Religions; Tabriz for Christ; How we work for Woman; Touring; Some Tours I Have Made; Khoi; Mahmud; Rabbi Rachel; Does it Pay; Just a Word More.

I have tried to throw much historical light not only on the life of the people but also on their manners and customs. I have tried to make the book not only pleasant reading but also accurate history.

The proposed volume will be in size a 12mo, cloth, about 250 pages, illustrated. It will be published only in the event of my receiving enough advance subscriptions to warrant my going ahead with the work. The price of the volume will be \$1.00 net (postage 10 cents). I find on consulting publishers that I cannot offer the book less without involving myself in financial loss.

Address, MARY JEWETT,
Cedar Rapids, Iowa.

OCCIDENTAL BOARD.

920 Sacramento Street.

Our executive meeting-day, on the third Monday of each month, is a very busy day. Twenty-five or more women gather around the table from 10:30 a. m. to 4p. m. to talk over business matters. Such lively tongues! Each one eager to present the needs of her secretaryship or chairmanship of committee. Mrs. H. B. Pinney sits in the president chair, holding her gavel, to be sure that each matter presented shall be well sifted and adjusted and finally passed upon by a majority vote.

Mrs. E. G. Denniston, the treasurer, gathers the bills for our station expenses, reads them and they are passed upon and countersigned by president and secretary. Receipts of money from Utah, Arizona, Nevada and California, which comprises our Occidental Board territory, and also from individuals from many sections. All are hopeful for a perpetual increase in gifts, from month to month and year to year. Mrs. Denniston, our treasurer for more than twenty years, gives special love and devotion to her work. Many are familiar with her address, 3454 twenty-first street, San Francisco. Mrs. Adam Gilliland, assistant treasurer, takes care of the literature fund and other small receipts. Mrs. L. A. Kelley takes her place at the table, alive to the strenuous need of still more money from benevolent people to remove the debt of several thousand dollars on our building, and thankful for help in the past. Mrs. J. G. Chown, as our secretary, is mother to all the prebyteries and hopes to receive frequent letters from our whole field. Mrs. H. C. Morris straightens out the tangles in the Special Object department. When our churches are rich enough to each support a missionary of its own, it will lessen the care of the secretary.

Miss Belle Garette, secretary of literature, watches the needs of our whole field and hopes secretaries of literature in auxiliaries will conscientiously distribute all that she sends to them; that all churches, near or remote, may be supplied. Mrs. E. V. Garette, chairman of our evangelistic committee for schools, is so faithful and successful that a whole chapter is necessary to record her good work. Miss Jennie Partridge overlooks the Christian Endeavor and young ladies' societies, and we receive many helpful reports. Mrs. D. W. Horsburg and Miss Florence Latham keep the line open between us and our missionaries in foreign lands, and Miss H. Reynolds gathers those not published in Woman's Work, for the benefit of societies that ask for them. Mrs. M. Berry Goodwin comes forward when needed for

special work. Her taste in the furnishing of the auditorium in our new Mission Home, and her liberal gift will always be held in grateful remembrance. Mrs. E. V. Robbins and Mrs. Laughton keep an eye on our magazines—Woman's Work, for women, and Over Sea and Land, for children, and urge all interested in foreign lands to subscribe for them. The first named costs less than a cent a week, and the last, half a cent, and children can save their own pennies to secure their magazine.

Upon Mrs. F. H. Robinson devolves the very important task of receiving applications for candidates for the foreign field,—a delightful and responsible position. Mrs. Charles S. Newhall has charge of the library committee and Mrs. Frank B. Mills of the traveling library. Miss Frances Beardsley is chairman of the box committee. Mrs. R. L. Madden, recording secretary, is at her post early and late, to the joy of the president and all whose work she reports. The day's work is arduous and her patience untiring.

We rejoiced at the presence of our former presidents, Mrs. P. D. Browne and Mrs. C. S. Wright, who have given so much of life and vigor to the upbuilding of the Occidental Board, and who are ever ready to help our president and to share with others in making important decisions.

Miss Cameron brings sunshine to all with her sweet, gracious manner, and to report her work for a day would require another chapter. Mrs. H. H. Gribbin reports increasing interest in Baby Bands and the pride of the children in being members of the Occidental Board. Dr. Caroline Merwin of China, now our field secretary, gives a very interesting report of the open doors she finds in her work.

At the personal expense of each, a simple luncheon is served at noon to the members of the Executive Committee, also to any members of the Ministerial Union who may desire to remain for an afternoon session. Any members of the presbyterian societies who may be in town that day, are gladly welcomed. Mrs. Albert Keep of Chicago, one of the founders of the Board of the Northwest, was our guest on January 18, and enjoyed listening to the discussions and reports; and accepted an invitation to remain at luncheon, instead of returning to her hotel, the Fairmont.

MRS. E. V. ROBBINS.

DEATH OF MR. JACKS.

David Jacks, a life-long Presbyterian, died at his home, Monterey, January 11, 1909. Mr. Jacks was born in Crieff, Perthshire, Scotland, in 1820. He came to New York in 1841, and from thence to California in December, 1848. He arrived in San Francisco in April, 1849, and there engaged in business. January 1st, 1850, found him in Monterey, and here he built his vast fortune.

Mr. Jacks was superintendent of the Sabbath-school at Monterey for over 40 years. He was the senior elder of the session of the First church, Monterey, at his death. He gave large sums of money to the church at large, to the local church and to various religious and charitable institutions. No one knows how much he has given, for his right hand never knew how much his left had done.

David Jacks was a sincere Christian. He was always found in his place in the house of God, and in his last illness his thought and his prayer was for the kingdom.

The funeral was held Wednesday, January 14, from the house. Mr. Clifford, the minister of the Monterey Presbyterian church, read the simple yet impressive service from the book of "Common Worship." Though a heavy storm

was raging, between two and three hundred people were present, half of that number coming from a distance. It was a splendid tribute to the memory of a strong Christian man.

A TON OF NICKLES.

Rev. Kenneth Brown, the pastor of the East El Paso Presbyterian church, has conceived the idea of collecting a TON OF NICKELS to build a church in East El Paso, Texas. Small cotton bags have been prepared, each of which will hold a pound of nickels. To each bag is attached a tag bearing a brief explanation and an appeal by the pastor, and in each bag is placed a letter bearing the endorsement of the officers of the church. These bags will be furnished gladly to all who will volunteer to collect or contribute a pound of nickels or its equivalent in value (\$4.60), and also to send them away to distant friends with a letter urging them to help in the same way. It is hoped that some may be willing to give even more than one pound. The idea is to send these bags all over the United States, that money may come in from all quarters as well as those at home.

East El Paso is a growing suburb of El Paso, largely populated by the industrial and wage-earning class, but not having many residents who are able to contribute largely toward the erection of a church. The church is only a few months old and at present is almost entirely supported by the Board of Home Missions. The people, therefore, earnestly solicit the interest and co-operation of all good people throughout the country in the carrying out of this plan for the securing of a church home.

A TON OF NICKELS! What possibilities there are in the idea! How much money is spent thoughtlessly in nickels for chewing gum and candy and soda water and picture shows and car fares. How many men have grown rich from the sale of articles at a nickel apiece. A church built of nickels, however, would be something entirely new. Write to Rev. Kenneth Brown, 3223 Alameda Ave., El Paso, Texas.

LINCOLN'S BELIEF IN GOD.

(From "Lincoln, the Leader," in February Century.)

An intensely important feature of Lincoln's leadership would be omitted if nothing were said of the effect upon his thought and conduct of his belief in and conscious communion with an almighty, mysterious and beneficent Power, concerning itself not less with human affairs than with the march of seasons and the sweep of constellations. The deity was to him an ever-present, ever-regnant influence. There was nothing of theology or dogmatism in his religious opinions; but he lived in the spirit. The strange silence of the Almighty Sovereign perplexed him; and he sought with passionate eagerness to read the decrees of Providence in the unfoldings of events, sometimes taking definite action in accordance with his interpretation of divine indications. And always the belief in God was to him a challenge to singleness of purpose; to the All Pure he lifted clean hands and a pure heart.

AN EVENING'S MEDITATION.

Francis Lawson.

With close of day, how sweet is rest,
Beneath God's care, how safe, how blest,
Then when the morn renews the day,
Refreshed with sleep, to rise and pray.

That prayer is heard that seeks God's will,
His love is theirs who'd thus fulfill,
Serving the Lord with "Might of Right,"
That day begets, a peaceful night.

Soon will the "Night of Toil" be o'er,
Fatigue and pain afflict no more,
Faith, tho' afar, beholds its gains,
"Rest in the Lord," that "Rest remains."

Let this blest hope be like the sun,
With light and heat, to cheer us on,
Angelic hosts, now guard our way,
We pass thro' night to endless day.
Alhambra, Cal.

THE HOME

IF YOU COULD ONLY KNOW.

By Fannie Herron Wingate.

If you could only know, dear,
How deep the harsh words sting;
If you could only know, dear,
How long their echoes ring;
I think that you would leave unsaid
The words you sometimes say,
If you could only feel the pain—
The pain naught can allay.

If you could only hear the tones, dear,
The tones you sometimes use;
If you could see the frown, dear,
I think you could but choose
To put away such cruelties
That wound a heart of love,
And use the blessed gentleness
"That cometh from above."

For should the one you love, dear,
Be summoned from your side,
And you be left alone, dear,
In loneliness to bide—
Oh, sow not seed of vain regret,
But fill each passing hour
With gentle kindness, and thus
Make happiness your dower.

TENDERNESS.

Tenderness does not mean weakness, softness, effeminateness. It is consistent with strength, manliness, truth and bravery. It does not show itself alone in the touch, but in unselfishness, thoughtfulness, considerateness, forbearance, patience, long-suffering. But however it shows itself, it is as the bloom on the peach, as spring showers on the earth, as the music of the angels stealing down on the plains of the Bethlehem. You may have much of this world's wealth to distribute, but you may give something better and spend a useful and beneficial life if you will practice this lesson of shedding around you the grace and human tenderness, in word and act, and by the spirit of your life.—Rev. F. B. Meyer.

NOT THE SAME.

While it is true that the mere surge of sorrow passes, it is not true that people get over everything. Many die of grief, but the greater number of those who are not cured are altered. Mrs. Oliphant expresses it best. She says that after the loss of her little daughter she became another being—better, perhaps, in some ways than she had been, but different. All of life is set to a lower key; the mind takes a darker color. Work remains, and, it may be, pleasure, and success, and friendship, and love, but it is never as it has been. One day cuts through life like a ploughshare, and the edges are never brought together. Grief, like love, is apt to go on.—W. Robertson Nicoll.

WHY HE LOST HIS FRIENDS.

He was always wounding their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner, cranky, gloomy, pessimistic.

He was suspicious of everybody.

He never threw the doors of his heart wide open to people, or took them into his confidence.

He was always ready to receive assistance from them, but always too busy or too stingy to assist them in their time of need.

He regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.

He never learned that implicit, generous trust is the very foundation stone of friendship.

He never thought it worth while to spend time in keeping up his friendships.

He did not realize that friendship will not thrive on sentiment alone; that there must be service to nourish it.

He did not know the value of thoughtfulness in little things.

He was not loyal to them.

He never hesitated to sacrifice their reputation for his advantage.

He was always saying mean things about them in their absence.

He measured them by their ability to advance him.—Success.

THE BOND OF PLEASANTNESS.

"My youngest son has such a talent for getting along with everybody," said a New England mother of the most carefully conscientious type, to a friend. "Sometimes it troubles me. He always takes people on the pleasant side and says pleasant things to them, and it seems as if there must be some insincerity in it."

"Doesn't Tom really like all sorts of people?" asked the friend.

"Oh, yes. He can get along with persons the rest of us can't stand. He can manage tournaments at the Country Club and not give offense—you know how hard that is! He gets his own way, too, when he is sure it is the best way. I like to see him with people, and yet it worries me now and then. For how can he be quite conscientious or sincere and yet be so pleasant all the time?"

Her friend laughed. "I'm thankful that I wasn't born with the New England conscience. Tom's is a delightful nature. He calls out the best in others because he is pleasant through and through. And all you can do is to worry

about it! You ought to be proud and thankful instead. My dear Henrietta, isn't it just as sincere to say a pleasant thing when you feel pleasant as to be antagonistic when you feel irritated? Why, why does it appear sincere only to be rude or disagreeable? Tom's kind of sincerity is the sort I admire and approve, myself."

Yet there are many people who, like Tom's mother, distrust pleasantness. No matter how unaffected and continuous it is, they suspect it in their heart of hearts of being not quite true. But in fact it is the truest part of social life. It is what social intercourse needs most. If man did not feel drawn toward his fellows there would be no human ties. The liking for others is what forms and underlies all human intercourse. The jars and frets and prejudices and dislikes are not the real thing. They are the breaks in the right relation. The great human commandment is to love our neighbor.

Happy is the soul that easily establishes pleasant relations with everybody—happy and valuable. Unhappy is he who finds difficulty in genuinely pleasant intercourse with others. There is no possible virtue in being disagreeable to anybody, even when that anybody happens to be disagreeable or even wicked himself. The command not to judge others belongs in this connection. It is our business to love and serve our fellows, not to disapprove of them with acerbity. Mrs. Fry and Mrs. Ballington Booth have shown the world in two different centuries that being pleasant and helpful even to the outcasts of society works a deeper and more wonderful change than the most severe treatment. In the earthly ministry of Christ, his unflinching sympathy and tenderness for all whom he met, from the tiniest child to the outcast Samaritan and the Roman soldier, Zaccheus and the Magdalen, taught a truth that few disciples have ever carried out. Only the Pharisees, who held aloof from men in self-righteousness and prejudice, were judged hopeless by the Son of Man. They were sincerely disagreeable. But who wants such sincerity as that?

There is no reason whatever why a kindly thing should not be said just as easily, naturally and rightly as a sharp thing. The more conscientious a woman is, the more she should express the pleasant feelings that arise in her mind and suppress the disagreeable judgments. The fear of insincerity simply means, in most cases, that she fears being thought insincere in saying a pleasant thing. It takes a little training of one's self to be able to say without embarrassment a word of admiration "to a person's face." It takes indeed much the same degree of moral courage as to tell a man face to face of his faults. But once done sincerely, it is easier next time; and it has the surprising effect in the end of enabling the pleasant speaker to mention faults and errors in a way that carries wonderful weight. "My father hated to say anything unpleasant or reproving to any of us," said one of a large family who all "turned out well," as the phrase goes, "and he loved to praise us. We understood that so well, from the time we could understand anything, that when father felt he ought to rebuke us, and did, it made us feel ashamed through and through. His reproofs were searching, too; he seemed to look right through us, and accepted no excuses. When I read about 'telling the truth in love' I always think of father, and how inspiring he was when we needed it."

Pleasantness is not weakness. It is easy for a weak nature to be pleasant when life goes smoothly. But the pleasant person who really counts is the one who is pleasant

in a crisis as well as in relaxation, in discouragement and opposition as well as on the primrose path. A man recently on his golden wedding anniversary gave his wife the handsomest diamond brooch he could afford, and wrote on the box: "Because you have always been pleasant." A pleasantness that holds through fifty years of daily intercourse is a greater jewel than any diamond, as all who knew the recipient could testify. For the whole neighborhood loved her for that same quality, manifested under every condition of joy and sorrow, adversity and prosperity.

To be unfailingly pleasant means to find and understand the good in everybody. It is always there, somewhere, in some quantity. The seeker for it is not always successful, of course, nor is there by any means always enough to pay for the search. Pleasant people are often rebuffed, taken advantage of, cheated, betrayed, injured through their trust in others. But why should any human being expect not to be, sometimes? On the other hand, who so well as the kind and good can call out the treasures of goodness and faithfulness that are latent in many hearts? "The blessed company of all faithful people" is only entered by those who love and trust and serve, and have faith in mankind and womankind. And Stevenson's rule of the road thither is a sure one—that our duty is to make ourselves good and our neighbors happy—if we may.—Priscilla Leonard.

HER MISSION.

She was only a little woman, 'tis true,
And hers was a common story;
She never had dreamed of a thing to do
That would lead to fame or glory.

She could not paint, and she could not sing,
And she could not write a sonnet;
She had not a face that could lend a grace
To a stylish love of a bonnet.

She had not wealth and she knew not ease;
She never had traveled for pleasure;
She knew not the art to charm and please
In the realm of social leisure.

And yet she deemed that her life was blest
In its humble sphere of duty,
Though only those who knew her best
Guessed half of its hidden beauty.

For hers was a genius for little things,
The realm of home to brighten;
And she scorned not the humblest work that brings
Some force to cheer and lighten.

For comfort and order were hers to command,
And the joys of life seemed longer,
While childhood clung to her loving hand,
And manhood through her grew stronger.

And some who loved her were half afraid
That her sphere was far too small;
But, oh, the happy home she made
Was a great thing after all!

And when her beauteous spirit shall flee
From its realm of loving and giving,
Her stainless monument shall be
The lives that were blessed by her living.

—Woman's Life.

Young People

PHIL'S RISH AND WHAT IT BROUGHT.

Phil Mason waited a moment after school to add a line to his letter home. "It's jolly to have such good news for them," he said to himself, as he picked up his cap and books and started out of the empty schoolroom. "Little Mother will pleased to pieces to know what a nice send-off I've got."

Phil was almost ready to open his letter and add some more when he found Murray Craig waiting for him at the gate to remind him of skating on the brook after supper.

"It's an honor for Murray Craig to wait for you," mused Phil. "All the fellows tag after Murray. I don't blame them; he is fine. I'm doing pretty well, if I do say it, to get in so much with him when he has only known me a month, and I was fresh from the country with nobody to boom me."

Phil pursued his way to the postoffice in a very contented frame of mind. He was boarding in town in order to go to the high school—the first time in all his life that he had passed as many as three consecutive weeks from under his father's roof.

"Murray's father is the first citizen here," his thoughts ran on comfortably. "The family is at the top of everything. But anyway, it's natural to Murray to lead. And if he likes you and takes to you, you need not worry about how you will get on with the others. That is settled for once and all. Little Mother won't care so much for the Craigs's social standing, their big record and all that part of it, as she will for what Murray is himself. She would like him tremendously; he is so straight and— and fine," returning to the vague, boyish word that would cover many things hard to express. Among these was Murray's early suggestion to Phil to go to Sunday school with him, and the sight of his attentive face at the end of his father's pew in church, and his answers to questions about the Bible. "Murray Craig is my Little Mother's own sort," thought Phil. "It didn't take long to find that out."

As he rounded the last corner above he postoffice Phil came upon a slim, lark-eyed, olive-skinned boy lounging near the curb. The boy made a movement to speak but ended by merely returning Phil's indifferent nod.

"There! I think I have shaken off Gilbert Loney," Phil congratulated himself as he went quickly on. His mind reverted to those first few homesick days when Gilbert's proffered companionship and entertainment had been exceedingly attractive. "I kept clear of him, but I didn't do it by any too wide a margin," he confessed soberly. "I had to hold on to my principles with both hands and think hard of Little Mother and the others. I never had been lonesome before and it wasn't nice, and there's a flash and jingle about Gilbert that seems a good deal more cheerful than a boarding house room all alone."

Phil shook his head. "Whew! I am mighty glad I'm strated right! Gilbert is headed wrong. If I went the way he is taking it would break Little Mother's heart. If I had chummed with him Murray Craig never would have looked at me. He hasn't any use at all for Gilbert's crowd."

After supper, with his skates dangling around his neck, Phil started for the brook, stopping to get Murray on the way.

"Tonight is perfect," said Murray. "The moon is shining her level best and it is just cold enough to warm you up. Glad I'm living! How do you do?" this last in salu-

tation to a group of boys, of whom Gilbert Loney was one.

"That Loney fellow," said Murray, lowering his voice, "went straight for the mud as soon he struck this town. If he doesn't look out he will be fired from school before the winter is over."

Phil did not speak. Once more he was thankful that he had been able to reject Gilbert's advances. When the evening's sport was over and he lay awake for a few moments in his room in the boarding house, with a soft glow of moon light over the floor and only the frosty silence of the night out of doors, he did not think of the fun and frolic at the brook, nor of the quiet farmhouse many miles away where his father and his Little Mother and the children were asleep. He thought of the look on Gilbert Loney's face when he and Murray had passed him three hours earlier. What had it been, that look? Was it defiance? Was it resentment? What was it? Phil was not at all sure that he knew. Before he finally lost himself in sleep, however, a very distinct thought was in his mind—"I wonder whether Gilbert Loney really does like mud." But when the morning came he had forgotten it.

On Sunday after service Phil walked out of church behind Miss Betts, the village dressmaker, a gray-haired, rosy-cheeked little woman, smiling and talkative. Right and left she expressed her warm approval of the sermon, and when she finally settled down beside one companion for the walk home she entered on a more detailed eulogy.

"Excuse me for talking shop," she said breezily, "but if that sermon was dress goods I'd say it was a kind that would make up pretty and be real serviceable into the bargain. Some stuff, you know, looks nice in the piece, but after you put the scissors in you are dissatisfied. Today's sermon wasn't like that. I think," laughed the good woman, "I must try to get me a dress pattern off it for my own soul."

Phil turned away down a side street, shrugging his shoulders over such feminine figures of speech. "Why couldn't she just say that it was good precept to practice?"

The sermon had been on neighborliness. Without any warning Gilbert Loney suddenly shot now into Phil's memory. He frowned with a little impatience. "I came unpleasantly near being his neighbor. I guess it behooves me to keep out of temptation. I guess I am not exactly cut out for a missionary."

Yes, it had certainly been a good sermon. Parts of it repeated themselves in Phil's unwilling thoughts very forcibly. By and by he said himself: "You are a molly-coddle! You are a baby! You are a scared priest and a whimpering Levite, passing by on the other side and trying to make a virtue out of it. Did the Little Mother ever teach you that the one and only object of avoiding mud was to keep your precious self clean?"

Gilbert Loney had been at church. He had climbed into the gallery late, and slipping out of his obscure corner during the last hymn, had hurried away, as nervous lest he should be recognized as though he shunned disgrace. He, too, confessed to the excellence of the sermon. "But what was it? Words. If a hundredth part of it were into living, things would be getting pretty lively for us poor sinners in this place before night. No danger. Folks will talk about it, and heap praises on it, and nail down its coffin and bury it by dinner time. Speaking of that, I wish I was dead myself. I wish—" With no one near to see, the look in Gilbert's eyes which had made Phil question a few days ago, was much plainer here now. He did

not end his sentence.

He was sitting on his landlady's porch, idly watching the returning churchgoers in the streets, when Phil came up on the steps to speak to him.

"Good-morning," said Phil. "I want to invite you to our class at Sunday school. We have a very interesting teacher. Will you come this afternoon?"

Gilbert stared at him and then laughed. "I don't believe I will, thank you. Sunday-school is a diversion that doesn't divert, in my experience. I am much obliged to you for your interest in me. I guess I can get on without your society on Sundays as well as I can on weekdays." Happily the last sentence was inaudible, and Phil, having muttered that he was sorry, took himself in haste, his chin well up and his lips well shut.

"I knew he wouldn't go," Phil reflected. "Anyway, I asked him. What is it to me in what spirit he takes it?"

Gilbert marched into the house and upstairs to his room and flung himself into a seat by the table. "You are a weak-kneed simpleton, Gilbert Loney!" he said. "Why did you go to church this morning in the first place? What comfort did you expect it to be to you? But you did go and enjoyed the sermon, and when a fellow-worshiper hunted you out expressly to offer you some more of the same kind of enjoyment, why didn't you close with him? You won't find it convenient to travel over two roads at once."

Unwillingly, as though forced to it in spite of himself, he lifted his head and looked at a pictured face on the wall above the table. It was the face of a young woman, not remarkable save for a haunting loveliness of expression. Gilbert looked at it with sullen eyes that refused to soften.

"She is dead," he went on. "You can't remember her. You can't go to her and tell her what a mess you have made of things, and she can't help you. You have chosen your companions and have gone where they took you and done what they did. But yet when they want to come up here where you live and make themselves at home, you won't have it because of a picture on the wall. As if a little diversion like that could matter or could shame her any more than what you do all the time. I never have watched any one go to the bad before. Maybe it is on the regular bill to shuffle backward and forwards a time before settling to the steady pace down grade. But it looks simple to me."

Gilbert put his hand out toward the picture, then drew it back. "Hankin's letter last night said he would send up a box of oranges by express early this week. When it gets here I will invite all my best friends in to a feast. Unless they may stay out. When they do come they shall not see my mother's picture. I couldn't bear to have them look at it or ask about it. I will hide it away—then."

To Phil's surprise—and it must be conceded, to his chagrin—he found that Gilbert was still on his mind. It was almost as if that final, unspoken taunt of Gilbert's had found its way into the atmosphere and discovered itself to Phil's inner sense as logic of his own. "To turn your back on a fellow all the week and then want to lead him by the hand to Sunday school on Sunday isn't the way to evangelize him, maybe. But I fear any amusement that I can offer would be far too tame for Gilbert's tastes. Anything after a quiet-walk-in-the-country order would hardly 'divert' him, as he says."

Phil went to dinner and in due course the day passed. It was not until bedtime that he fairly faced the question

which had been hovering in his consciousness through all these hours.

"It is a very doubtful," he summarized it bluntly "whether Murray Craig will stand for Gilbert. He doesn't take any stock in him. If he sees me with him his friendship for me will very likely cool off. Well, which is a bigger risk—to risk not keeping my place in the best society or to risk Gilbert's keeping his in the worst? Murray doesn't understand. No amount of newness and of loneliness would have tempted him; but it tempted me. I can understand how Gilbert may not have as much taste for mud as it looks."

Phil hesitated still a little longer. "I can't be sure of getting him a change; but I can be sure of trying. When a person once starts out to be a neighbor by profession he might just as well make up his mind that it is not always going to be a pampering process." And so Phil put out the light and went to bed.

The next morning before school Murray Craig hailed him with enthusiasm. "Isn't this a glorious spell of weather? Today is even better than Saturday. We must make the most of it before the thaw comes and spoils it all."

Phil said "Yes" rather abstractedly. He was looking around the yard for Gilbert. "For I'd better burn my bridges quickly or I might run," he thought. He tried to speak to Gilbert as though the rebuff of yesterday had never been, and he succeeded partially.

"Why do you never come down to the brook these moonlight nights and skate?" he asked.

"I don't know how to skate," Gilbert answered, not ungraciously.

"Don't know how!" echoed Phil, finding the statement so surprising that it made him natural for the moment. "What have you done all your life? Oh, yes, I remember. Your home is in Florida."

"I live there; it isn't much of a home," said Gilbert, his dark face clouding.

If Phil had dared to be sympathetic he would not have known known how. "You ought to learn," was all he said. "I suppose you haven't any skates."

"I could get some," answered Gilbert. And now his eagerness was unmistakable.

"Then do," said Phil, "and I will teach you. I am a great teacher. I taught my sister and my little brother, and they do well."

Gilbert's black eyes scrutinized him. At that minute Phil had forgotten everything but that it was not much of a home where Gilbert lived.

"You'd better not offer unless you are ready to be taken up," said Gilbert, breaking into a smile which made him look like another boy.

"But he isn't," Phil reminded himself, when they had agreed that instructions should begin that night and he was at his desk waiting for school to open. "He is not another boy. For he had a fancy when Murray's glance had encountered him and Gilbert entering the school room together it had settled on them meaningfully before turning away. Maybe I'll be a different person after this. Never mind." Phil disowned that qualm which made his heart heavy. "Maybe Gilbert will be different too, by and by. That is important."

Gilbert was not a very apt pupil in the art of skating, but at any rate he had persistence. It was a strenuous

evening both for himself and his tutor. "Naturally I couldn't have much to do with the others while I was floundering over the brook with Gilbert," Phil reasoned later. "It was not possible."

But he did not feel certain then nor during the following days whether there had been any change of attitude toward him or not on the part of Murray and Murray's friends. "I can't complain of Gilbert's standoffishness," he said to himself. "He sticks to me like my shadow. And he isn't dull company, I must say. There is nothing poky about Gilbert."

But the good will of the other boys had been very dear to Gilbert. The fear that he might be losing it disturbed him not a little. Phil, though, persisted too. He set his teeth and doggedly, as expressed it, stuck by his job.

He had his reward when, late in the week without any preliminaries, Gilbert abruptly demanded: "I say, what time do you have your Sunday school?"

Saturday morning Phil was coming out of a shop when he was hailed by Mr. Lester, one of the high school teachers. he was hailed by Mr. Lester, one of the high school teachers.

"How are you, Phil? I am going out in a cutter after lunch, four miles or so over to Lawrence. Would you like to come along?"

Phil opened his mouth to answer with alacrity. He had never had an interview of any length with Mr. Lester, and he had heard plenty from other boys to make him desire it. But before he could speak he remembered Gilbert's disgust at his interrupted lessons in skating and his exuberance at the prospect of "completing the course and taking a degree" that afternoon. While Phil tried in one breathless instant to settle with himself whether he might explain to Gilbert and go, another voice broke in up them.

"You don't mean to say," cried Murray Craig, "that you hesitate over the invitation from Mr. Lester! Why, nobody in his senses could think of declining such a very special one as that. Yes, Mr. Lester, Phil is much obliged; he will be pleased to go with you. I can skate as well as you can, Phil," Murray went on. "Just leave Gilbert to me; I'll see that he does not get too many bumps."

"Very well then, Phil," said Mr. Lester. "Be at the school corner, will you, at half-past two?"

The boys did not stay long together after he had left them. When Murray had uttered a sentence or two, to which Phil replied in a monosyllable, both being shy of their own feelings, they separated. What Murray said was: "This is a pretty big thing you are trying to do—to give another fellow a new start. You won't mind my helping at it a little, will you?" And Phil answered merely, "No" But though his words were lacking his thoughts were not.

On Monday after school Gilbert arrived at his own gate with a dozen or more companions. "I got a box of oranges by express on Saturday," he said. "Who will come up to my room and eat a few?"

They all would, with ardor. It was not a very large room, and the big box of oranges made it smaller than usual. The guests crowded it, sitting on the floor and the bed and even the bureau. They were a gay company.

While the talk and laughter progressed, some of the boys noticed the picture of a sweet-faced woman hanging on the wall above Gilbert's table.—Sally Campbell in the Interior.

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The poetical young man with soulful eyes was walking with his matter-of-fact brother by the brookside.

"How the stream tosses in its slumber!" he exclaimed.

"Yes," answered his brother, "and you would, too, if your bed was full of stones."—Youth's Companion.

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ITEMS OF INTEREST.

Among the encouraging items reported from the San Francisco churches last Monday, we note the following:

Fifty-four children in the Sunday-school of the Holly Park church have signed "Decision" cards, indicating their desire to live Christian lives.

* * * * *

A teachers' training class has been organized in the Brooklyn church.

The Memorial church has secured sufficient subscriptions to liquidate an old debt of \$200; also to meet the current expenses of the ensuing year without financial aid from the Home Board.

* * * * *

The United Presbyterian church, Dr. H. H. Bell, pastor, has recently received thirty-five members; \$9,000 has been raised during the year, \$1,600 being for missions.

* * * * *

Rev. F. H. Doane, of the Mizpah church, reports a hallelujah time for his church in the receipt of a check giving promise of having sufficient amount for the building of a new church.

* * * * *

Apropos the organization of men's Bible classes in universities comes the cheering report that sixty per cent of the cadets at West Point, U. S. Military Academy, are in voluntary Bible study classes.

* * * * *

The Presbyterian Ministers' Union heartily endorsed the efforts of the Church Federation to secure the services of Mr. Gipsy Smith at any time his services can be secured.

* * * * *

Miss Marie C. Brehm, the temperance lecturer of the Assembly's committee, will be in San Francisco, and speak on the different phases of this great question, some of her appointments being as follows: Thursday, Feb. 25th, 7:30

p. m., First Presbyterian Church; Sunday, Feb. 28th, 11 a. m., Lebanon church; Sunday, Feb. 28th 7:30 p. m., Westminster church; Wednesday, March 3rd, 7:45 p. m., Howard Street church. On Monday, March 1st, Miss Brehm will address the Ministers' Union at 920 Sacramento street.

The Ministers' Union will hold its regular meeting next Monday at 920 Sacramento street, at 10:45 a. m. Devotional service led by Dr. E. H. Strong. Paper, "The Ministry of Prayer," by Dr. L. A. McAfee.

PROGRAM FOR KOREAN SPEAKERS.

The Korean party, who are prosecuting a forward movement in the interests of that wonderfully promising missionary field, consist of Rev and Mrs. Horace G. Underwood, Rev. and Mrs. Ernest F. Hall, Dr. Areson, Prof. H. P. Hurlbert, Dr. Forsythe, and Rev. R. F. Corit. The two latter will be here for February 14th and the others reaching here February 17or 18, and will spend a week about the Bay speaking at every available opportunity.

The following appointments thus far have been made for the different speakers: Dr. Forsythe, February 14, morning, First Church, San Francisco; evening at Westminster. Rev. R. T. Coit, February 14, morning, St. Johns, Berkeley; Evening, Centennial, Oakland. Rev. Ernest F. Hall, morning, Calvary, San Francisco; evening, St. Johns, San Francisco. Mrs Hall, morning, Trinity, San Francisco; evening,, Lebanon, San Francisco. Dr. H. G. Underwood, morning, First Berkeley, evening, First Oakland. Mrs. Underwood, morning, Knox Berkeley, evening, Union Street Oakland. Prof. H. P. Hurlbert, morning, Alameda First, evening, Emmanul Oakland. Dr. Areson, morning, Howard, San Francisco; evening, Christ, San Francisco.

Rev. H. K. Sanborne, 1426 tenth avenue, Oakland, is arranging the appointments for the speakers.

THE HISTORY OF PSYCHIC HEALING.

The principal topic of discussion on the churches at the present time is psychic healing, of the Emmanuel movement. The visit to this Coast of Dr. Worcester has brought new light and thought to the subject. So much has been said and so many conflicting rumors as to the healing of disease and the disagreement between doctors and scientists, that there is great confusion in the minds of many as to what position the church ought to take in this matter.

Rev. Harmon H. McQuilkin, pastor of the First Presbyterian church of San Jose, has given three addresses in his church dealing with the history of phychic healing from the time it was first mentioned in the Scriptures up to the present day, discussing its value and scope, and suggesting the part the church should take in the present movement. The substance of these three addresses is being written for the Pacific Presbyterian by Dr. McQuilken for the issue of March 4. As this topic is one of such special interest both to pastors and people, we give this advance announcement that copies of this issue may be ordered in advance for distribution. As there will doubtless be a demand for several thousand extra copies of this edition, we will be able to furnish them at cost—with express charges added.

The charge for copies ordered in advance will be three cents each and cost of expressage. This applies where 25 or more are ordered. The cost of expressage is usually about 30 cents per 100 copies per 100 miles from San Francisco. For less than 20 copies the cost will be 5 cents each, prepaid.

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PACIFIC PRESBYTERIAN

THE WORD OF THE CROSS.

The Story of the Madras Bible Booklet.

Written for the Pacific Presbyterian Mrs. Mindora Berry-Goodwin.

About twenty-five years ago Dr. A. W. Rudisill of the Methodist Episcopal Church was called to work in India. When about to leave America his father gave him a little printing press, which he very reluctantly accepted, for in his boyhood days he and his brother were sent out to sell and distribute leaflets printed on the little mahogany press.

Soon after his arrival in India \$200 was given him for printing. He purchased a small Tamil font of type and after prayer set up and printed John 3:16. In course of time a printing department was added to the mission. When Dr. Rudisill's health failed he turned over his work to others and returned to America, feeling sure he had done with printing. But in America gifts poured in for his press work. Over and over again he sent these sums to Madras. But at last he was constrained to return to India and take up his work as a printer again.

Just at this time a druggist had invented a wonderful press, capable of turning out 100,000 booklets of sixteen pages in a day. He would neither sell nor permit his machines to be duplicated, but he presented Dr. Rudisill with a complete machine. Upon arriving in Madras for the second time new ground was purchased and a larger building erected, but he soon found that he must again go to America to study many arts connected with his work.

After two more voyages and having overcome great obstacles in learning type founding, an art embracing five trades, and having mastered electrotyping and photo-engraving, machinery, erection of shafting, countershafting and the fitting of pulleys and belts, he was in 1901 again in Madras. He was now superintending the following departments of work: Book and job binding, electrotyping, photographic, photo-engraving, stereopticon, electric type founding, embossing, machine, smith-work, carpenter, engine and bookselling. After all these were in working order he perfected a device by which the machine printed ninety-eight languages at one time and in thirty minutes a change could be made to ninety-eight other languages.

But amid all this work and after all these years Dr. Rudisill felt that his real work for God had not yet appeared. The special message for the little book department had not been given. Again and again he tried to write out the message, but the Spirit restrained him. He could not sleep. At night, surrounded by his machinery, he waited on God to send him the message until the burden became so great that at times he could no longer pray.

Early in 1903, while kneeling in a communion service, the Spirit seemed to lift up before him a cross with a terrible figure upon it. He did not then understand its meaning. Two months later while walking the floor all night in agony of soul he saw himself hung upon that cross and he began to realize that God would have him give to a lost world the message of the cross. He was taking him into the death of Calvary to prepare him for this work. It was then being revealed to him that God had "planet-purposes" for the little press in sending out the message to every tongue and tribe and nation.

How this message came to Dr. Rudisill will be told in another article. The Bible Booklet containing the message of the cross is now being distributed on this coast. Already many thousand copies have been sent out to churches, Sun-

day-schools, hospitals, almshouses, jails and the slums of our cities. One worker in the darkest places of San Francisco has given out hundreds; another worker, in Los Angeles, has distributed them among the railroad men. Many of these workers cannot afford to give out all they need. Perhaps some who read this may send in small sums to help in the free distribution of the booklet. Many in other lands have done this. The booklet may be obtained for 50 cents per hundred at "Rockhurst," Mill Valley, Cal.

I am indebted to leaflets by Dr. Rudisill, Mrs. Penn-Lewis and Mr. H. M. Reade for the history of the Bible Booklet. Because I believe this booklet has in a special way been prepared and sent out by God, and that it is his message for the hour, I would call the attention of ministers and evangelists to it. God's blessing is surely upon it. Among those who have preached series of sermons from its pages are Dr. J. Q. A. Henry of Los Angeles and Dr. A. T. Needham of Berkeley, Cal. They both testify to God's manifest blessing upon them in so doing. Surely those who proclaim this message prove that "the Word of the Cross is the power of God."

Already the stepping of God is heard on this coast. Christians are gathering together for prayer and revival. Ministers and people are longing for a closer walk with God. After years of prayer for a world-wide revival, Mr. Evan Roberts now feels that God has answered and that he can no longer pray, but rather wait for this mighty outpouring of God's blessing on the world. The awakening in Wales and other lands has clearly shown that the coming world-wide revival "will be along the line of the Spirit of God supernaturally bearing witness to the message of Calvary."

Fellow Christians, is not God calling us individually to seek "a deeper unveiling of Calvary" to our own souls? Let me quote Dr. Rudisill: "Not until I made the Bible Booklet so much a part of myself that I could turn its pages over and over in the night watches did it become like a fire within me. My heart became hot with its truths, and my mind illumined to see them in a way that became a re-relation to me. But the beginnings of this kind of re-relation come to us while we are on our knees in prayer, meditating upon the passages in the Bible Booklet."

Can we not take the booklet and trust God to make His Word living? Let Mrs. Penn-Lewis answer: "Can God speak through John 3:16 without a word of explanation? Yea, verily! Then let us meditate over the message until it is illuminated to our own hearts, and then send the booklet forth, saying, 'I believe in the Holy Ghost.'"

The opening of the Panama canal will change the current of ocean commerce, writes Senator Perkins of California in *The World Today*. "The shortest waterway from England to Japan will be via Panama. The short line of sea traffic between western Europe and eastern America will be via the Isthmus. Following the great circles from Panama it will pass within 153 miles of San Francisco, and close by the Pacific coast of North America, swing below the Alaskan Peninsula and the Aleutian Islands to the ports of Japan. No regular steamship line of importance can afford to pass by San Francisco at such insignificant distance. It must be through sheer force of natural causes a port of call on what is destined to be the great ocean pathway of the world."

CHURCH NEWS

MIZPAH TO BUILD.

Pastor and People Rejoice over Prospect of Modern Edifice.

Rev. W. A. Doane, pastor of Mizpah church, San Francisco, is in receipt of news which is most encouraging to



Mizpah Church, San Francisco.

himself and congregation. This is that contributions from private individuals, money from the Reconstruction Fund, and the insurance money from the building destroyed by the earthquake and fire will be on hand soon to erect a modern church edifice. The picture given herewith shows the building occupied since December, 1906. The pastor has in mind to utilize the space between the two buildings as the lot is 160 feet long—as a play ground, and fit it up with swings and slides for the use of children.

The present building will be preserved for a reading



REV. F. A. DOANE

room or gymnasium. This church, while the baby church in San Francisco before the fire was the first to become self-supporting following the catastrophe, through the self-denial of pastor and members.

While not a liberty to state the exact cost of the proposed new structure, it will be in excess of the cost of the building destroyed.

Congratulations are extended to Dr. Doane and his people.

LOS ANGELES CHINESE CHURCH.

Chinese New Years has come with its fuss and feathers, feasting and fireworks. This year it took an added interest on account of the accession of the new Emperor. The Christian Chinamen of Los Angeles were not unmindful of the observance of the season that holds so high a place in the esteem of their countrymen, but their observance took a Christian form.

Note this, that the Chinese Christians in the various churches, on their own motion, arranged for a week of union prayer meetings. In our Presbyterian Chinese church there was a celebration not unlike, in its leading features, some of the celebrations in our American churches.

This leads us to make some mention of the work in our Chinese church. For over twenty years services were held in San Pedro, or as then called, Wilmington St. But in recent years this was away from the heart of Chinatown, so during the past year removal was made to 753 No. Alameda St. Here four rooms well adapted to and well equipped for the work were secured. For the expense of removal and equipment the Chinese people raised nearly all of the money needed.

A preaching service is held every Sunday evening by Rev. J. H. Stewart, the missionary in charge of the work, a brother well known throughout the Synod. The devotion of Brother Stewart and his wife to the work of missions is practically shown not only by their only work among the Chinese here, but also in the gift of their only child to the work in Korea.

At this Sunday evening service the missionary gives a short sermon in English, as the Chinese who come nearly all understand the language. But of late this has sometimes been followed by a short talk in Chinese by Elder Wong Sam Ying, in which he gives the gist of the sermon thought. By-the-way, this is the Chinese elder who represented Los Angeles presbytery in the General Assembly a few years ago, and a noteworthy man.

After the service conducted by the missionary the Chinese themselves hold a half hour service of their Chinese Y. M. C. A. Sunday-school is held in the afternoon. There is now an enrollment of 32, with an average attendance of 24. The children of the Sunday-school are organized into the Golden Star Mission Band, and the men have their Mirrison Mission Band. All offerings of the Sunday-school go to mission work. Necessary expenses of the school are met in other ways. Let our American school take note. (I hear Dr. H. K. Walker saying; "Amen." He has long advocated this plan.) For the present year the Sunday-schools and Bands will contribute about \$75.00 to the mission work. Note that and the enrollment membership! Last year, before the Omaha plan was fairly launched, the church contributed \$5.00 per member to foreign missions.

After the removal to the new quarters a night school was opened. Miss Mary Banks was secured as teacher. She had spent some time in China and had a valuable

knowledge of the people and language. There are now enrolled 24 men, with an average attendance of 13, besides three of four children. The school session each evening is closed with the learning and repeating a verse of Scripture, a song and a prayer after the Lord's prayer.

On Thursday evening a prayer meeting is held from 8:30 to 9:30, closing the school work of that evening and securing, too, the presence of some who come for the school.

During the past year, three have united with the church on confession of faith. One other adult has made application and three children are ready. Thus the leaven among the 3,000 Chinese in and near Los Angeles, and its influence is reaching out to touch the millions in their homeland. We hope that sometime soon the readers of the Pacific Presbyterian may be told of the Chinese school and the efficient work of Mrs. Wheelan.

SANTA ANA.—Rev. J. A. Stevenson has had the pleasure of welcoming seventeen new members recently.

COVINA.—A series of union meetings conducted by the pastors were blessed in a good awakening, followed by the reception of eleven new members into the Presbyterian church, Rev. Paul G. Stevens, pastor.

OAKLAND, First.—On last Sabbath Rev. Harmon H. McQuilkin, of San Jose First church, preached morning and evening, and officiated at the communion service. Dr. F. L. Goodspeed, who has been supplying the Oakland church, preached at San Jose. On Tuesday evening, Feb. 23, the Men's League will hold a dinner, at which Dr. Ernest F. Hall of Korea will address them.

BELLS.—An interesting and deeply spiritual series of cottage prayer meetings are being held, preparatory to special evangelistic service that are planned for the near future. One of these prayer meetings is appointed to be held in the home of a Mormon family, one member of which recently led the Christian Endeavor meeting. This recently organized Christian Endeavor Society is proving very helpful to the young people.

Los Angeles.—The rain reached the flood stage here yesterday, doing considerable damage to bridges and other property, flooding streets, keeping people from church and in some cases causing abandonment of services. Now comes the clear shining after the rain. Later the harvest comes. So in the work of the Lord, as committed to His church.

Some things outside of Presbyterianism, but of more than denominational interest, deserve mention. The recent resignation of President Gates of Pomona College, was quickly followed by the election of Rev. William Horace Day, D.D., pastor of the First Congregational church, Los Angeles. Dr. Day was in the East at the time, and in response to inquiry telegraphed that he could not consider it. But on his return such pressure was put upon him that he did give the matter prayerful consideration, only to be led to decline the call, and continue the work of his pastorate here.

Rev. Henry S. Bradley, D. D., pastor of St. John's church (M. E. South,) St. Louis, came out to deliver some addresses for the Y. M. C. A. of Los Angeles. The principal one of these was on "Brains" delivered to men at the Sunday afternoon meeting in Temple Auditorium. Although the storm was then at its height, a large and delighted

audience greeted him. He also gave a famous lecture on "Uncle Remus." Occidental College and the University of Southern California are taking advantage of his presence for chapel talks.

Dr. Edward Worcester of Emmanuel church, Boston, spoke on Sunday morning and evening in Los Angeles, and in the afternoon in Pasadena, telling of the movement that has attracted so much attention.

The ministers listened with great pleasure on the morning of the eighth to a paper by Rev. J. A. Stevenson, of Santa Ana on "The Responsibility of the Gospel Preacher." So much was it liked that its publication was requested.

A committee consisting of Rev. W. D. Landis, Rev. H. K. Walker and Rev. J. A. Stevenson was appointed by the Ministers' Association to convey to Speaker Stanton their approval of his position in regard to anti-Japanese legislation.

The Spanish school for girls, under the care of the women's missionary societies, observes a celebration of their 25th anniversary on the 11th.

THE HISTORY OF FORTY YEARS OF CALVARY CHURCH, WILMINGTON, CALIFORNIA.

The Presbytery of Los Angeles was Organized in This Church in 1873.

Forty years ago this spring the ladies, under the leadership of Mrs. E. H. McDonald, undertook to raise funds to build a church. That year four hundred dollars was secured, also three acres of land, and the next year the church



Calvary Church, Wilmington, Cal.

was built, at the cost of twenty-two hundred dollars, of which five hundred was given by the Board of Church Erection. The land was the gift of the Hon. R. D. Wilson. The charter members are as follows: Mrs. Mary McDonald, Mrs. Julia Keyes, Mrs. Jotham Bixby, Joseph Devors, Mrs. Joseph Devors, Miss Sarah E. McBride. The Rev. Wm. C. Harding was the first minister.

The ministers that have served this church are as follows: W. C. Harding, R. W. Boag, W. C. Mosher, James White, L. P. Crawford, J. G. Fachler, O. C. Waller, W. A.

Waddell, D. R. Colmery, S. Hall Young, E. R. Mills, Alex Frazer, Hugh J. Furneaux, T. D. Seward, Wm. E. Fry, Edward E. Plammett, and Wolcott H. Evans, the present incumbent.

The Presbytery of Los Angeles was organized in this church March 20, 1873. The following letter giving the facts of that meeting, by the Rev. Robert Strong, who took part in the organization: "I remember well the first meeting of the Presbytery of Los Angeles. It was held in Calvary Church, Wilmington, March 20, 1873. The Synod thought we were rather presumptuous in asking for Presbytery down in this part of the state, but they were willing to let us



REV. WILCOTT H. EVANS

try. The church of Los Angeles was defunct, and all we could represent was San Diego, Santa Barbara, San Bernardino, Wilmington, Anaheim and the new organization of Westminster. The ministers present were, the Revs. Phelps, Dobbins, Webber, Mosher and Nash. I was present but my letter from the Presbytery of Albany, which has been granted, not being received, I was enrolled without it. Dr. Phelps was the first moderator and I was elected stated clerk and so continued until I was compelled by sickness to resign in 1888. It was a small meeting, I think only two visitors were present, Mr. J. W. Bixby and Mr. Macfarlane, but we organized ourselves and divided ourselves into committees and set to work. It was a day of small things. The only railroad in Southern California was from Los Angeles to Wilmington. There was no San Pedro. There was nothing inland except San Bernardino. No one could have predicted the wonderful growth up to the present day. The old army barracks and office buildings in Wilmington were for sale or for rent at great bargains. The church building was in good order and well cared for. But when San Pedro began to grow after the railroad was extended, Wilmington began to decline and it has taken many years to renew it.

The good day seems to have come at last. Yours sincerely, Robert Strong."

During the years when the church had no stated supply, among the friends that assisted in keeping up the work are the following: Revs. Mitchell, W. C. Cleland, T. W. Lincoln, T. Horace Cleland, Dr. Brown, and Mr. W. C. Wilson. There are others, but we have been unable to learn their names. Among the Sabbath-school workers who gathered the children into the Sabbath-school when there were no preaching services were Miss Ella Winslow (now Mrs. Foster), Mrs. Kennedy, Miss Pearl McDuff, Mr. and Mrs. Quinby, and Mr. and Mrs. Cary. Mr. Cary is the present superintendent. Much credit is due to the Rev. and Mrs. Wm. E. Fry. When they took up the work in 1905 they found three members. During their fifteen months of labor twenty-two members were received into the church, the church was repaired and painted, the vacant land was sold and a part of the money was used in building a seven-room manse. The balance was placed out on interest and is being held to apply on a new church building, when it is needed, which we hope will be very soon.

When the present minister took up the work a year ago, because of loss by removal, he only found fifteen resident members; but he found them to be earnest, faithful workers, and through sickness and death in his family during the year, he has found them to be most loving, tender and kind. During the year twenty-eight men have united with the church, fourteen coming in on confession of faith. The choir is a tower of strength, every member is a consecrated worker, and they spend from two to three hours each week in preparation for the Sabbath services. Much interest is being taken in missions. The church has also contributed to the McKinley Home, the Children's Home Finding Society, and the Italy relief fund.

The people of Wilmington look forward to a free harbor city at an early day, as two dredgers are now at work in the bay, and the third one is expected this month. Lines of electric railroads are being built out of this place, one to Long Beach and the other to connect with the San Pedro and Gardena road.

OREGON.

Mount Hood.—Word come from Mount Hood Church that has a happy and cheerful ring to it. Although some of the faithful members and supporters have moved out during the winter months because of school advantages, yet others have come in, and are being interested by the pastor, Rev. Geo. L. Washburn. During the cold wave there was three feet of snow, and 18 degrees below zero, which was unusual weather for that place, yet the people came out fairly well. The church work is going forward along all lines, and some strong members have been added to the number of late. Also a movement is on foot to erect at the earliest moment possible a comfortable manse for the pastor on the same lot with the church. Mr. Washburn has also been preaching to another congregation which he has gathered about six miles up the river towards the famous Cloud Cap inn on Mt. Hood. Many new and substantial families are moving into that part of the valley, subduing the native forests with ax and fire, planting it to apple trees and building permanent homes there. We are expecting to have a request for a church organization in that community before the spring presbytery, signed by a goodly number of names. If the older churches of the presbytery do not get a hustle on them they will be out-tripped in reaching the much coveted goal to self-sup-

port by this new and active child of less than two years, Mt. Hood field.

Pilot Rock.—Special evangelistic meetings are being held at this place, which is one of the two churches where Rev. Ernest W. Warrington preaches three Sabbaths each month. The series of meetings were opened Sabbath, January 31, and will continue a week or two. Mr. Warrington is doing most of the preaching. To assist in these opening services Mr. Warrington invited Rev. E. J. Connor, the Indian pastor of Tutuilla, together with several of the Christian workers from the Indian mission; both to address the people at different times and to sing the gospel songs in the Indian language. The helpers going were Albert J. Minthorn, the Sabbath school superintendent of the Tutuilla Church, James Kash, Joe Allen, and William Jones. The Indian superintendent, Albert Minthorn, spoke interestingly to the children on Sunday. And the other men addressed the Christian Endeavor Society, while Mr. Connor was leader of the meeting, and helped otherwise in the different meetings while present. Joe Allen in addressing the people said, "I have passed through your town many times when I was wild, with long hair and in a blanket, but then I would have been ashamed to stop and speak to you. Now it is different with me in every way. And the difference is in the fact that now I am a Christian, and have been for several years. And now I am no longer ashamed." Up to the present time there have been fourteen additions to the



Tenting at the Meeting Place Last Year.

membership of the church. The meetings will continue a week or so more, as Mr. Warrington is expecting Rev. B. F. Harper of Milton, Ore., on Sabbath, February 7, to help him in the preaching. Brother Harper has just recently returned from helping in a very successful evangelistic meeting at Redmond, and other points in Crook county, where Rev. G. A. M. Lilly has charge. Mr. Connor reports the interest in the Pilot Rock meeting as so great for that community that on Sabbath about half of the congregation were standing, as the building was too small. Mr. Warrington has a grip on the community, and this condition will not prevail long, and the next word from there will undoubtedly be a new church building.

Tutuilla.—This Indian church is looking forward to, and preparing for an evangelistic meeting to be held some time in April or May, similar to those that were held in 1907 and 1908. By these former meetings the membership was not only enlarged, but strengthened in every way, and interested in many lines of Christian activity. The same methods fol-

lowed in years past will be followed in this regard, namely, that invitations will be sent to the different tribes of the North West asking them to come and meet with us at such a time. We are hoping to secure one of the Sioux Indian evangelists from Dakota where the Presbyterian Church has a whole presbytery constituted of Indian ministers and communicants alone.



Fourth of July Dinner Last Year

Pendleton.—The Pendleton church is in the midst of a spiritually and spontaneously born revival meeting, in which its pastor, Rev. W. L. Van Nuys, is doing his own preaching. Voluntary personal workers were called for and more than twenty-five came forward the first call. Others have followed, and the pastor is much encouraged to go into the meetings. Last Wednesday evening, following one of the preparatory prayer meetings, Rev. Dr. Ferris gave his interesting lecture on "The Face of Christ," which he followed up with stereopticon views illustrating the pictures of Christ from Apostolic times to the present. By his lecture and his pictures he shows conclusively to any unprejudiced mind that the pictures of the Christ are the pictures of the Christ that walked among men on earth and that they are not an ideal of the artists of later days. The lecture and the consecrated spirit of Dr. Ferris was very appropriate to have in the beginning of these meetings. And I think it left the whole audience with this one thought, that some day we will look upon the same face that we have looked upon and known from childhood, the same face that the Apostles looked upon and loved, that we shall need no introduction to Him, that no one will have to point out the Redeemed and say, "Behold the Lamb of God," for they shall see Him as he was on earth, and as they have known Him by his pictures. Much good is expected from these meetings in Pendleton, both to the church people and otherwise.

Valley.—This is one of the four organizations of the presbytery of Pendleton, located in the Walla Walla valley, and is one of the two churches that has been under the pastoral care of Rev. B. F. Harper, the veteran home missionary, for several years. The Valley congregation has just completed, and dedicated free of debt a beautiful and well equipped chapel, costing a little over \$2000. Following the dedication a series of evangelistic meetings were held by the pastor, assisted by Rev. Levi Johnson, the Sabbath school missionary of the presbytery. The attendance during the meetings was good, and the interest marked. At the close of the meeting eight had taken a definite stand for Christ, and others were deeply interested, who, the pastor thinks,

will make Valley their church home. These four congregations in the valley, namely, Milton, Freewater, Fruitvale, and Valley are contemplating a regrouping of themselves before the spring meeting of presbytery. Valley and Fruitvale, which are in the country, in the irrigated fruit and alfalfa districts, will be united and be under the pastoral care of Mr. Harper. Milton will be a single charge and is at present looking for a good man. And Freewater will be alone, and be supplied by Mr. Harvey V. Miller, who is a student in Whitman Colledge, studying for the Presbyterian ministry. The people seem to be much encouraged over the plan of regrouping and it is hoped that all will make a substantial advance toward self-support.

Moro.—This is one of the oldest churches in this presbytery, and is located in one of the wheat counties of Oregon. Of late years it has suffered in the removal of many of its most substantial members to other larger cities. They have made a "stake" out of wheat and go elsewhere to spend it. The Moro church has been for a number of years under the care of Rev. A. Jack Adams, who is considered the "best preacher in the presbytery." Rev. Levi Johnson will go to Moro this week to assist Mr. Adams in special evangelistic services.

UTAH.

Rev. Robert M. Donaldson, D.D., Field Secretary of the Home Board, spent several days within our bounds recently. He spoke at Springville and Third church, Salt Lake City, and held conferences with various workers. There is some advance this year, spiritually, numerically and financially on the part of a number of churches, but the stronghold is still a stronghold. Evangelistic services have been held in several churches, visiting pastors usually doing the preaching. Helpful "Day of Prayer" services were held at Westminster College. Mormonism is changing, not improving practically, but adopting itself to changed conditions and attitudes among the people. But it is still Mormonism.

PRESBYTERY OF SAN FRANCISCO.

At the regular bi-monthly meeting of the San Francisco presbytery, held in the Howard street church, several matters of interest were disposed of, among these being the reelection of Rev. G. A. Blair, as home mission superintendent for the presbytery. Rev. J. E. Blair was received from the presbytery of Willamette.

Rev. John Hemphill, D.D., pastor emeritus of Calvary church presented a grievance in that his salary as pastor emeritus had been cut off. The matter was referred to the Judicial committee to report at the next meeting to be held next Tuesday.

The evening program following a pleasant luncheon, was given over to a discussion of the children of San Francisco.

OCCIDENTAL BOARD.

920 Sacramento Street.

Written for the Pacific Presbyterian by Mrs. E. V. Robbins.

This may have been the song of all the people who made their way to the meeting on the first Monday of the month,

"It isn't raining rain to me,
It's raining daffodils;
In every dimpling drop I see
Wild flowers on the hills."

Not many dimpling drops, however, but pouring rain many

weeks. But the auditorium was filled, and also the dining hall at the noon hour, and the good cheer and interest in Foreign Missions manifested was delightful.

Rev. Ernest E. Hall of Seoul, Korea, was detained by a washout from meeting his engagement to speak to us on Monday. It was a disappointment. An eminent divine said in his last days that he had learned at times to change the prefix to that word and call it "His-appointment." And thus it happened to us, as four missionaries were present and were called to the platform by the President.

Rev. J. Carrington had recently returned for a work of several years under the care of the American Bible Society. His field was Siam and Burma. He spoke with fervor, relating incidents of persons who committed portions of the Bible to memory. One man exclaimed, "I have found the God I have been looking for." An old man said, "If I die first I will wait in heaven till you come, then I want you to lead me to Christ and introduce me to him."

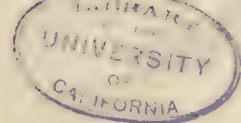
Mrs. C. C. Hansen of Lakaw, is a guest of the family of Dr. Denman of Berkeley. She is waiting here for Dr. Hansen's arrival from Siam. Mrs. Leavitt of the American Board told of her work in Japan in the early days, and paid a high tribute to the efficient, self-sacrificing labor of Dr. Hepburn, who went to Japan in 1859. Mrs. Adamson, Baptist, is here in advance of Dr. Adamson of Bangkok. He is connected with the government school there. Mrs. Adamson brought with her a little boy, son of a royal family, and two Siamese girls, to be educated under her direction. She was able, fortunately, to keep in touch with the students in the California University, sons of noblemen in Bangkok. One we called Chalart, she gave the title of Prince Chalart. He and a companion of equal rank told us sorrowfully that they were treated by the young people as coolies. Alas, for any person of any class or condition, who has a brown or black skin! Many do not realize that a gentleman is a gentleman the world over. Someone has said that "this country is just like an over-grown boy; it's awkward and ungainly; it's as full of conceit and and bumptious knowledge as a socialist. It has, however, a tremendous smouldering strength, and all the excrescences are on the surface."

Dr. Merwin, our field secretary, reported having visited since her last report, eight towns and spoken eighteen times, nine times to young people. The pastor at Blue Lake paid her a fine tribute in a recent number of the Pacific Presbyterian. The people there are roused to new effort along all lines of activity.

Our treasurer reported more gifts than usual from friends at a distance. This means that more will be forwarded to New York this month than usual. As all know, money received from Presbyterians and other sources is sent to our secretaries in New York; they in turn send monthly installments to be used at our station work. We must therefore make careful estimates, and then make a

All who read Woman's Work will find on page 48, February number, that our total receipts from March 25 to December 28 are 13,488.69. Our annual meeting is close at hand. April 7-8-9 are the days appointed. It is to be held at 920 Sacramento street as usual.

Our treasurer, Mrs. E. G. Denniston, 3454 twenty-first street, San Francisco, will close her books on March 15, and societies will be alert to make full remittances before that time. A few persons, capitalists, may read this section of our business department, and when they learn that we have yet \$8,000 to raise before our building is out of debt, may feel constrained to send us \$1,000 each. Eight donors at these figure would make us all glad.



Later, a chapter from reports from Mrs. H. C. Morris and Mrs. Kelley on special objects will be furnished in our column.

OBITUARY.

Mrs. Bessie Blackwood Baikie was born in Scotland, September 14, 1870, and came to California when ten years of age. She was a cousin of Henry Drummond. She belonged to a family of means and was educated and accomplished. She was greatly endowed with wit and humor. Her faith was sublime. She was treasurer of Grace church and did the financiering for it. She made 500 parish calls; taught a Sunday-school class; played the organ for the church; sang in the choir; greeted strangers and entertained lavishly. For seven years Grace church services were held in her parlor. When it was first proposed to build Grace church, Mrs. Baikie sold some property and gave \$50, the largest subscription the church received. At the close of a stereopticon lecture on the Mountain Whites of Kentucky, she declared she would go the following year as missionary to the whites in the Cumberland mountains. Whenever she saw a need for service for the Lord, she always interpreted that need as her need. That was the keynote of her life. For sixteen years past she has been afflicted with heart trouble. About five months ago she left the house for the last time, on account of heart and dropsical troubles. As long as she could she was going through the parish calling on strangers, Sunday-school pupils and church members. She to the last believed God would raise her up, and up to the last two hours of her life never faltered in her faith of restoration. At 10 p. m. Monday, January 25, she said to Mrs. Russell, who was attending her: "I do not see why God does not heal me, I have worked so hard for Him." Mrs. Russell replied: "Perhaps He has other plans for you." Then said Mrs. Baikie: "I was sick and ye visited me—that is you," addressing Mrs. Russell. Then God bestowed the last of His gifts upon her,—resignation to His will, and she exclaimed: "Why does not the Lord come and take me out of my misery?" Mrs. Russell replied: "I think He is here. The Lord is thy shepherd. He giveth His beloved sleep." Whereupon, Mrs. Baikie closed her eyes in that sleep from which there is no awaking in this life. Hers was a glorious, triumphant departure to the celestial city, where she wears the martyr's crown.

The funeral services were held at Grace church, Thursday, 10 a. m., January 28. Many had to stand, for the seating capacity of the chapel erected on her faith was insufficient for her friends. The floral tributes were many and generous. One of the most beautiful was a pall of violets given by the Ladies' Aid Society of the church. In accordance wishes of the deceased, the casket was gray, the hearst was white and the horses gray, the conventional pagan black being discarded by her. Her warm friend, Madame Maretzek, sank two solos, one being "Just as I am." The pastor, Rev. R. R. Hardin, was in charge of the services. Rev. R. Eastman read the last chapter of Revelation, and Dr. O. Hart made the prayer. Dr. Layson gave a brief account of the labors of deceased, being followed by Drs. Herriott and McAfee, who brought messages of comfort to the family and friends. After a song by the choir, we took our last look at the face of our esteemed and faithful worker for the Lord, until we shall again behold her in the Paradise of God. Her weary body rests in Mt. View Cemetery, awaiting the resurrection of the just.

W. H. LAYSON.

"THE GREATEST QUALITIES OF THE GREATEST AMERICAN."

President-elect William Howard Taft, LL.D.

[An Extract from an address delivered at Galesburg, Ill., October 7, 1908, on the occasion of the celebration of the Fiftieth Anniversary of the Lincoln-Douglas debates.]

Slavery was the issue upon which had centered for fifty years all other political controversies, and now there was fought out, as in an arena, with the people of the entire country as onlookers, the famous discussion between Judge Douglas and Abraham Lincoln. Lincoln put into the debate his whole heart and soul and mind. He had reasoned with himself since his appearance in Congress in '46, where he supported the bill to abolish slavery in the District of Columbia, and he had a clearly defined position in his mind on all the questions arising out of slavery. No man in the entire country could have been selected so well calculated to meet with the clearest logical force, with apt illustration and with an earnestness and convincing honesty of statement the representative of the Democracy on these issues. It is not too much to say that Lincoln in his discussion settled the attitude of the Republican Party, that his debates made the platform, and that, although down to the time of the debate he was by no means prominent in a national way or the foremost man in his party, he then became so by the demonstration of his fitness to lead in the part which he took in the debate.

It is true that in subsequent speeches, notably the Cooper Union speech and the others which he delivered in the East he clinched and drove home the popular impression of his greatness as a political leader and debater; but it was in the actual heat of the controversy, when millions hung upon the words of each contestant, that his nomination for the Presidency became a probable and national result. In this debate, of course, no one whispered the probability of war or conflict between sections. Each champion disclaimed the slightest sympathy with violent methods or the pursuit of any other method than that purely within the law, and while Lincoln expressed the hope that slavery might ultimately be extinguished, he pointed to no method by which this might be accomplished, and did not even favor it as a policy with respect to the District of Columbia, where he contended the United States had complete control. He was as much opposed to the bitterness of feeling growing out of the question of slavery as were the supporters of the other side, who constantly complained of the agitation; but he set his face like flint, and in this he had the Republican Party behind him, against the acquisition of any new territory or the bringing into the Union as slave States of any States in which slavery did not then exist. He said slavery must be kept where it was.

The debate clarified the minds of many people and drew the issues more sharply than ever on the advance or retrogression of slavery. It was an epoch-making event, and brought about the election of Lincoln, the war, and all that followed. A study of the debates is also a study of the character of Lincoln, and one can not leave the subject without attempting to point out the great qualities of the greatest American, the most typical of his kind.

Lincoln's origin was humble, and so affected by the poverty and straitened circumstances of his parents as to be almost miserable. His father was a rolling-stone, illiterate and unstable. His mother, Nancy Hanks, died in Lincoln's youth, and he was brought up by his stepmother, who taught his father and himself to read and write. The priva-

tions of his early life it is hard to credit as we read a description of them. His mother must have been a woman of strength of mind and character—nothing else explains the development of Lincoln.

The chief application of his life was the ascertainment of truth, the determination of a basis of right on which to build his conclusions with respect to life and business and politics. His mind was strongly analytical, and in every issue which he had to solve, he was straining to reduce the propositions as they were advanced in their lowest terms, in order that by comparison he might settle the weight of each. He loved stories—he had a wonderful memory for them—but the inexorable logic of his mind did not permit him to use any story or any illustration that was not apt to explain and make clear his meaning. His mind was not a mind given to partisan advocacy. He would have made a great judge. His method of stating his case in an argument was fair and with none of the cheaper arts of the stump speaker.

His style, reflecting his method of reasoning and the simplicity of the propositions to which he wished to reduce everything, was clear, lucid, forcible, but simple. It is impossible to read the debates between him and Douglas without noting the difference in the judicial quality of the two, and without having it impressed upon one that the strength of Lincoln's arguments was in the fairness with which he stated his opponent's position, and the candor with which he had a doubt. He united in a most wonderful way a shrewdness and skill in the presentation of his position with a judicial consideration of the arguments of the other side that has hardly been equaled among our great debaters. The strength of his argument, of course, and the earnestness with which he pressed it, was intensified by the moral foundation upon which he stood. Slavery was wrong and freedom was right, but slavery was a necessary evil which had come for historic reasons, and which we must deal with and keep within its present limits.

It seems to me, as I study the life of Lincoln, that there is more inspiration in his development, and the position that he attained of heroism and usefulness to the country, than in the life of any other one man in history. He had his weaknesses like others. His education was faulty. His ambition for political preferment was strong, and he sometimes avoided expressions of his real opinion at times when they might have injured his political career; but with the sure development of the moral issue of slavery, and the part which he took in it, his character and intellect seemed to grow with the intense earnestness that the controversy developed. By a certain sort of intellectual discipline, by self-education, he clarified his methods of thought and expression so that he was able to meet every problem presented in the controversy by a solution as simple as it was effective.

He was as hard with himself in testing by the fullest logic the correctness of his conclusions as he was with his antagonists. The hardships of his early life, his association with all sorts of people, made him understand the motives and the limitations of the plain people as no other public man of our period. He had a zest for politics, and with his understanding of human motives he was able generally to checkmate his antagonist without an open rupture.

The responsibility which he had to assume when he came to the Presidency was awful to contemplate, and the proverbial sadness of his features it is easy to understand. The criticism and abuse to which he was subjected in the crises of the Civil War it makes one ashamed to review as a matter of history. And yet it is of the utmost value in the en-

couragement of others engaged in the public service, that they may not be borne down by the weight of hostile and persistent criticism in their efforts to serve their country with an eye single to the public interest.

Mr. Lincoln's biographer and partner, Judge Herndon, raises a question as to whether love made up a part of Lincoln's nature. He suggests that his consideration and charity resulted rather from his sense of justice, which compelled fair treatment of every one and made him considerate to every one, and that his charitable attitude of mind was rather the result of reasoning from the basis of right than from the soft heart. I don't know that such a discussion is profitable. Certain it is that we never have had a man in public life whose sense of duty was stronger, whose bearing toward those with whom he came in contact, whether his friends or political opponents, was characterized by a greater sense of fairness than Abraham Lincoln.

We have never had a man in public life who took upon himself uncomplainingly the woes of the nation and suffered in his soul from the weight of them as he did. We have never had a man in our history who had such a mixture of far-sightedness, understanding of people, of common-sense, of high sense of duty, power of inexorable logic, and of confidence in the goodness of God, in working out a righteous result, as this great product of the soil of our country. One can not read of him without loving him. One can not think of his struggles, of his life and its tragic end, without weeping. One can not study his efforts, his conscience, his heroism, and his patriotism, and the burdens of bitter attack and calumny under which he suffered, and now think of the place he occupies in the history of his country, without a moral inspiration of the most stirring and intense character.

ABRAHAM LINCOLN.

The prairies to the mountains call,
The mountains to the sea;
From shore to shore a nation keeps
Her martyr's memory.

Though lowly born, the seal of God
Was in that rugged face;
Still from the humble Nazareths come
The saviors of the race.

With patient heart and vision clear
He wrought through trying days—
"Malice toward none, with love for all,"
Unswerved by blame or praise.

And when the morn of peace broke through
The battle's cloud and din,
He hailed with joy the promised land
He might not enter in.

He seemed as set by God apart,
The winepress trod alone;
Now stands he forth an uncrowned king,
A people's heart his throne.

Land of our loyal love and hope,
O land he died to save,
Bow down, renew to-day thy vows
Beside his martyr grave!

—Frederick L. Hosmer.

THE HOME

TWO SIDES TO A STORY.

Old Cedar Laurie was nursing a gouty foot, rested high on a cushion to try and ease the twings that from time to time caused a spasm to cross his face. In repose, old Cedar's face was not so ill-favoured, nay, it bore traces of the good looks that had once singled him out from his fellows and made him an object of interest to the women folks of Drylaw, and which had caused a flutter at a good many hearts when he rode into market in all the glory of his youth. Ah, but that was long ago, so long ago that he had almost forgotten it. His hand had been against every man and every man's hand against him so long that he had ceased to believe anything but evil of the human race. It was a spring day, and the sun lay softly, yet with a certain royal touch, on the broad lawns before the old house of Kimmerhame, lending a singular freshness to the two hoary old cedar trees which were primarily responsible for Cedar's name. His real cognomen was Peter, but it was a name never heard or seen save on legal documents and business letters which required proper signature. Of late there had been a good many such, for the estate of Kimmerhame had been undergoing considerable changes. The farms had been relet, some of them passing out of families that had held them for generations; but others had received their marching orders, the Laird refusing to grant new lease, apparently out of wanton caprice. He was thinking of one of these places at the very moment when we see him first, a place on a bleak hilltop facing the Kimmer Water, where a displeasing sale was going forward, and where growing crops and cattle, beasts, and all the routh of a comfortable homestead was being sold to the highest bidder. The thoughts were not altogether pleasant, and when the Doctor was shown in upon him he turned to him with a growl.

"And hour late, Renton, and me lying here at your mercy. Where have you been?"

"I was on the Garthend Road, Laird, and turned in to see the sale. Yon's a melancholy sight, and I haven't got rid of the sorrow of it yet."

"Umph! What sort of prices ruled, eh?"

"I didn't stop to speir. The sight was enough for me," observed the Doctor shortly. "Well, what kind of a night have you had?"

"Bad. That stuff you gave me might just as well have been clear water going down my throat. You're falling off, Renton, in your doctoring. It's not near so good as it was, and unless there is some betterment in a day or two I must have a town's man to see me."

"Have fifty of them if you like," replied the doctor tranquilly. "And every man and woman of them (they say there's a skilled woman-doctor practising in Charlotte-square now; you might try her for a change) will tell you the same thing."

"Um! I'll not have any impudence from you, so shut up," said the Laird sourly, "and come and attend to your business."

The Doctor approached the tender foot, undid the bandages, and made his brief and almost futile examination, the patient muttering the while and occasionally making use of strong words.

"You had a glass of port wine to your dinner last night, Laird, I could almost bet my bottom dollar."

"Yes, I had, and to my lunch to-day as well, and I'll have another to my dinner this night and every other night I've a mind."

"Very well."

The Doctor gently adjusted the bandages again, shaking his head all the while. "It's useless me coming here, Mr. Laurie; in fact it's sheer robbery of my time and your money, and unless you do what I tell you I'm not coming back."

"Yes, you are. I've heard that story before, Renton. So you went to the sale? You're just a prying old man, and should be attending to your doctoring instead of poking your nose into affairs that don't concern you."

"This concerns me a good deal, and there's a lassie there whose heart is broken the day, for she was born at Garthend, and when she goes out she'll never find another home."

"They've no business to feel like that, folk that pay rent and are never up to time with it. Besides, I'm for none of that tribe on my land. I've never liked them."

The Doctor well knew why he had practised on that rolling stretch of the border country for well-nigh forty years, and he and Kimmerhame had been boys together; but he did not want to go into that old story. He drew on his gloves, said abruptly he must go, and went, in spite of the protestations of the Laird. But no sooner had his high gig with the roan horse carried him out of reach of the windows than another caller arrived at Kimmerhame, coming on foot slantwise across the park and entering boldly by the front door.

The old servant, who knew her quite well by sight, shook his head when she asked for the Laird.

"I misdoot ye canna see him, Miss Katie. He's very bad the day, and there's nae living wi' him. The Doctor has just been here. Even he didna bide ten mintues in the house."

"Go and tell him I'm here," replied the girl quietly; "and say, too, that I can wait his pleasure, but that see him I must and will."

She sat down, her small, proud head poised with dignity on her shoulders, her sweet face wearing at once a sad and determined look. Redpath, the Kimmerhame butler, went upstairs scratching his head; but when he came down again there was a weird smile on his lips.

"The Laird will see ye, Miss Katie. Will ye come up?"

She nodded, and followed him with light, fleet foot up the heavily carpeted oak staircase, and stood quietly while he opened the door of the dressing-room and beckoned her to come through to the room beyond. It was a very large, wide place, warm and bright and comfortable. The crabbed face of the old man seemed to strike the only jarring note.

"Miss Sinclair," said the butler loudly, and Katie stepped forward without a moment's hesitation.

"Come over here, young lady," said the Laird grimly. "I want to see your face as well as to hear your business."

"My business is quickly told, Mr. Laurie," she answered fearlessly. "I have come to tell you what I think of you, and to warn you that, though you have put the Sinclairs out of Garthend at last, you have not seen the end of them."

"Well, and after that, what then?" he asked almost facetiously, and his old eyes took in the fearless carriage, the proud poise of the head, the clear, brave accents of her voice.

"My mother will sleep out of Garthend to-night, and in a few weeks' time, I suppose, there will be strangers in it, but you will never have peace nor comfort with them; and you will rue the day you turned us out."

"If Doctor Renton be right, I shall not have long to rue it, lass," he answered gravely. "Well, what next?"

"I came to warn you that if you persist in treating folk as you have treated us, the day will come when your name will be a byword in Drylaw, and when you will not have a single friend left to speak a good or a kind word for you."

"Well, that may easily be, but I'm not caring," he answered dourly and as if the thought amused him. "When did you ever hear that old Cedar Laurie was dependent on outside folks?"

She looked at him with a kind of steady wonder, which, after a moment, seemed to nettle him.

"What are you thinking now?"

"Do you really wish to hear?"

"Yes. Now you've taken the trouble to push yourself into the house I may as well have my money's worth. What are you thinking now?"

"Well, I was pitying you. You are a poor, miserable old man."

He stretched forward on his couch, and his deep eyes under the shaggy brows glowered upon her.

"Did your mother send you here to say these things to me?"

"No, nor does she know I am here, but I said to myself and to my brother Walter that if we really had to go out of Garthend I should come here and tell you the truth."

"I'm not minding for the truth from you, but I should like to hear what your mother has to say about this."

"My mother says nothing, she only weeps."

"Well, see, lass, you can go home and tell her to go back in her mind five-and-twenty years—no, it will be nine-and twenty in another month's time—to a day when she held old Cedar Laurie in the hollow of her hand. She played fast and loose with me, and it is for her sake I am a childless and a miserable old man in this house, that was made for warm family life. I swore then to have my revenge, and I have had it. Is it true that you leave Garthend with very little siller, and that it will be impossible for your brother to take another place?"

She listened in amazement to this strange speech, not knowing which end of it disturbed her the most.

"Tell me," he repeated imperiously, "is it true that you have not siller, and that you will be cast penniless on the world?"

"Sir, you've no right to ask that. It is not what I came here to talk about. I only came to say that it is poor sport for an old man like you to harry people as we have been harried in Garthend, and then to put them out to find another home. I will go away now. I am sorry if I have said the wrong thing, and it seems to me that there is something here I don't understand." He smiled grimly, but almost immediately his face grew set again, this time in a strange sadness.

"Don't go yet. Come here and sit down where I can see your face. It's your mother's face, but there's something in your eyes that never was in hers. Tell me, have you ever heard that there are two sides to a story and always something in the background of every life the outside world can't understand?"

"I believe that is true," she answered in a lowered voice, strangely compelled by his words.

"Well, hear mine. Once I loved your mother, and she was pledged to me. She threw me over for another man, easily as a woman of her calibre can. It is what you would never do; you are made of different stuff. But it changed my whole life, it changed me, so now you can go back to

Garthend, and when you're leaving it with tears or without you can lay part of the blame on other shoulders."

Katie Sinclair rose rather quickly to her feet, her face at home, of her trying ways, her selfishness long drawn out, and a strange revulsion of feeling was hers.

"I am sorry I came. I see now one should not always act on impulse. Good-bye, Mr. Laurie. I understand something now, and I will speak no more against you in Drylaw or out of it."

He suffered her to go with a last word.

"Come again to see me the day after to-morrow, and say not a word to your mother in the interval."

But the girl gave no promise. After she had gone old Cedar Laurie rang the bell and ordered his writing materials to be brought, and with his own hand wrote a long letter to the laweys which brought them post-haste and in no small consternation to Drylaw in the morning.

But no one, except perhaps Redpath, knew how it came about that the Sinclairs immediately they left Garthend found a shelter in another homestead on Cedar Laurie's estate.

And Redpath was too prudent to say anything except to the Doctor, with whom on occasion he would discuss the strange happenings in the thing men call life.—David Lyall, in *British Weekly*.

LITTLE THINGS.

A goodbye kiss is a little thing,

With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling

That you made an hour ago.

A kiss of greeting is sweet and rare

After the toil of the day;

And it smooths the furrows plowed by care,
The lines on the forehead you once called fair
In the years that have flown away.

'Tis a little thing to say, "You are kind;

I love you, my dear," each night;

But it sends a thrill through the heart, I find—
For Love is tender and Love is blind—

As we climb life's rugged height.

We starve each other for love's caress;

We take, but we do not give;

It seems so easy some soul to bless,

But we dole the love grudgingly, less and less,

Till 'tis bitter and hard to live.

—By Andrew Lang.

Young People

LITTLE MISS BRIER.

Little Miss Brier came out on the ground;

She put out her thorns and scratched everything 'round.

"I'll just try," said she,

"How bad I can be,

At pricking and scratching there's few can catch me."

Little Miss Brier was handsome and bright,

Her leaves dark green and her flowers pure white;

But all who came nigh her

Were so worried by her

They'd go out of their way to keep clear of the brier.

Little Miss Brier was looking one day
At her neighbor, the violet, just over the way.

"I wonder," said she,

"That no one pets me,

While all seem so glad little Violet to see."

A sober old linnet, who sat on a tree,
Heard the speech of the brier, and thus answered he:

"'Tis not that she's fair,

For you may compare

In beauty with even Miss Violet there."

"But Violet is always so pleasant and kind,
So gentle in manner, so humble in mind,
E'en the worms at her feet
She would never ill-treat,
And to bird, bee and butterfly always is sweet."

The gardner's wife then on the pathway came down,
And the mischievous brier caught hold of her gown;

"Oh, dear! what a tear!

My gown's spoiled, I declare;

That troublesome brier has no business there.

Here, John, dig it up; throw it into the fire."

And that was the end of the ill-natured brier.

—Little Christian.

KATIE—A SHEEP DOG.

Nine thousand feet up on a Colorado mesa was where I met Katie, the sheep dog. While I was chatting with her master, and she peacefully dozed, a party of sheep decided that they would start out exploring.

The herder saw and stood up. "Hi!" he shouted, "Where are you going? You'd better turn back there!"

The band stopped short and gazed at him. They plainly hesitated. Then the old ewe which was leading gave a defiant shake of her head, whereupon, followed by the others, she impudently moved on.

"Katie," said the herder, softly, "do you see those sheep, and what they're doing? Go after them, Katie. Turn them back. Show them what's what."

Away sped Katie, with all her might, straight for the errant band; and in the time that it takes for the telling she had launched herself in front of the band. The very sound of her crashing through the brush had made them stop—they suspected what was about to happen. Then, at first glimpse of her, in a panic they wheeled like a cavalry squad and rushed for the main herd. Across their heels darted Katie, back and forth. One little lamb must have lost its wits, for it insisted upon running in the wrong direction. Katie made after it. She tried to turn it right, but it was as obstinate as any pig; until finally, exasperated, Katie seized it by the nape of the neck and gave a good nip. Then Katie looked back at us. The herder raised high his right arm, as a signal for her to cease. Then he brought his arm down, and briskly slapped his thigh. Katie understood.

When the sheep were grazing too far up the valley, or were getting too scattered, away out of sight, he would send Katie to turn them and round them up. "Here, Katie!" he would say, waking her instantly. He would wave his arm, indicating the direction. "Go way round them, Katie—way round!"

Off would dash Katie in a headlong run, disappearing

amid the timber or round a hill. But all along her course we would see the sheep scuttling in from outlying points—twos and threes and eights and tens of them, old and young—until the heard was compact once more. Presently, perhaps, opposite to us, there would be Katie, standing and gazing for further instructions. The herder would slap his thigh and signal her in.

One might talk to Katie just as as to a human being. "Now, Katie," would instruct the herder, "I want you to herd the sheep from that rim rock yonder to the timber. Don't let them stray outside."

Yes, Katie understood. She sat and watched the sheep. The herder went to sleep. Katie made an occasional circuit, and if any sheep were found beyond that rim rock, or in the timber, they were sent scurrying back.

Or the herder would say: "Katie, there's a lamb there I want to catch; but we'll let the ewe alone."

Once Katie knew which lamb it was, she would pay attention to no other, nor would she pay attention to its mother, the ewe. That lamb, in a bunch of a thousand other lambs, she would stick to unerringly, until with her assistance the herder had caught it.

But how he loved her! They were alone together, in the sage brush by day and in the tent by night, out there on the grand Western range. He fed her the best that his menu produced. He talked to her, and she to him. And he put his arms about her silver neck and kissed her, and she kissed him back.

"Why don't you have another dog to help her?" I asked once, when she was particularly footsore at the close of a hard day.

"No," he replied; "we sheep herders have a saying, 'One dog is a good dog; two dogs are half a dog; three dogs are no dog at all.' Katie and I can do the work; can't we Katie?"

And Katie laid her head in his lap.—Chicago Record-Herald.

QUEEN VICTORIA.

From the Cradle to the Crown.

"England's little Mayflower," Victoria was called, for she was born in the month of May, 1819. The mother and baby were always together. As soon as the child could sit alone she took her dinners on a small table by her mother's side, and she slept in a little bed by her mother's all the years of her childhood.

"Dear Boppy," the nurse, was also assiduous in the care of her royal charge who, at five years of age, is described as a fair, lovely child with soft hair, frank blue eyes and a countenance which bespeaks perfect health and good temper. Many were the romps Victoria and "dear Boppy" had about her palace home in the Kensington Gardens, and here she used to ride a donkey gaily decked out with blue ribbons, calling out to the passers-by a cheery "Good morning." At Malvern she is remembered as a youthful romp who delighted in climbing trees and walls, and at Tunbridge Wells the old people still tell of how Victoria rode her donkey at a free canter along the lanes and over the downs.

Lord Albermarle, in his autobiography, gives a pretty picture in telling how he watched the movements of the bright, pretty child, dressed in a white cotton suit and a large straw hat, engaged in watering the plants under the

window of the palace, from which he looked down upon her. "It was amusing," he says, "to see how impartially she divided the contents of the watering pot between the flowers and her own little feet." A year later Walter Scott wrote in his diary, "Dined with the Duchess of Kent and presented to the little Victoria, heir apparent to the crown. This little lady is educated with much care and watched so closely that no busy maid has a moment to whisper 'You are heir of England.' I suspect if we could dissect the little heart we should find some bird of the air had carried the matter." One day, as she was reading how Cornelia, the mother of the Gracchi, introduced her sons to the first of Roman ladies with the words, "These are my jewels," she amused her teacher by pausing, then said, "She should have said, 'These are my cornelians.'"

Like other girls Victoria had her dolls, which she liked best of all her toys, and many were the hours that this royal child spent in dressing them to represent prominent persons; and like other girls, she too sometimes found the study hours long and practicing tedious. Once she was so careless during a music lesson that she provoked her teacher to saying there was no royal road by which she could become mistress of the piano. Then the future queen slipped from her seat, closed and locked the piano, skipped away with the key in her hand, saying, "You see there is a royal road by which I can make myself mistress of the piano."

She must have been a clever child, for her grandmother wrote, just after Victoria had visited her uncle, George IV., who was delighted with her charming manners: "The little monkey must have pleased and amused him, she is such a pretty, clever child."

Her education went steadily on. Great attention was paid to faithfulness in the little duties of life, and rectitude in the smallest details was enforced. She was drilled in economy and had her allowance money, and she was expected to make it suffice. Many a time we find she had the moral courage to say, "No, I can't afford it."

The best teachers and the constant companionship of a noble mother developed the mind and formed the character of the future queen. She was taught all that befitted her station, and had a wide knowledge of history and the Bible, law, politics, modern languages, classics, painting and music. She excelled in archery, and to all these were added a natural courage, modesty, simplicity and candor.

It would seem that a special providence watched over this royal child, for we so often read of the many dangers from which her life had been almost miraculously preserved. When she was thirteen years old a magnificent ball was given in her honor to which all the children of the nobility were invited, and it is said that she charmed everybody by her sweet, childish dignity.

It must have been on especially eventful day in her life when her confirmation took place at sixteen years of age, for she knew and realized the great destiny before her, and during the archbishop's tender and solemn address in which he spoke of duties attaching to a princess of her high degree, and only by the help of the Almighty Ruler of the Universe could she hope to discharge them, she was so deeply moved that she laid her head upon her mother's breast and sobbed aloud.

There were many suitors for the hand of the royal maiden, but her heart went out to none till her destined prince appeared when she was seventeen years old, when the two, Prince Albert and Princess Victoria, who were to be eter-

nally united, met for the first time.

Victoria's eighteenth birthday was celebrated in London and throughout the country with great enthusiasm. She was awakened at seven o'clock by a serenade under her window.

Spring renews its golden dreams,
Sweet birds carol 'neath each spray;
Shed, O sun! thy milder beams
On the fairest flower of May.

Lightly o'er our early rose,
Angels pure, your wings display;
When the storm of sorrow blows,
Shield the fairest flower of May.

From morn till evening the great world moved towards Kensington Palace. Birthday gifts were countless. Fetes, illuminations and all sorts of holiday doings were indulged in; the king gave a ball at which for the first time Victoria took precedence of her mother and sat in the chair of state.

But happy girlhood was taking leave of the princess. She was to be taken from the carefully guarded home and thrown into the great world of rule and politics. On June 30, 1837, at five o'clock in the morning, a carriage and four dashed up the great central avenue to Kensington Palace. The two grave men in the carriage, the Archbishop of Canterbury and the Lord Chamberlain, came to call a queen to the throne of her ancestors. After waiting a few moments the door of the apartment opened and the princess came in, wrapped in a loose morning robe with slippers on her bare feet. On being told of the king's death she looked towards the archbishop and said in touching tones, "I ask your prayers on my behalf."

At eleven o'clock the council met, and Victoria took her seat at the head of the table. She wore a plain mourning robe, her hair dressed in close bands about her forehead and in a tight coil at the back of her head, and in this simple style this girl of eighteen, "who," as Carlyle puts it, "at an age when in ordinary circumstances she would hardly be trusted to choose a bonnet for herself, was called upon to discharge responsibilities from which an archangel might have shrunk," assumed the government of an empire.

Nothing in her aspect and demeanor caused more astonishment than her self-possession. She conducted herself with the dignity which proceeds from self-possession and deliberation. After her accession followed the proclamation, and then came the dissolution of Parliament, when Victoria as queen appeared in a crimson velvet robe trimmed with gold and ermine, a stomacher ablaze with diamonds. On her arms were diamond bracelets and on the left arm the badge of the Order of the Garter. Concerning the Garter, it is told that the young sovereign asked the Duke of Norfolk with an expression of perplexity, "But, my Lord Duke, where am I to wear the Garter?" No one could see a way out of the difficulty until the duke remembered a picture of Queen Anne in which the Garter is on the left arm. On this occasion the queen made her first speech, of which Charles Sumner wrote: "I was astonished and delighted. Her voice is sweet and finely modulated, and she pronounced every word distinctly and with a just regard to the meaning. I think I never heard anything better in my life than her speech."

The coronation at Westminster Abby took place a year later, and henceforth the girlhood of the queen was a beautiful memory of the past.—Janet Sanderson.

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The poetical young man with soulful eyes was walking with his matter-of-fact brother by the brookside.

"How the stream tosses in its slumber!" he exclaimed.

"Yes," answered his brother, "and you would, too, if your bed was full of stones."—Youth's Companion.

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THE DRAGON STORIES



THIS RARE LITTLE BOOKLET is printed in Chinese fashion on double-paged imported Chinese paper, with wide margins profusely illustrated with Oriental drawings. The cover design is a fierce Chinese Dragon, richly embossed in three colors on Chinese yellow stock. The book is tied with red cord from which hangs a piece of Chinese "cash," and is enclosed in an envelope on which is embossed a duplicate of the cover design.

THREE OF DR. GENTHE'S characteristic photographs of San Francisco's old Chinatown before the fire add to its artistic value, as do three photographs of attractive Chinese girls now in the Presbyterian Home.

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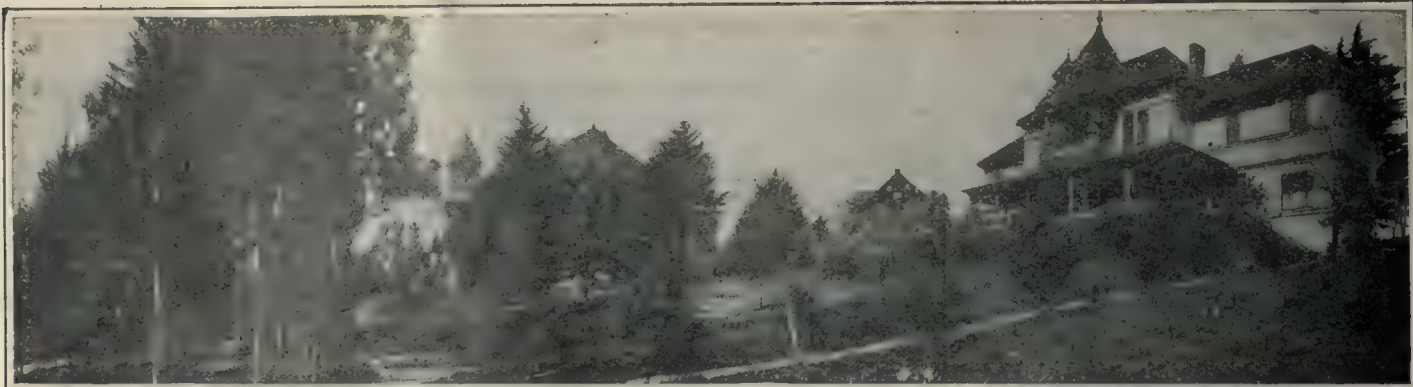
THE STORIES themselves are based on genuine rescues of Chinese slave girls by the Superintendent of the Presbyterian Mission Home, San Francisco, and have been put in good literary form and given the right local color by a clever short story writer. The book is 32 pages, 6 1-2 by 9 1-2, and the price is fifty cents. It is published and copyrighted by the Pacific Presbyterian Publishing Company and is ON SALE IN

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PROGRAM FOR KOREAN CAMPAIGN.

Much interest is manifested among Presbyterians in the Korean Campaign, which is now opening in the Bay cities. As indicated by the program the number of churches to be interested is large, and the list of speakers shows that the finest class of men have been secured to promote this great enterprise.

When the leader of this great campaign, Dr. H. G. Underwood, was in San Francisco two weeks ago he stated that the object of the campaign was to raise \$245,000, and of this amount \$140,000 was then on hand and pledged. Of this sum \$23,000 was to be contributed annually for five years. Since that time there has been contributed \$31,000, of which \$10,000 was to be contributed annually for five years. This will house, equip and support ten missionaries for one year and build a college.

This is primarily a campaign of education. The speakers are Dr. and Mrs. H. G. Underwood, Prof. H. B. Hulbert, Rev. and Mrs. E. T. Hall, and Dr. O. R. Avison.

Dr. Underwood was the first missionary to Korea and has been in the land twenty-five years. Mrs. Lillas H. Underwood, M. D., was physician to the Queen of Korea and is the author of a number of books, among these being "Fifteen Years Among the Topknots," and "With Tommy Tompkins in Korea."

Prof. Hulbert was for twenty years head of the educational work of Korea under the Korean government. He has written several books, among them "The Passing of Korea."

Dr. Avison was physician for a number of years to the Emperor and was one of his trusted counselors.

Thus far the following appointments have been made for these speakers:

Wednesday, Feb. 17.

Dr. and Mrs. Underwood, 12:30 p. m., Oakland Club, Oakland; Dr. Underwood, 8:00 p. m., St. John's, Berkeley; Rev. Hall, 7:45 p. m., First Church, Oakland; Dr. Avison, 11:00 a. m., San Anselmo, and 7:45 p. m., St. John's, San Francisco.

Thursday, Feb. 18.

Dr. Underwood, Calvary, San Francisco, Lunch, and at 8:00 p. m., First Church, San Francisco; Prof. Hulbert, 7:30 p. m., Howard Street Church, and 7:45 p. m., Seventh Avenue, San Francisco; Mrs. Underwood, 12 m., St. John's, Berkeley, and 2:30 p. m., Calvary Church, San Francisco, Lunch.

Friday, Feb. 19.

Dr. Underwood, 11:00 a. m., University of California, Berkeley, Lunch, Alameda; 4:30 p. m., Berkeley, Stiles Hall; 8:00 p. m., Rally, First Church, Oakland. Rev. Hall,



Dr. H. G. Underwood

10:00 a. m., Memorial Church, S. F., Rally; 8:00 p. m., First Church, Oakland. Dr. Avison, First Presbyterian Church, Oakland, 8:00 p. m.

Sunday, Feb. 21.

Dr. Underwood, 11:00 a. m., Calvary Church, Berkeley; 7:30 p. m., First Church, Oakland. Rev. Hall, 11:00 a. m., Calvary Church, S. F.; 7:45 p. m., St. John's, S. F. Dr. Avison, 11:00 a. m., Howard Street Church, S. F.; 7:30 p. m., Olivet, S. F. Prof. Hulbert, 11:00 a. m., First Church, Alameda; 7:30 p. m., Emmanuel, Oakland. Mrs. Underwood, 11:00 a. m., Knox, Berkeley; 7:30 p. m., Union Street, Oakland. Mrs. Hall, 11:00 a. m., Trinity, S. F.; 7:30 p. m., Lebanon, S. F.

Monday, Feb. 22.

Dr. Underwood, 8:00 p. m., Trinity, S. F. Rev. Hall, 7:45 p. m., Seventh Avenue, S. F. Dr. Avison, 7:45 p. m., St. James, S. F.

Tuesday, Feb. 23.

Dr. Underwood, 8:45 a. m., Pacific Theological Seminary, Berkeley; 8:00 p. m., First Church, Berkeley. Rev. Hall, 6:30 p. m., First Church, Oakland. Prof. Hulbert, 2:00 p. m., Melrose. Dr. Avison, 6:30 p. m., First Church, Oakland.

Wednesday, Feb. 24.

Dr. Underwood, 7:30 p. m., Brooklyn, Oakland. Rev. Hall, 7:45 p. m., Seventh Avenue, S. F. Dr. Avison, 7:30 p. m., Haywards. Prof. Hulbert, 7:30 p. m., University, Berkeley. Mrs. Underwood, 7:45 p. m., United Presbyterian Church, S. F.

Churches, clubs or other organizations may make appointments through Miss Carrie Morton, Granada Hotel, San Francisco, or Rev. H. K. Sanborn, 1425 Tenth Ave., Oakland.

LECTURES ON SCIENTIFIC TEMPERANCE.

Miss Marie C. Brehm Will Speak in the Churches of the Bay Cities.

It is with pleasure that we announce that Miss Marie C. Brehm is to speak in the cities about San Francisco Bay, February 25 to March 3. Already a large number of dates have been made for her, and other churches or organizations desiring her valuable addresses may make appointments through Rev. Richmond Logan, 555 Alvarado St., San Francisco.

This is Miss Brehm's seventh visit to the Pacific Coast since 1899, and she has been heard in most of the principal cities, but never too often to be heard again. She is the special lecturer of Scientific Temperance for the Permanent Committee on Temperance of the Presbyterian church of the United States of America. She has lectured in every state in the Union and has traveled extensively abroad and is always in demand at Chautauqua assemblies, world conventions and other great gatherings.

As an evidence of her popularity in her home state, a communication from Chicago under date of February 9, 1909, says that Miss Brehm received the highest number of votes cast for any candidate on the Prohibition ticket, on which she ran for trustee of the State University of Illinois. Her vote was 35,000, more than 6,000 more than the vote for Chaffin, on the presidential ticket.

The following appointments have been made in San Francisco: Thursday, Feb. 25; 7:30 p. m., First Presbyterian church. Sunday, Feb. 28, 11:00 a. m., Westminster Church; 7:30 p. m., Lebanon church. Wednesday, March 3, 7:45 p. m., Howard church. On Monday, March 1, Miss Brehm will address the Ministers' Union.

THE DRAGON STORIES COMMENDED

The Cumberland Presbyterian Speaks in Highest Praise of the Book.

The following book review from the Cumberland Presbyterian shows how much the editor appreciates the Dragon Stories. Those who have not seen a copy will do well to order at once as the supply is limited. The price is 50 cents postpaid:

"Unique among books which have come to our table is this publication which looks as if it must have been produced in China. In every respect except the English type and language it is Chinese style. Printed on the double-paged imported Chinese paper, its cover is in the familiar yellow with an embossed blue dragon for its decoration. The whole is bound together with cord to which is fastened

a Chinese coin. The cover, with its dragon reaching after an escaping Chinese girl, is symbolical of the theme of the two stories, which tell of the rescue work of our missionaries on the Pacific coast as they lift Chinese slave girls from their lives of degradation and hardship to the comfort and culture of a Christian school. Several photographs of San Francisco's Chinatown before the fire add to its value. Its novelty will make this book attractive and its stories cannot fail to do good."

THE PRESBYTERIAN BROTHERHOOD CONVENTION.

The theme of the National Brotherhood Convention at Pittsburg, February 23-25, is "The Brotherhood and the Church," and the detailed program for the various sessions is as follows:

Tuesday Afternoon, February 23.

(Meeting for Making Ready.)

3:30—Praise and Prayer Service.

3:45—Quiet Hour: Preparation for Service. Rev. John Timothy Stone, D.D., Baltimore, Md.

4:15—Communion Service. In charge of Rev. Maitland Alexander D.D., of Pittsburg, Pa.

Tuesday Evening.

(The Hour and the Man For It.)

7:30—Service for Song.

8:00—The Man for the Hour in the State, President John H. Finley, LL.D., New York.

8:45—The Man for the Hour in the Church, Rev. Robert Johnston, D.D., Montreal, Canada.

Wednesday Morning, February 24.

(Ways of Working.)

9:30—Song Service.

9:45—Business Session. Appointment of Committees.

10:00—Report of National Council, Charles S. Holt, Pres-

10:30—Quiet Hour: Partnership in Service, Rev. John Douglass Adam, D.D., East Orange, N. J.

11:00—Open Parliament on Brotherhood Methods, Conducted by Rev. Ira Landrith, D.D., General Secretary, Nashville, Tenn.

Wednesday Afternoon.

(Pulpit Leadership, America's Evangelization and Brotherhood Fellowship.)

2:00—Devotional Service.

2:15—The Brotherhood and the Supply of Ministerial Leadership in the Church, President George B. Stewart, D.D., Auburn, N. Y.

2:45—The Brotherhood and the Home Missionary Enterprise of the Church, Rev. William Rader, D.D., San Francisco, Calif.

3:30—Greetings from Pittsburg and from various denominational Brotherhoods.

4:15 to 5:30—Reception to delegates in charge of the Brotherhood of the First Presbyterian Church of Pittsburg.

Wednesday Evening.

(Brotherhood Ministry to the Unsaved.)

7:30—Song Service.

8:00—The Brotherhood and the Evangelistic Opportunity of the Church, Rev. John F. Carson, D.D., Brooklyn, New York.

8:45—The Brotherhood and the Foreign Missionary Progress of the Church, Robert E. Speer, New York.

Thursday Morning, February 25.

(Brotherhood Extension and the Church and Labor.)

- 9:30—Business Session. Report of Committees.
 10:00—The Brotherhood and the Support of our Denominational Agencies, Judge John M. Gaut, Nashville, Tenn.
 10:30—The Brotherhood and the Breadwinner, Associate Secretary Warren H. Wilson, Ph.D., New York.
 11:00—The Presbyterian Brotherhood of America: Its Program and Outlook.

Thursday Afternoon.

(The Brotherhood, the Bible and the Boy.)

- 2:00—Devotional Service.
 2:15—The Brotherhood and the Bible, Rev. Edward Mack, D.D., Cincinnati, Ohio.
 2:45—The Brotherhood and the Boy, Principal W. M. Lewis, Lake Forest, Ill.
 3:15—Open Parliament. Conducted by Andrew Stevenson, Chicago, Ill.
 4:15—Quiet Hour: Power for Service, Rev. John Balcom Shaw, D.D., Chicago, Ill.

Thursday Evening.

(The Brotherhood and the Call of Society and the Challenge of the Church.)

- 7:30—Service of Song.
 7:45—The Brotherhood and the Social Message and Ministry of the Church, Rev. Josiah Strong, D.D., New York.
 8:30—The Challenge of the Church to the Brotherhood, Rev. John McDowell, D.D., Newark, N. J.

HATH NOT THE POTTER POWER OVER THE CLAY?

Written for the Pacific Presbyterian by G. Lessup.

The manager of one of New York's fashionable stores found among the stock of flower pots, one which for some unknown reason had not received the same care in its manufacture as the others. It was mishapen and ugly. As it appeared to have no value it was consigned to the ash heap.

Little Clair, who lived in a wretched tenement, found the ugly pot one morning as he was making his customary search among the garbage heaps. Clair was an orphan and had a little sister named Hannah, an invalid, to support, and though he sold papers all day he seldom missed a morning, summer or winter, being first at the garbage heaps. For many an article considered by the owner as of no more use was rescued by industrious Clair, and carried home in triumph. Once he found a picture, a cheap print with a broken frame, a picture of a man with a crown of thorns. The frame was easily mended and the picture found a place upon the wall at the foot of Hannah's bed. They often wondered who the man might be, Clair was sure he had never seen him on the streets. For Hannah, as she lay in bed all the long day while Clair sold papers, the face on the wall had a strange attraction. To her it seemed that sometimes, when her cough troubled her, the face wore an expression of love and tenderness and sympathy and at other times when she wondered in silent despair, if all people had so much to bear, the face wore an expression of unspeakable anguish and as she would raise her eyes to those of the picture, there would come into his eyes a look of great patience, and Hannah would feel comforted.

She often told Clair when he came home that the face on the wall filled her with a strange hope that some day

she would be well and that she felt, though she knew him not, that he was her friend. But to return to the ugly flower pot.

Mrs. Oliva, the Italian woman, who lived across the hall, gave them a bulb and told them to plant it in their flower pot, and perhaps some day they would have an Easter lily. Hannah gave it special care and soon it grew into a beautiful plant. Toward spring a tiny bud appeared, and one bright morning, when they awoke, they found a beautiful lily. Hannah thought she had never seen anything so pure and beautiful. Suddenly there was borne to them upon the crisp morning air, the sweet music of trinity chimes. To Hannah the face on the wall seemed to wear an expression of great joy and peace, and she was filled with joy, she knew not why. She told Clair to ask Mrs. Oliva what day it was and why the bells were ringing. Mrs. Oliva said that it was Easter morning and that Christ had arisen.

Little Clair had heard the lady who taught in the Mission around the corner, speak of Christ, when he had sometimes crept in there to be out of the cold, after telling Hannah that he had a few more papers to sell, and would get something to eat at the coffee stand on the street. This was when there was not enough supper for two.

Clair on his way to sell his papers stopped at the Mission and asked the lady who this Christ was. That his sister made him promise to find out more about him. To the Mission worker this was a golden chance and after enquiring where they lived, promised to call and tell his sister all about Christ. When Clair came home in the evening Hannah was crying, not crying as he had so often seen her do before. His alert mind told him something had happened. She threw her arms around him and told him, between her sobs, that a beautiful lady had called and told her all about Christ and Easter.

"Oh Clair! she cried, 'that is his face in the picture and he does love me and sympathize with me. He was a good man, a very very good man, who lived long ago, and the lady explained to me how he allowed them to put him to death. He loved everyone so much and by allowing himself to be killed he saved all those that love him. And she said that if we would love him and follow his teachings, he would be good to us and that he left this message for such as you and I Clair.' 'Come unto me all ye that are heavily laden and oppressed and I will give you rest.'"

"She says that you are to go to school and won't have to work any more until you are a man, and that she will take me away to a place where there is no cold, only sunshine and flowers, where I will get well. And Clair! just think if you had not found that ugly flower pot we might never have known that that was his face on the wall. The lady said that it was his great love for us all that made it possible for her to help you, and to take me away to get well. She said that he had power over everything and that he decided everything that happened. When I told about the flower pot, and how it had been partly the means of us learning about Christ, she said, 'Hath not the Potter power over the clay.'"

A WEEK OF PRAYER

The Assembly's Board of Foreign Missions has voted to unite with the German Reformed Board, and other friends of missions among Mohammedans, in observing February 21-28, as a Week of Prayer for the world under Islam. The woman's societies are invited to join in the observance by the editor of Woman's Work.

HAS THE AGE OF MIRACLES PASSED?

Written for the Pacific Presbyterian by W. H. Layson.

The editor demanded of me to write an account of my visit to some of the centers of faith in Los Angeles. To oblige him and not a propagandist, I respond. Whenever I go to Los Angeles I always find George Studd and "fill up." He is a graduate of Eton and Cambridge, England, and the son of a millionaire widow who resides at Hyde Park, London. For twenty years he has resided in Los Angeles, engaged in mission work. How often have I seen the scholar and champion cricket player of England out on the sidewalk at 7 p. m., singing and playing on his melodeon and then inviting sinners into the hall to hear the gospel, and how often have I seen him down on his knees praying some soul to assurance! These memories endear Studd to me, and you will excuse me for my attachment to him.

In October, while there, I called at his mission about 9 p. m. He got up off his knees and came and talked with me till midnight, never sitting down, though I suggested several times that he might be tired. I was anxious to hear from him what led him into the "tongue movement." He told me he investigated it one year before accepting it. He told me this: "W. T. Dixon was praying and entered into some unknown tongue, when an old man with gray hair, sitting in the rear of the room, came forward and said, 'He is praying in a dialect of Africa where I was a missionary twenty years ago and the Holy Spirit is calling for missionaries to go there,' and he (though not intending to return) went back as a missionary and took several others with him." Another night the same Dixon, while praying, spoke some foreign tongue and a certain lady, who was opposed to the "tongues" went over where three Chinamen were sitting and asked them if they knew what he said. One said, "Yes, he talks China, but he talks too fast." She asked him what Dixon said. He answered, "He pray for my soul."

Mr. Studd told me that one of the original ten of the Inland Chinese Mission came to visit him and stayed a month and put in that month investigating and also trying to know more of God, and when he went to depart gave Studd \$7,000 to pay off the mortgage on the mission. This mission was then set apart for the colored folk and the new mission meets in rented quarters, where they pay \$100 per month rent, which is met by free-will offerings (money is never mentioned.) They also send off from \$50 to \$60 per month for foreign missions. They hold services every evening; also every day from 11 a. m. to 1 p. m. The day I was there the services ran till 2 p. m. Mr. Studd gives an exposition of the scriptures at noon every day. What a delight to hear him expound the word of God! He told me that Mr. Fischer, the superintendent of this mission, was healed of consumption, deafness and near-sightedness by faith. He related to me many instances of cure.

He and others also told me of Dr. Yokum. I attended Dr. Yokum's Thursday meeting. He was formerly a prominent physician in Colorado Springs, I believe. He, it is said, discovered the use of the X-ray for cancer cure. He was injured in a runaway and was finally cured in answer to prayer. For about sixteen years he has maintained faithful services at Los Angeles. He has a home for consumptives, where they do cure them by faith. Also home for drunks, where they cure them, too. At the meeting I attended many testified to cures from consumption, deafness, cancer, etc. About one hundred went forward for prayer. Dr. Yokum anoints with olive oil, his and elder's hands being placed

upon the patient, and he prays a short sentence for relief, for example, "Lord, heal this person of ———. Thank you, Lord." "Pass on and make room for the next." He disclaims any power in himself and insists that it is God only who cures. Scores of handkerchiefs come every service by hand and by mail to be "blessed," and these are taken to the afflicted and applied to the afflicted parts, and many testify to cures. One lady placed one of these under the pillow of her troublesome husband and in the morning he got up a new man. A lady told she had been cured of cancer of the breast by Dr. Yokum, and she had him "bless" a handkerchief and took it home to her little deaf brother. I asked what he did with it. She said: "He blew his nose on it and put it into his blouse." I asked what was the result. She said: "He instantly heard and has heard ever since." A friend told me that a friend of hers (perfectly reliable) told her that an old man over seventy years of age prayed three months for a new set of teeth and that a full new set, upper and lower, came in as white as babies' teeth,—that she saw them.

Those who are interested in the so-called "Immanuel Movement" would do to write to Dr. Yokum, Los Angeles, and get his pamphlet giving an account of many miraculous cures. I cannot detail them. Also write to Mr. Geo. Studd, 327 S. Main St., for his monthly paper. In these you will find much good reading.

It did my heart good to meet these people who have faith and who know God. I like to meet some one occasionally who is rejoicing. It is contagious. Has the age of miracles passed? Is not the whole Christian life a miracle from the new birth on? Some are cured instantly, some gradually, some seemingly not at all. I am speaking of those cured. We are rejoicing in what God does, not in what He does not do. I cannot do justice to the subject in the brief space allotted. Go to Los Angeles and investigate. It is worth the time and trip.

GIVE US MEN!

Give us men!

Men, who love the Right—and live it!

Men, who hate the Wrong—and shun it!

Who know the Will of God—and do it!

Give us men!

Men whose backs have bones for stiffening!

Men whose souls have Sinai's lightning!

I say again, Give us men!

Give us men!

Give us men!

Men who believe in a Heaven—and a Hell!

Men with a Conscience that is living and well!

Men, who for God and humanity, tell!

Give us men!

Men who trust in God—their Father!

Men who serve the Son—their Brother!

Men filled full with the Spirit's power!

Give us men! And I say it again!

Oh! Give us men!

San Francisco.

—J. S. THOMAS.

California is represented in the department of Journalism at the University of Missouri by F. W. Cooke, until recently editor of the Healdsburg Tribune. Although forty-nine years old he will take a four years' course.

CHURCH NEWS

ARIZONA.

By Miss Julia Fraser.

One week in Arizona gives but a faint idea of the vast extent, varied resources and cosmopolitan character of the people. Here are well defined lines of the first irrigation canals, which were crumbling antiquities when the Mayflower landed. The first to make the great western desert blossom like the rose, were not the deluded followers of Brigham Young—or any white man—but a prehistoric race. These people made the wonderful compounds of which the ruins of Casa Grande are the best example. The excavations now in progress are intensely interesting and provoking much discussion. I have been at these ruins, have seen the outlines of some of the old canals and traced the mysterious pictures on the stones. The glamour of this departed race hangs, full of mystery, over Arizona.

The Mexicans are now here in considerable numbers, about fifty thousand Indians of many different tribes, white people from every state and Canadian province and European country, making a more cosmopolitan population than found in any of our Western states, with the possible exception of Washington. Many come for health reasons—for Arizona is one of the World's great out-of-doors-sanitoriums—and after the need of staying is passed, linger on because of the irresistible charm of the desert holds them.

The first two days in Arizona were spent at the Gila River Crossing, where the Rev. F. V. Richards is doing splendid work among the Pimas and Maricopas. I was there for the mid-week prayer service, and most thoroughly enjoyed the opportunity of meeting the Indians. Some of the younger men and women are former students of our Tucson training school and I was glad to know them.

Mr. Richards is an ideal missionary and is most ably seconded by his devoted wife, while the two little sons, Fred and Benjamin, are bright, wide-awake boys. The church is an adobe, reasonably satisfactory, but the manse is an old adobe, with a crumbling foundation, through which snakes find easy access. It did not materially add to my peace of mind to learn from one of the little boys that a rattlesnake had worked his way up through the crumbling adobe and was comfortably stretched along the base-board of the room I occupied. When our missionaries found out that I knew about the unexpected visitor, they assured me that this was not the season for "rattlers or side-winders," (the latter more dreaded than the rattlers.) I shall feel more comfortable about those dear little Richard boys, running around with bare feet, when the greatly needed new manse is provided. It will cost \$1500.

The rivers in the country, they tell me, in the summer time are weary stretches of sand, but they are now roaring torrents, altogether too wide and deep to ford with any feeling of security. Mr. Richards tried to encourage me, crossing the Salt River, but he had hard work.

Two days were spent with Dr. and Mrs. C. H. Ellis in their exceedingly interesting field, the fifth Pima church. As the name implies, this work is also among the Pimas, but Dr. Ellis has developed, in addition an exceedingly interesting work, many miles across the desert, among the Apache-Mohaves. This work has grown so that a new man

has been commissioned and will soon be on the field.

It was a great pleasure to find that Dr. and Mrs. Ellis knew well and dearly loved the late Rev. John Edwards (who has so many friends in California), and were associated with him and Mrs. Edwards in the Indian work in this Territory. We found other common friends, which made the visit delightful.

Although I could not be there for the regular prayer-meeting night, Dr. Ellis had given the notice and the Indians crowded the little adobe church. After a short account of the Nez Perces Indians, Dr. Ellis used his stereopticon lantern, and the Bible pictures and the simple Bible story made a deep impression. This field is prospering under the wise guidance of Dr. and Mrs. Ellis.

Phoenix, the capital of Arizona, claims a population of fifteen thousand. It is located in the heart of the great Salt River valley, which produces marvelous crops. I have today (Feb. 10) driven by orchards of peach and almond in full bloom. The orange and grape fruit crops have been practically harvested,—just a few trees left with fruit still hanging. The cattle and the sheep are sleek and fat, while alfalfa grows as I have never seen it anywhere. One man, who looked honest, assured me he cut eight crops of alfalfa annually from a certain field. Phoenix has a rich country to support it.

The capitol, business blocks, Carnegie library, hotel, schools and churches are exceedingly attractive buildings, while the wide streets and commodious homes add to the beauty of the city. One of the largest Government Indian schools is three miles from town, connected by trolley line.

Dr. Campbell is the pastor of our church, succeeding immediately Dr. Lapsley A. McAfee. The church is a strong force for righteousness and is doing a vigorous work. A large Sunday school, aggressive Christian Endeavor society and wide-awake missionary society shows the wise organization, and one of their own young women on the foreign field, entirely supported by the church, proclaims its missionary spirit.

The Phoenix people do a wonderful amount of charity work, especially for the sick. Miss C. G. Gilchrist, sister of Dr. Hugh Gilchrist, has been at the head of the organized charity work for years and has developed it from absolutely nothing. I doubt if any city anywhere does proportionately as much for the sick-poor as does Phoenix. Miss Gilchrist is a major-general, and has her work splendidly organized. She is also at the head of the Chinese Mission, the first vice-president of the territorial Woman's Christian Temperance Union, and president of the Presbyterian Society, which embraces both the presbyterial societies in Arizona.

The Arizona people are perfectly delightful, cordial, interested, thoroughly cosmopolitan, and my visit among the churches is opening most promisingly.

Merril.—The Rev. Dr. J. V. Milligan has been assisting the pastor, Rev. Louis M. Anderson, in a two weeks meeting. A large number of professions resulted, and a number united with the church, with a number more to be received at a later date. Ten young people from the Christian Endeavor society united with the church.

Sonora.—The Week of Prayer services held this year were the best in attendance and spirit for years in spite of stormy weather. Six have been received in the last few months. Prayer meetings are good, benevolences increasing as they did, also, last year. This year the collections for Home Missions is about \$25 and for Foreign Missions over \$35.

San Francisco. Memorial.—This church has been especially active since the opening of the year in efforts to develop the spiritual life of its members and win others to Christ. Union meetings were held with the people of the Fifteenth Ave., M. E. Church the second week in January, which were very stimulating and helpful to both congregations. Two weeks ago a campaign was begun to develop both the spiritual and the financial concerns of the church, wherein the pastor, Rev. H. N. Bevier was ably assisted by



Rev. H. N. Bevier

Rev. George A. Blair, Superintendent of Church Extension of the Presbytery. Mr. Blair preached each evening, rain or shine, and in the daytime a canvass was made which resulted in a thorough visitation of the people and some very substantial help in the way of the finances. A troublesome assessment for street improvement was raised and enough pledges taken for the ensuing year to provide for an increase of the pastor's salary of \$100. Enough encouragement was met with to make it possible for the church to come to self-support, and for the first time in many years be independent of the Home Board. Action to this effect was taken Friday evening, at which time a vote of thanks was extended to the Board for its years of help and to Mr. Blair for his excellent service. This church will entertain the Presbytery at its next meeting in April.

Livermore.—Friday evening, February 5th, Rev. George H. Wilkins was installed pastor of this church in the presence of a large congregation. Rev. C. B. Rogers preached the sermon and gave the charge to the people; Rev. Hiram W. Harbaugh gave the charge to the pastor. Rev. Arthur Hicks presided and propounded the questions. Mr. Wilkins received a hearty and unanimous call to this congregation. A pleasant incident of the installation was the reading of a letter from Rev. James B. Stone of Ventura, formerly pastor of the Livermore church.

Newhall and San Fernando.—Rev E. P. Thomas, Ph. D., is much encouraged by the progress of the work in this doubtful field. The San Fernando church show revived conditions in many ways. At a recent communion three were received. At Newhall there were two members when

Dr. Thomas took up the work. Ten adults have been received, elders and trustees elected, the building renovated, a choir organized, Sunday-school attendance brought up to over fifty and an acre tract been practically assured for a manse site.

Los Angeles.—The Ministers' Meetings of all the churches came together Monday, February 15, in the First M. E. Church, to hear Rev. Wm. A. Sunday. After the seats reserved for the preachers were taken, the great auditorium and side rooms and galleries were filled with the people who wanted to hear the famous evangelist. And all were well repaid. "Billy" Sunday cannot be reported. Whirlwind, tornado, cyclone, volcano, are the words that involuntarily come in any thought of description. As one report of his Saturday night talk said, he served cakes red hot from the griddle. The same may be said of his address to the ministers. The subject was on the reasons for failures in the ministry.

Some of the reasons mentioned were: 1. Lack of natural ability. 2. Uncertainty about one's call. 3. Lack of earnestness. 4. Living too much on stilts. 5. Cold-heartedness. 6. Suppressed individuality. "Be yourself. Wm. J. Bryan said one can always afford to be in the minority, and he knows." This point was forcefully illustrated by reference to Gideon. 7. Self conceit. 8. Lack of proper training. 9. Lack of tact. 10. Failure to preach the word. The whole Bible is the word of God. 11. Lack of courage. 12. Lack of faith, and of a deep, living experience of the things preached. 13. Lack of prayer. 14. Lack of the Holy Spirit, the only source of real power. Reference was made to expenditures, part of them even by Christian people, for liquor, tobacco, amusements, etc., while men, women, and children are starving for bread and for the Bread of Life.

The special mission of Mr. Sunday in Los Angeles at this time is to help in the annual meeting and subscription taking of the Union and City Rescue Missions. It is expected that about \$10,000 will be raised for the work this year. At the Sunday afternoon meeting it was announced that one Presbyterian elder had in the morning service subscribed \$500. At the afternoon service a man from Boston subscribed \$250.

The Federation Club of Los Angeles opened its new quarters, occupying the entire eleventh floor and roof garden in the new Wright and Callender building, Fourth and Hill streets, Monday, Feb. 14. Informal lunch was served at noon. The present membership is not quite 300. This will doubtless be rapidly increased in the near future. The club is in the closest affiliation with the Church Federation. Rev. C. B. Hatch, a member of the Presbytery of Los Angeles, is the manager. Rev. Mr. Hatch has for several years been Field Secretary of Occidental College.

Westminster church held a missionary rally Sunday afternoon. A large congregation gathered to hear a stirring address by Rev. J. D. Habbick, pastor of the Church of the Redeemer, who has just returned from a trip to Texas. Rev. R. W. Holman, pastor of Westminster church, gave an instructive address on the work among the colored people at Dayton Avenue church on Feb. 7. At communion service in Westlake church last Sunday, Rev. W. D. Landis welcomed five new members.

Nearly one hundred men sat down to the Brotherhood supper at Immanuel church, Feb. 9. Rev. E. F. Hall and

Dr. H. G. Underwood of Korea gave red hot addresses. Literature was distributed. O. E. Goodale, president of the Brotherhood, presided. Dr. Walker, pastor of the Church, introduced the speakers. The ladies of the church served a bountiful supper. Dr. S. E. Wishard pronounced the benediction. This is a good line of work for the Brotherhood.

OREGON

Newport.—The work here is moving along encouragingly. At the last meeting of the Ladies' Aid Society thirty sat down to lunch. At the last meeting of the Ladies' Missionary Society there was a roomful of ladies, and a very interesting program. On the last Sunday morning in January there were ninety at Sunday-school and a hundred at the preaching service, in spite of threatening weather. On the following Tuesday evening a social was given to welcome strangers in church and community. It was a very successful gathering and over two hundred were present. On February 14, Mrs. J. C. Alter, of New Wilmington, Pa., Field Secretary of the United Presbyterian church, who is visiting her sister here, addressed the people.

SEMINARY NOTES.

San Anselmo, Cal.

The February Monday evening conference was held February 8th. Faculty and students dined together as usual with Rev. William Rader, pastor of Calvary Church, San Francisco, as their guest. After dinner he gave some practical and eloquent counsel from his experience as a preacher and pastor.

On February 7th the San Anselmo church held its quarterly communion service. Two new members were welcomed on certificate. Last Sabbath Lincoln anniversary services were held. Dr. Landon preached on "Abraham Lincoln, a Man Greatly Beloved."

At the all-day services held in Calvary Church, February 11th, the day of prayer for colleges, Dr. Landon delivered an address on "Secular Tendencies in Present Day Education."

Prof. Peterson supplied the pulpit at Davis last Sabbath.

Rev. William Kirk Guthrie, '96, pastor of First Church, San Francisco, recently returned from an absence of some weeks recruiting from his late illness, and resumed his work. But he has since broken down again and been ordered away for six months by his physician.

Rev. Robert S. Eastman, '00, of Berkeley, is one of the commissioners from the Oakland Presbytery to the next General Assembly. Mr. Eastman is giving a series of popular addresses on the Confession of Faith to his people on Wednesday evenings.

Rev. Gilbert Voorhies, '05, pastor at Early, Iowa, has received and accepted a call to Rockwell City, Iowa. He has had a successful pastorate at Early where he last year paid off the entire indebtedness. The church at Rockwell City is much larger and stronger in every way than that at Early.

PRESBYTERY OF SOUTHERN OREGON.

The Presbytery of Southern Oregon met in Pro Re Nata session at Roseburg, Oregon, on the afternoon of the 21st of January, 1909. The Rev. W. A. Smick was elected temporary moderator, and Elder W. W. Thackrah was elected temporary clerk. The pastoral relation existing between the Rev. John A. Townsend, Ph. D., and the Roseburg church was dissolved, and Dr. Townsend was granted a letter of dismission to the Presbytery of Portland. The Rev. Winfield S. Smith, of Oakland, Oregon, was

appointed moderator of the session of the Roseburg church, and the Rev. W. A. Smick was appointed to preach in the Roseburg church on Sunday evening, January 31, and declare the pulpit vacant.

J. E. BURKHART,
Stated Clerk.

BRONSON SMITH.

The following action was taken by the session of White River Presbyterian Church, of Auburn, Washington, upon the removal by death of Bronson Smith, a ruling elder of said session, who died February 1, 1909, in the 83d year of his age, the 18th year of his membership in this church, and the 17th year of his service as ordained ruling elder upon this session;

Whereas, it has pleased our Heavenly Father to call to his heavenly rest a member of this session and a father in Israel, therefore be Resolved:

1st. That while we humbly say "Thy will be done," we hereby record our sorrow and feeling of the loss, in which the church and community share, by reason of the death of Elder Bronson Smith.

2d. That we record our testimony to his noble Christian life and his long and faithful service as a member and as a ruling elder of this church, and our thankfulness for the Christian faith which rendered his life so useful and which gave him comfort in the hour of death.

3d. That we extend to his family our sincere sympathy, commending them to the God of all comfort in their bereavement.

4th. That these resolutions be placed upon the minutes of the session of this church, and copies be sent for publication to the Auburn Argus, to the Pacific Presbyterian, of San Francisco, and to the Forrest Rambler, published at Forrest, Illinois.

W. CHALMERS GUNN,
Moderator.

W. F. DOW,
Auburn, Wash., Feb. 7, 1909. Clerk.

COLLEGE BIRDLINGS.

Birds in their little nests agree, and our Presbyterian colleges agree beautifully with one another, all of them agreeing, in the Annual College Conference, that a college to be called Presbyterian must do a certain amount of high-grade required Bible teaching, must have all the instructors of positive Christian influence, and must seek primarily, though not necessarily noisily, the conversion and consecration of every student to the Kingdom of Christ. Like other birds in their little nests, many of our colleges are very hungry. They want to grow. Students are crowding to their doors. They cannot pay for sufficient instructors, apparatus, dormitories, recitation rooms. The Board can give them only what the churches give the Board. We are filled with concern for our growing and splendid colleges, as yet unendowed, that stand in the greatest need of immediate help, and we look to the Church offerings made from now to the end of the fiscal year, for the means to help them.

Nearly all of the more than one thousand graduates of the Doshisha at Kyoto, Japan, are professed Christians. One hundred are pastors; others are educators, editors, physicians, government officials and business men, scattered throughout the empire, and exerting a great influence for Christianity.

A CALIFORNIA POET.

The spirit of sincerity and of song characterizes to a marked degree the volume of poems entitled *Wander Songs*, by John S. McGroarty, editor of the *West Coast Magazine* of Los Angeles. Mr. McGroarty has caught and interpreted with fine ardor and discrimination the characteristic allurements of California, those subtle, peculiar charms that appeal so strongly to every lover of the beautiful,—as may be discerned in *Just California*, *In the San Joaquin*, and *The Hills of Santa Cruz*.

"It lies where God hath spread it,
In the gladness of His eyes,
Like a flame of jeweled tapestry
Beneath His shining skies,
With the green of woven meadows,
And the hills in golden chains,
The light of leaping rivers,
And the flash of poppled plains."

There is also a very pure, warm, human touch in many of Mr. McGroarty's poems that sets in vibration the deep elemental affections and longings of the heart and makes the reader feel that he has fallen in with one who knows the simple, strong, tender realities of home life and friendship and loyalty from which the streams of true poetry flow. Such poems as *The Long Road Home*, *The Grey Day She Died*, *The Little Salvation Lassie* and *Snug Harbor* are of the sort that it makes one a better man to read.

"It's just a palace, Snug Harbor is, it may be here or there,
Wherever moons are soft at night and suns at morning fair,
It's just a place for sailormen, or yet for you or me,
A shelter from the off-shore winds or winds that blow from sea.

* * * * *

For some they call it Port o' Dreams, and some they call it Home,

And some they call it Heart's Desire when far away they roam,

But you will call it by the name that still you loved the best,
When you slept within Snug Harbor upon your mother's breast."

John Wright Buckham.

A LINCOLN BIRTHDAY PAPER.

By Dr. Thomas N. Noble

There is a volume, recently issued by Harper & Brothers, entitled "*Reminiscences of Abraham Lincoln*." These have been collected and edited by Allen Thorndyke Rice. In the volume I find this grotesque description of the man whom, the whole world, today, is delighted to honor: Tall, angular and awkward, he had on a short-waisted, thin, swallow-tail coat; a short vest of the same material, thin pantaloons, scarcely coming down to his ankles, a straw hat and a pair of brogans with woolen socks. One day he goes to the library of the Supreme Court to get law books. Putting together what he wanted, he took a large bandana handkerchief from his pocket, tied them up, and putting a stick, which he had brought with him, through a knot he made in the handkerchief, he adjusted the package of books to his stick, shouldered it, and marched out of the library to his room." He never got over the habit of doing the thing he wanted to do, easily, if not always gracefully. Someone has said, and with entire truthfulness, that Lincoln "measured up" against every tall man he happened to meet, and though surpassed, by some, in

inches, he found none, in the judgment of the world today, taller in intellect, or roomier in heart dimensions. His mind was not a barren palace for kings, but rather a homely loft for all the sweet grains from the helpful pastures of human thought and feeling. His fist was a hammer; his muscles were steel; the grip of his arms was a thing to be avoided by professional wrestlers; and after Douglas and Seward had made their experiments, the most agile professional statesman hesitated to come within the grip of his logic, when that logic, warmed by the heat of friction rang upon the anvil. But with all this physical and intellectual power, glorious as it was in action, the world turns with greedy gladness to other traits, which indicate the tender-hearted, right-thinking, prayerful man—the true gentleman, the first, greatest, and humblest American. If he had a head four stories high, he had a heart four cellars deep.

Little more than a month ago, I found upon my desk one morning, two Lincoln books, a Christmas gift of a valued friend in Washington. One of these books was entitled, "*The Toyshop*," and I found it replete with striking incidents which throw fresh light upon the life and character of this distinctively unique man. The other book was entitled "*The Perfect Tribute*," and was devoted wholly to Lincoln's immortal address at Gettysburg, telling the world in exquisite diction, how this wonderful address was prepared, how it was received, and how its reception tortured the sensitive soul of our martyred President. It was a fascinating volume, and we will let the gifted author tell her story in her own way: On the morning of November 18, 1863, a special train drew out from Washington, carrying a distinguished company. There were judges of the Supreme Court of the United States; there were heads of Departments; the General-in-Chief of the army and his staff; members of the Cabinet. In their midst, as they stood about the car, before settling for the journey, towered a man, sad, pre-occupied, unassuming; a man awkward and ill-dressed; a man, as he leaned slouchingly against the wall, of no grace of look or manner, in whose haggard face seemed to be the suffering of the sins of the world. Abraham Lincoln, President of the United States, journeyed with his party to assist at the consecration, the next day, of the National Cemetery at Gettysburg. The quiet November landscape slipped past the rattling train and the President's deep-set eyes stared out at it gravely, a bit listlessly. The weight on his shoulders seemed pressing more heavily than he had courage to press back against it. The responsibility of one, almost a dictator, in a wide, war-torn country came near to crushing, at times, the mere human soul and body. There was more over a speech to be made tomorrow to thousands, who would expect their President to say something to them worth hearing. The melancholy gaze glittered with a grim smile. He—Abraham Lincoln, the lad bred in a cabin, tutored in rough schools here and there, fighting for, snatching at crumbs of learning that fell from rich tables—it was he, of whom this was expected. He glanced across the car. Edward Everett sat there, the orator of the following day—the finished gentleman—the careful student—the heir of traditions and learning and breeding—of scholarly instincts and resources. The self-made President gazed at him wistfully. From him the people might expect and would get a balanced and polished oration. Lincoln sighed. Yet the people had a right to the best he could give, and he would give them his best; at least he would see to it that the words were real and were

our iniquities, and who bore the griefs and carried the sorrows; at least he would not exhaust their patience. Across the car the Secretary of State had opened a package of books and their wrapping of brown paper lay upon the floor. "Mr. Seward, may I have this to do a little writing?" he asked, and the Secretary insisted upon finding better material, but Lincoln had his way and soon the deep-lined face bent over Seward's bit of brown paper, the whole man absorbed in his task, working with that capacity for taking infinite pains which has been defined as genius. And when he had finished, he read the speech, dropped it to the floor and stared again from the window. It was the best he could do, and it was a failure. So with the pang of the workman, who believes his work done wrong he folded the brown paper, placed it in his pocket and put aside the thought of it as a bad thing which he might not better. At 11 o'clock on the following day a vast silent multitude billowed like waves of the sea over what had been, not long before, the battlefield of Gettysburg. Most of the men are now passed over to the majority, but their names are not dead in American history. For two hours Everett spoke and the throng listened, untired, fascinated by the dignity of his high-bred look and manner, almost as much perhaps as by the speech which has taken a place in literature. When he had finished the mass of people burst into a long storm of applause for they knew they had heard an oration which was an event. At last the applause ceased, and a tall gaunt figure detached itself from the group on the platform, and slouched slowly across the open space and stood facing the audience. A quivering silence settled down, and every eye was wide to watch this strange disappointing appearance, every ear alert to catch the first sound of his voice. Suddenly the voice came in a queer, squeaking falsetto. The effect on the audience was irrepressible, too much for the American crowd's sense of humor, always stronger than its sense of reverence. A suppressed titter caught the throng, ran through it, and was gone. Yet no one, who knew the President's face, could doubt that he had heard it and had understood. Calmly enough after a pause, almost too slight to be recognized, he went on, and in a dozen words his tones had gathered volume, he had come to his power and dignity. People stopped breathing, rather, as if they feared to miss an inflection. There was no sound from the silent, vast assembly. Not a hand was lifted in applause, and the big, awkward man slunk back to the platform and sank into his seat, and there was no sound of approval, or recognition from the audience. Only a long sigh like a ripple on an ocean. In Lincoln's heart, a throb of pain answered it. His speech had been, as he feared it would be, a failure. "It must have been pretty poor stuff," he said to himself, "but I meant to do well by them." He did not know, he could not know, that the vast audience were spell-bound, by the eloquence of his thoughts, that he had moved them too deeply for words. But he learned the truth later, and his great soul was content.

In a quiet God's acre, hard by the Soldier's Home, in the city of Washington, there stands a monument of bronze, the work of the lamented St. Gaudens. The statue bears no inscription, but is supposed to represent the great artist's conception of the personification of grief. With this single exception, the face of Abraham Lincoln is the most sorrowful of all the faces my eyes have ever looked upon, reminding me, as often as I saw it, of the Divine One, who was wounded for our transgressions, bruised for

rows of the entire family of man. The last time I saw the man in whose honor we are gathered tonight, was only a few days before he was stricken down by the hand of the assassin. At that time I was in the service of the U. S. Christian Commission, whose benign work for the old soldiers is remembered, I am sure, by the older members of this congregation, and was generously supported by liberal contributions of loyal men and women all over the North.

For six months I was stationed at the General Hospital of the Army of the Potomac at City Point, Va. This hospital had accommodations for 15,000 soldiers, suffering from manifold sicknesses and every variety of wounds. One bright morning, as I looked out of the door of my tent I saw two tall men approaching the hospital whose faces would arrest attention in any assemblage. One of these men was Charles Sumner, and the other Abraham Lincoln. Sumner remained in the hospital a couple of hours, but President Lincoln spent nearly the entire day, going from cot to cot where lay a suffering soldier, taking each by the hand, speaking words of cheer, courage and hope, and comforting him "as one whom his mother comforteth." About 4 o'clock in the afternoon, he came to my quarters, his right hand perceptibly swollen from the hard grips of the men, who so devotedly loved him. Six days later, when the awful tidings came that this idol of the army had been assassinated, the scenes witnessed in that hospital, no pen can depict, nor pencil portray. The historian tells us that when William of Orange was stricken down, all over Holland, the little children were crying in the streets. When Abraham Lincoln was murdered, not only little children, but strong men who had marched with unblanched faces to the cannon's mouth, were crying and sobbing as though their hearts would break. Among the letters of Mrs. James G. Blaine, lately published, is a letter to one of her daughters descriptive of the last hours of this noblest and best of men. As Mrs. Blaine and her brilliant husband were near neighbors of mine in my old home in Augusta, Me., and we were members of the same church, I read this letter with personal and peculiar interest. "I stood," she writes, "with Mrs. McVeagh in the hall when a dozen men bore him above their heads stretched on the mattress, and as he saw us, and held us with his eye, he kissed his hand to us. I thought I should die! And when they brought him into his chamber and had laid him on the bed, he turned his eyes to me, beckoned, and when I went to him, pulled me down, kissed me again and again, and said, 'Whatever happens, I want you to promise to look out for Crete'—the name he always gives his wife—'don't leave me till Crete comes.' I took my old bonnet off and just stayed. I never left him a moment. Whatever happened in the room I never blanched, and the day will never pass from my memory." That it was that even in articulo mortis his thoughts were not for himself, but for others,—for his beloved wife and those to whom she was so dear. So true is it that

"The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite in the verge of heaven."

As I look back over the history of Abraham Lincoln, meditate upon what he was and what he did I find my lips repeating the old words of the bard of Avon,—

"In my mind's eye Horatio
I shall not look upon his like again."

PAPAL ASCENDANCY.

By Rev. George Morris.

Those who have watched the trend of events for the past few years in connection with the movements of the Roman Catholic powers in this and other lands cannot fail to have noticed things which point to a renewal of aggressive action on the part of the Papal Hierarchy, having in view the establishment or re-establishment of the old time papal power. Observant persons will have been particularly impressed by the grand papal demonstration accorded to the Pope's delegate in Westminster Abbey, London, in 1908, and attended by an elaborate reception and a magnificent procession combining to form an event such as had never before been seen and its nearest approach had not been witnessed for three hundred years. It was an eye-opener for the thoughtful Protestants of that country and it seemed to say, "Coming events cast their shadows before them."

That event electrified multitudes to an apprehension of what might happen, and to some extent a realization of the greatness of the impending danger. Those who have studied history must have known that such an elaborate and magnificent public parade and followed by such a public service in England's most hallowed temple could not but be the result of much previous planning and arrangements with "powers that be" in England.

This being the case, no wonder that the ceremonial has aroused multitudes and the tocsin of alarm has been sounded through the English speaking nations.

Equal or perhaps greater dangers begin to cast their shadows over the United States and its dependencies. I am no alarmist, but the signs of the times and the facts already a part of our history are worthy serious consideration of all well wishers of our country and its vast populations.

Take the Philippines for instance, so long under papal influence, where Roman Catholicism has already been put officially into a position of pre-eminence by representatives of our government. Our Congressional Records give illustrations and proofs of this. It is reported that lands which already belong to this country by purchase from Spain were again recently bought from the Friars at \$18 per acre, when the real value was only about \$2 per acre.

Then take Mr. Taft's statement as reported in substance as follows that the Roman Catholic religion is so well suited to the people that they will never need a better. Remember, too, that immediately after Mr. Taft's nomination, "His Holiness, the Pope," sent a congratulatory telegram and after the election of Mr. Taft more congratulations came and what are yet to come and will come on the occasion of Mr. Taft's inauguration the present writer knoweth not, but he does know enough to sound the alarm and call upon every lover of this country to be on the alert that we as a people be not betrayed to papal influence and crushed by the machinations of papal powers. The threatening cloud is already larger than a man's hand and made still larger by the appointment of three cardinals to look after our people.

Friends and fellow countrymen, let us hold with a firmer grasp the freedom wherewith Christ has made us free, and cling more closely to that only Savior and the only Mediator between God and man.

Recently, for the first time in fifty years, Genoa, Italy, permitted the playing of Paganini's favorite violin in public.

THE HOME

WISHING.

One day a lonesome hickory-nut,
At the top of a lofty tree."
Remarked, "I'd like to live in a shell,
Like a clam, beneath the sea."

And just at this time a clam observed,
'Way down in the tossing sea,
'I'd love to dwell in a hickory-nut
At the top of a lofty tree."

Then both of them wished and wished and wished,
Till they turned green, yellow and blue;
And that, in truth, is just about what
Mere wishing is likely to do.

—Harper's Round Table.

FAMILY ANTAGONISMS.

Caroline Benedict Burrell.

The sense of pride which bids us be silent about our domestic difficulties cannot do away with the fact that in many a household certain antagonisms exist which go far toward destroying the happiness of the home. The ideal family where each child seeks the wish of the other rather than its own, and yields unquestioning obedience to the will of the parents, may exist in heaven but it is rarely seen on earth.

There are mothers who train their children from infancy to dwell together in unity; there are others who cannot do this, and through no fault of their own. Radical differences of temperament often cannot be reasoned or persuaded away, but go so deep that they will persist while flesh and blood endure. With children born to such antagonisms there is but one hope for the peace of the home life—separation.

Two boys may be obliged to room together. One is healthy and boisterous, and loves to collect birds' nests and dead reptiles and keep them close at hand; the other is delicate and fastidious, and appalled by the noise and confusion in which he has to live. The parent says they must give up to each other, and punishes them when they quarrel; and the inevitable consequence is that the breach between the two widens daily. Two sisters of opposite dispositions, one nervous, orderly, peaceable, the other strong, willful, and helter-skelter, have to endure daily an enforced companionship, constantly rebelling against it and those who insist upon it. Naturally, as soon as they are grown they drift apart at once, the farther the better; as they think. In both these cases, how simple it might have been to have separated the children; if necessary, give them different homes for a time, and so, since history proves the fact, let absence make their hearts grow fonder!

But trying as it is when boys or girls do not "get on," these problems sink into insignificance as greater difficulties arise. When the children enter their teens, trouble is almost certain to come. The girl lengthens her dresses, receives her first attention from some schoolboy and goes to an evening party or two; and her head is immediately turned. She now fails to see why she may not sit up until ten o'clock every night and spend all her allowance on violets and gloves, and she resents the restrictions. The phrase, "My mother does not understand me," one as old

as Eve's first daughter, is frequently on her lips. When the mother who is blessed with a saving sense of humor hears it, she smiles even as she sighs, for she remembers well when she too has said the same words.

The father feels indignant as his son mutters rebelliously, "Father forgets that he was young once, himself!" but at the same time he recalls that he felt the same way about his own father, and hopes for a better mind in his son as the days go by. To keep repeating that children such as these are breaking their mother's heart and bringing down the father's head with sorrow to his grave, is to take a more serious view of the case than it deserves. These differences may indeed be permitted to grow into antagonisms, but it is unnecessary to make real and deep feeling out of that which is temporary and on the surface. The children are held more loosely as they grow older and wiser. A little patience, a little tact and discretion, a marked absence of reproaches and commands, and as far as possible an indulgence in harmless pleasures, and presently the troubles will vanish. The boy will have the latch-key for which his soul longed, and the girl her evening callers, and they will both realize that father and mother knew best. It is only normal that pushing, growing natures should rebel against restraint and wish to assert themselves, and later on, all these difficulties will be forgotten.

But often when childhood is past, sudden antagonisms arise which dismay one's heart. The daughter determines to go away and teach, though she is needed at home; or worse still, engages herself to a man of whom her parents disapprove. The son whom the father has depended on to take up his business, decides to go into railroading or art—either of which is absurd for him to even think of—and so the wills, so long coincident that differences seem incredible, clash dangerously. Apparent tyranny is shown on one side, and blind self-will on the other; words are said which can never be forgotten, and the breach widens until it looks as though it could never be healed.

In case such as these, unless a moral issue is in question, after remonstrances have failed and time has been permitted to bring the sober second thought to headstrong young spirits, but one course is open to parents—to yield with all the grace they may. They may be mistaken in their fears for their child, or perhaps a blunder he makes now may be a lesson for life, a blessing in disguise. At any rate, the time has come for the individuality of the child to be respected, and better almost anything than bitterness and alienation. Let the boy or girl go out from home without reproaches, and feeling that nothing can ever alter the love of the parent.

It would seem as though when a young woman has settled down at last under her father's roof, presumably for life, there could be no further danger of antagonism, yet the deepest and most painful troubles often begin at this point. She has nothing to do—no one needs her! Her mother prefers to retain the housekeeping; she is tired of study and music; society does not claim her; she is a fifth wheel. So she broods until she grows morbid and bitter, and instead of being a blessing in the home she is a source of misery.

The cure is so simple that one would think it obvious, except that the state of things persists. All that is needed is congenial employment somewhere, preferably at a distance. Even though her mother has looked forward all the years to her daughter's companionship, and the father disapproves of women earning their own living, she still should go, and her mother should make the way plain for her. There is work for her somewhere, with pay or without; in a settlement, or in travel, or in some sort of situation. She

will see her home from a new standpoint once she is free from the bonds that chafed, and the day will come when she will return to it a sweeter and nobler woman, with love, not antagonism, for all.

With affection and good sense it is seldom that family difficulties continue into middle life. When the strenuous age is out-lived things generally settle down. Angles are softened all around; parental strictness is a thing of the past; little by little the whole circle meets on common ground. And yet sometimes this happy day never comes. The opposing mental and physical differences are too deep to be obliterated. The hard reserve bequeathed to one from some unlovely ancestor, and the morbidness that descends to another, are never to be overcome. The son or daughter strikes F sharp and the parent F natural, and there is discord. Some families go down to their graves speaking different languages, and no amount of kindness on both sides can make them understand one another.

In such cases, unhappily not rare, no way is open but to accept the limitations and make the best of them. Tears and prayers only exasperate; reproaches only burden, since misfortune, not fault, is at the bottom of the difficulty. But a strong fight against permanent alienation can be tacitly decided on, and philosophy, humor, and a determined looking toward the brighter side of things may all be brought to bear on the problem. Above all—and this point is usually overlooked—it must be recognized—it must be recognized that underneath all coldness of manner and peculiarities, love really lies hidden, warm and glowing. There may be discord, indeed, but perhaps it is not so much that as a suspended harmony, and surely in some other world will come the blending into a perfect chord of those tones which seem now only to jar.—The Interior.

Young People

ONE SLIPPERY NIGHT.

By Emily S. Windsor.

As William Hallam was passing through the hall to the street door, Mrs. Smith, the keeper of the boarding house, came from the dining room. She was a stout woman with an anxious look on her face. "Oh, Mr. Hallam, you go past Bond Street, don't you?" she asked.

"Yes," returned William, stopping to turn toward her.

"My cook is sick this morning—such a time as I have had getting breakfast!—and I want Mrs. Brown to come and help me. This note is for her. Will you take it to her for me? She lives right by the corner as you go down—No. 642. It's only a few steps out of your way. I don't like to trouble you, but I have no one to send, and"—

"O, I'll be glad to take it!" interrupted William, taking the note from her hand. Mrs. Smith's voluble thanks followed him as he opened the door and passed out.

Dull February skies threatening rain, occasional swirls of dust filling the air, and a raw, penetrating atmosphere made it a gloomy day. William's feelings were in keeping with it. Life to him that morning seemed so little worth while. He smiled bitterly and with a feeling of almost self-contempt as he recalled with what expectations of wonderful successes to be achieved he had come to the city from his country home. It was scarcely a year ago, but how long it seemed! How some of the other youths of the village had envied him and bewailed their lack of opportunity! What plans he had had for doing good! What limitless opportunities he would encounter in a great

city! But how different his experiences had proved from his dreams! His search for work had been long, and finally ended in a humble position in a large mercantile house, where there were too many ahead of him for him to hope for promotion.

At home he had been a zealous worker in the different church societies. There was no place for him in the big city churches. The various societies were so wonderfully organized and equipped. College professors and eminent lawyers were among their leaders. He had almost stopped going to church. His offerings on the collection plate appeared so paltry beside the heap of bills.

He rarely wrote to the aunt and uncle who had brought him up, and never to his other friends. He had no successes to chronicle. The immensity of the city almost overwhelmed him. Life was a vast desert, and he an insignificant insect crawling along it. If he were gone, he would not be missed.

A compelled stop at a busy corner for a stream of vehicles to pass aroused William from his glummy reverie. With a start he remembered the note he was to deliver. Bond Street was the next turning. No. 642 proved to be a large tenement house. He found Mrs. Brown and delivered the note.

As he was leaving the building an old woman, thin and bent was just entering. Her clothing was poor but very neat. Several paper-covered bundles filled her arms. One of them dropped. William picked it up, and as he handed it to her he noticed how pink were her cheeks and how blue were her eyes. "Thank you, young man," she said, smiling brightly up into his face. Her voice was clear and vibrant. William's hand went involuntarily to his hat as he turned away.

That evening as he was leaving his place of employment he was joined by one of his fellow-workers—one of the few with whom he had become acquainted. "Say, Hallam, come around to my room to-night. A lot of the fellows are coming to play cards. We'll give you a good time."

"Thank you; I don't know anything about cards. You'd find me no addition," answered William.

"O, that's all right. We'll play simple games that you can easily pick up. I'll expect you."

"Come early," was the injunction made as William turned the corner into his own street.

William had been brought up with a feeling of strong disapproval for cards. He had no intention of accepting the invitation. But after supper, when he went up to his dingy fourth-story room, the loneliness of it seemed unbearable. There would be light and merriment at Wilson's. Why not go there? He need not play cards; he could watch the others. But on consideration that would not be attractive. No, he would not go; he would read the evening paper which he had bought on his way home, then he would go to bed.

The next morning as he was leaving the house his landlady again called him. "O," she said, "the cook thought she'd be well enough to get up this morning, but she isn't. I'll have to have Mrs. Brown again. I'm sorry to trouble you again, but"—

"It's no trouble," said William. "I'll stop and tell her that you want her. It's on my way, you know."

After delivering the message, as he was leaving the building, the old woman for whom he had picked up the

parcel the previous morning was again coming in. "Good morning," she said cheerily. She had evidently recognized him.

During the next two days it rained heavily and steadily. On the third day it turned suddenly cold. When William left his place of employment in the evening the pavements were covered with ice and walking was difficult. As he reached the corner of Bond Street a woman walking just ahead of him slipped and fell. William hurried to her assistance. In the light from a near-by electric globe he saw that it was the little old woman whom he had met when delivering the message for Mrs. Smith. "Are you hurt?" he asked.

"Not a bit of it," she laughed as he helped her to her feet. "And not a thing has fallen from my basket." Then, as her glance fell on William's face: "O, it's you! Well, we seem to meet, don't we?"

"Yes," said William, laughing also, "we do. It's a bad evening. Let me walk home with you."

"Bless you, I'm not going home. I'm on my way to Spring Street."

"Well, I'll take you there."

She looked around at the glittering streets. "It's worse walking than I thought. I must get there. I am not so sure-footed as I was; so I'll be glad to have you—though, to be sure, it's perhaps taking you out of your way."

"That makes no difference. Let me have your basket, please."

The old woman looked up at his splendid height and broad shoulders. "How old are you?" she asked.

"Twenty years," returned William briefly.

You are very big, and I guess you're pretty strong. I'm glad I met you. I am sure I thank you with all my heart. It's nice to find a young man ready to help an old woman, so let's go on. There will be plenty to come home with me. You see, there's no car line over that way."

They went on slowly, William carrying the basket and carefully guiding his companion's steps. "You see, it's the club night. I wouldn't want not to go. The boys would be that disappointed," she said. She slipped several times, but William's strong arms kept her from falling. "Now, isn't it a fine thing that I met you? I'd had a bad time getting there."

"I'm very glad that I happened along," declared William truthfully. He found his companion attractive.

"You see, it's a club of newsboys and that kind. We have games for them and books and a little lunch. O, they have fine times!"

William showed his interest by asking several questions. She went on to explain that the club was chiefly kept up by a gentleman connected with one of the great Churches.

Presently they arrived at "the club." It was an old frame building, and had at one time evidently been a warehouse. It was brightly lighted.

"You must come in a minute," said the old woman.

William followed her in. The large room presented a cheerful air. Neat paper covered the walls, and a few magazines and papers were scattered about. A dozen or more boys were congregated. Some of them rushed up to greet William's companion.

"O, Mrs. Maley, we were afraid you wouldn't come such a bad night. If we'd known where you lived, we'd 'a' come for you."

"You bet we would."

"Say, we're glad you've come."

Mrs. Maley laughed. "Well, I had one tumble. Then this young man came along and took care of me."

The boys gave William a friendly glance. The old woman turned suddenly to him. "Now, I just know you've not had your supper. You must stay here. I have sandwiches in this basket, and I'm going to make coffee. The boys will tell you whether it's good or not."

There was a chorus of "You bet it is" from the boys.

William impulsively answered: "Thank you; I'll be glad to stay." It would be better than his lonely room, he thought.

Mrs. Maley nodded with satisfaction. "Then you just talk with the boys while I'm fixing things," she said as she disappeared into an adjoining room.

The boys soon became quite sociable. Other boys, singly and in groups, came in, then two women, each carrying baskets with which they disappeared into the anteroom. Soon an appetizing aroma of coffee came to them, and Mrs. Maley and the other women appeared with plates of sandwiches and trays containing large-sized cups of coffee.

After this refreshment the boys gave themselves to reading or to checkers or chess. Some seemed to prefer social chatting. William had a talk with two boys older than the majority of those present. From them he learned something about Mrs. Maley. She supported herself by doing fine laundry work. But, hard-worked as she was, she was one of the mainstays of the club. She gave to it all her spare time and a good deal of her earnings. The boys were enthusiastic over her. "A lot of us would have gone to the bad but for her," they declared. The boys had weekly dues to pay, but these were very small. Mr. Wright, the gentleman who had started it, hoped the next year to have classes in various branches. "There's a lot of us would like to know more about arithmetic and writin' letters, you know."

When the closing hour of the club came, several of the boys volunteered to escort Mrs. Maley home. "I'm going home with the one that brought me," she declared.

"I would be offended if you didn't," laughed William.

He was urged by a group of boys to come and see them again soon.

On the way back Mrs. Maley spoke further of the club. Mr. Wright was not a rich man, and he was connected with the carrying on of several similar undertakings.

On reaching her home, Mrs. Maley said: "I'm sure I thank you heartily, and I am certainly glad I met you."

"I thank you for the pleasant evening. I enjoyed it very much," returned William.

And he had enjoyed it. He went to bed that night feeling more cheerful than he had for many weeks. He did some new thinking during the next few days. On Sunday he went to the nearest church, and he put his dime on the contribution plate, remembering the "widow's mite."

On Monday he awoke with the resolve that he would find out where Mr. Wright lived. He would call upon him and offer his services in teaching a class in arithmetic at the club. He had taken first honors in arithmetic during those four years spent at Union Academy. And on going to his place of employment he said to himself that thereafter he would work for all that was in him. He had lately been doing his appointed tasks perfunctorily. Promotion should come if hard work would bring it. And it did.

MAKE YOURSELF WANTED.

"When I was a little fellow I was a trifle inclined to hold back and wait to be coaxed," says a writer in an exchange. "I remember sitting beside the brook one day, while the other children were building a dam. They were wading, carrying stones, splashing the mud, and shouting orders, but none of them paid any attention to me. I began to feel abused and lonely, and was blubbering over my neglected condition, when Aunt Sally came down the road.

"What's the matter, sonny? Why ain't you playing with the rest?"

"They don't want me," I said, digging my fists into my eyes. "They never asked me to come."

"I expected sympathy, but she gave me an impatient shake and push.

"Is that all, you little ninny? Nobody wants folks that'll sit around on a bank and wait to be asked," she cried. "Run along with the rest, and make yourself wanted."

"That shake and push did the work. Before I had time to recover my indignant surprise, I was in the middle of the stream, and soon was as busy as the others."

BAD HABIT LAND.

The topsiest-turvyest land that I know
Is the land where the careless and bad children go.
Now take, for example, the dear little boys,
Who seldom, if ever, help pick up their toys.
I know at least two, and perhaps you know more,
Whose shoes lie on tables and hats lie on the floor.
Their chiffonier drawers so untidy, and think!
Near suits of white duck I found bottles of ink,
With roller skates, brushes, and often a shirt—
Each one always open collecting the dirt.
Soap floating in basins, gum stuck to the glass,
While gone every handle of bright polished brass.
Their mothers implore them to try to be neat,
They'll say, "Yes, I will," and fly into the street.
But lo! Topsy-turvy land sends out a witch
Whose name is "Bad Habit," and carries a switch.
She rides on the back of a fierce looking bat,
And whisks them away without even a hat.
'Tis only the untidy boys, understand,
She'll carry while sleeping to Bad Habit Land.
Now as for the girls, their rooms are a sight,
With clothes scattered 'round where they left them last night.

New bows of silk ribbon of black, brown and blue
Are thrown in a corner beside a soiled shoe.
In top drawers are brushes and combs filled with hair,
Clean belts and kid gloves near an old Teddy bear.
Their fine bureau silver is tarnished and black,
While pretty white shirt waists are pinned in the back.
Their tooth brush and slippers are thrown on the floor,
I'm really ashamed to betray any more.
Though careless, they sleep most serenely and bland
'Till they, too, are taken to Bad Habit Land.
And once they arrive there—now mind what I say:
Forever and ever and ever they'll stay.
Poor father and mother may beg on each knee,
They're held by Bad Habits and cannot get free.
They're prisoners for life, little girl, and what's more,
They're kept in a place with a strong iron door,
And there they may linger like little caged rabbits.
Beware then, each child, of the land of "Bad Habits."

—Irene Elliott Benson.

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The poetical young man with soulful eyes was walking with his matter-of-fact brother by the brookside.

"How the stream tosses in its slumber!" he exclaimed.

"Yes," answered his brother, "and you would, too, if your bed was full of stones."—Youth's Companion.

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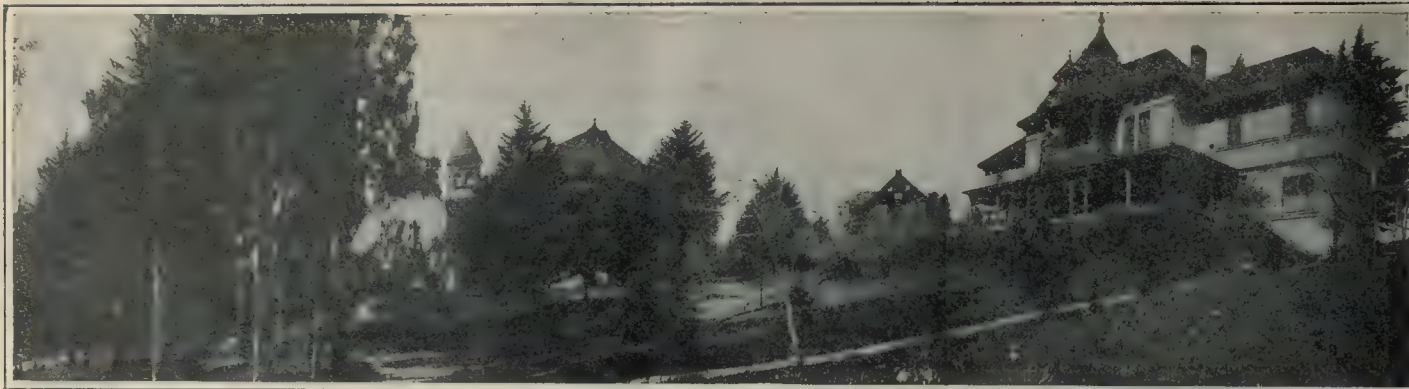
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FELLOWSHIP IN PRAYER.

The Pacific Presbyterian has received a written request for a somewhat more detailed statement concerning the "all-day prayer-meetings being held under the auspices of the ministers and elders of Oakland Presbytery.

This fellowship of prayer is a development rather than a creation. The conviction that prompted this concert of prayer was, that "There is no power but of God," united with the like conviction that whatever efficiency in the service of soul-winning any minister or church has or may come to possess, is because the Holy Spirit is Himself doing the work through the medium or agency of men. Also, that the one question the believer needs just now to ask is, "Have I received the Holy Spirit since I believed?" These meetings are therefore arranged with a minimum of program and a maximum of conscious dependence upon the Holy Spirit, that He shall control the methods of service, the thoughts and the words of those present.

Fully conscious that words, however needful, are not prayers, but that prayer is primarily an attitude of soul toward God, men are not asked to speak words or say prayers, but each earnest seeker after God is waiting "The endowment of power from on high."

Two occurrences in the formal meetings of Presbytery gave occasion to the formation of this fellowship of prayer. The one was the suggestion that, as the time of Presbytery was limited, the usual half hour of devotional services be omitted, or that the time given to "Devotional exercises" be abridged. The other occurrence: An hour being designated on the docket for a "Conference on the state of religion in the churches," having arrived, and the presbyters being anxious to go home, the subject was informally put aside and Presbytery adjourned.

The heart of one brother who is more concerned with spiritual results than with the forms of ecclesiastical bodies,

was deeply moved, and pressed in spirit he invited the members of Presbytery to meet at the Golden Gate church on Fifty-fifth street, that the day might be spent in prayer. A large number of men responded to this call to prayer.

During the day there were no formal addresses, but full hearted confession of needs, of personal and ministerial failures, and urgent requests for prayer. There were deep searchings of heart, and pleadings with God, the Father, that His Son might receive the baptism of the Holy Spirit, and that believers might become conscious of the presence, the very indwelling of God the Spirit. This fellowship of prayer continued during the morning and afternoon sessions, while at the noon hour lunch was served by the ladies of the church at a nominal charge.

So profound were the impressions produced on the minds of those present that an invitation was extended to hold a like service in the Union Street Church, and later such fellowships of prayer have been held in other churches, the last to date being at Elmhurst. In these later services there has been less, perhaps necessarily less, of spontaneity and more of program, more of set addresses by "prominent" men, but not less abiding desire to seek and obtain the conscious personal presence of the Holy Spirit.

There would seem to be no reason against, but many reasons to urge the holding of like services in every locality, where the ministers of a group of churches, looking upon the fields white unto the harvest, and impressed with the need of more laborers, and convinced that God alone can give the needed dynamic for service, are willing to ask that they may receive. Not more method but more motive, not more prayers but more prayer.

ORLANDO E. HART.

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Korea is to have a chance to accept Christ. The great project of training a large company of men and women to teach their own people the way of life is to go forward. The Presbyterian church of America is to provide the money for the greatest experiment the world has ever seen—the turning of a nation to Christ in a quarter of a century.

Stupendous Plan.

The plan evolved by Dr. H. G. Underwood and the Board of Foreign Missions of the Presbyterian church to raise \$245,000 to be used in educating and training Koreans to preach the gospel to their own people and by so doing wipe that nation of thirteen million people off the missionary map of the world in twenty-five years, and at the same time raise up a nation that shall give the gospel to the nations on either side of her—China and Japan, is without question the most stupendous and thrilling the world has ever considered. The money is nearly raised, about \$200,000 of the amount now being on hand and the balance will probably be raised on the Pacific Coast, judging by the success in this direction in California.

The Campaign Committee.

The six speakers who are promoting the project are to carry the campaign into Oregon and Washington and we expect word within thirty days that the entire amount, and more has been secured.

Great credit is due Dr. Underwood and his colleagues, Prof. H. B. Hulbert, Rev. and Mrs. E. F. Hall, Dr. O. R. Avison and Mrs. Underwood, for their part in carrying

through this program, and also to the great men of the Foreign Mission Committee who had faith enough to sanction the movement. May their tribe increase.

THE KOREA CAMPAIGN IN OREGON

We are glad to publish the entire schedule of the Korean services to be conducted by the force of missionaries who will be in the State of Oregon nine days, beginning Thursday, February 25:

Thursday, Feb. 25—Ashland—O. R. Avison, M. D.

Medford—Prof. Hulburt.

Grants Pass—H. G. Underwood, D. D., and Mrs. Underwood.

Friday, Feb. 26th—Albany—Mr. and Mrs. E. F. Hall.

Sunday, Feb. 28th—Portland—A. M.—First Church, Dr. H. G. Underwood.

Third Church, Prof. Hulburt.

Forbes Church, O. R. Avison, M. D.

Sellwood Church, E. F. Hall.

P. M.—

First Church, Union Service, Mr. E. F. Hall.

Westminster Church, Dr. Underwood.

Hawthorne Park Church, Dr. Avison.

Mizpah Church, Prof. Hulburt.

Monday, March 1st—Oregon City—Dr. Avison. 2:30

P. M., Women's Meeting at home of Mrs. W. S. Ladd.

Tuesday, March 2d—2:30 P. M., Women's Meeting in First Church; 6:30 Banquet.

Wednesday, March 3d—2:30 P. M., Women's Meeting in Westminster Church.

Astoria—Mr. and Mrs. Hall.

Anabel and Millard Avenue churches, Dr. Avison.

Mt. Tabor Church, Dr. Underwood.

Marshall Street Church, Prof. Hurlburt.

Thursday, March 4th—Salem Church, Dr. and Mrs. Underwood.

Calvary Church, Prof. Hulburt.

Vernon Church, Mr. Hall.

Fourth, Church, Dr. Avison.

Friday, March 5th—Mass meeting, First Church.

she will return to Southern California, remaining until April 15th, when she will go to Texas. Next year her speaking tour will include Scotland and Ireland. As an indication of her value as a campaign speaker we note that the foes of the saloon had her give ten addresses at Long Beach, California, when their fight for local option was on.

It is expected that Miss Brehm will have a large hearing wherever she speaks as she is so well known and her addresses are of such interest and value.

The appointments in San Francisco are as follows:

February 25, First Presbyterian church, 7:30 p. m.

February 26, 8 p. m., St. James church.

February 28, 11 a. m., Westminster; 7:30 p. m. Lebanon.

March 1st, 11 a. m., Ministers' Union, 920 Sacramento Street.

March 2, 8 p. m., University Mound church.

March 3rd, 7:45 p. m., Howard Street church.

March 4th, St. Helena; 5th, Calistoga; 7th, Vallejo; 8th, Santa Rosa; 9th, Fullerton; 10th, Healdsburg; 11th, Petaluma; 12-15, San Rafael; 14th, Sacramento; 17th, Chico.

THE SPANISH MISSION SCHOOL.

On February 11, 1884, the Presbyterian Spanish Mission School, for the Christian education of Spanish-speaking girls, was opened in Los Angeles, Cal. It has received



OCCIDENTAL BOARD REJOICES.

Gift of \$1,900 Reduces Debt to \$6,000.

Who will give the last \$1,000 to pay off the balance of the debt on the Chinese Mission Home at 920 Sacramento street, San Francisco?

A gift of \$1,919.71, the balance in the Reconstruction Fund has been voted by the committee in New York, so writes Dr. A. W. Halsey to the Treasurer, Mrs. E. G. Denniston.

This leaves a balance of but \$6,000, and it is hoped that soon the balance will be given by some of our generous Presbyterians.

These ladies need this burden lifted off their mind, that they may bend their thought and efforts to their own missionary work. Who will help by offering to give the last thousand provided the other five is raised?

PROGRAM FOR MISS BREHM.

Her Lectures Will be Heard in Many Places.

The program outlined herewith indicates how busy Miss Marie C. Brehm is to be while about the Bay region. We give the dates for her addresses in San Francisco and also Benicia Presbytery. Following after these engagements come a tour to Sacramento and Chico and then

the support of the Presbyterian Board of Home Mission of the Woman's Synodical Society of California and is incorporated into the Los Angeles Presbyterian Society By-Laws as the especial charge of one of its standing committees.

The result of this provision and loving, watchful care has been a steady growth in size and usefulness. On February 11, 1909, the ladies of the Presbyterian Society of Los Angeles met in the school home to celebrate its twenty-fifth anniversary. The weather was unpropitious, hindering the attendance of many, but a goodly number gathered here.

The home had been made as attractive in cleanliness and in floral decoration, as the willing hands of our small Spanish girls could make it. The daintiness of the refreshments served by the ladies was enjoyed by guests, teachers and students. The memorial service, conducted by the chairman of the Spanish committee, Mrs. A. B. Stafford, and

participated in by Mrs. R. W. Cleland, president of the Los Angeles Presbyterian Society; Mrs. F. M. Dimmick, treasurer; Mrs. M. W. Crowell, home secretary, and by Miss Ida Boone, now Spanish missionary in Los Angeles, formerly in the relation of teacher in this school from its organization until July, 1907.

The event was not marked by the setting up of an anointed pillar (Gen. 28:18), but by the presentation of a piano to the school, bought with voluntary offerings subscribed by devoted friends to the work, and as a tribute of appreciation and love to Miss Ida Boone, whose zeal and care for this school and for the Mexican people is untiring. That the musical training now possible to give to the sweet voices of our Spanish girls may result in some voice being consecrated to singing into the hearts of her people the sweet gospel story, is now and will be the prayer of these donors.

An interesting incident of the day occurred when the pastor of the Central church of Los Angeles, Rev. A. B. Pritchard, came to announce a bequest of about \$60, by Miss Campbell, to this mission. The treasurer of the Ladies' Aid Society received from him the check for the amount. She announced that this would be used toward the erection of new and larger accommodations for this school, and that this was the first money given to this cause. We rejoiced in the application of the gift to this purpose, but felt it just to make a statement that our Spanish school girls have been, for more than a month, casting in of their mite contributions toward the enlargement of their schools. That theirs is the first money given toward it, that more of the girls of their people may have the privileges of the Christian education that they are receiving.

Victoria Vivian was asked to open the mite boxes she had placed in the dining-room, that their gifts of love might be counted. Ninety-three cents were found in their boxes. To this amount generous guests added one dollar and fifty cents. The total amount was given our treasure, Mrs. Dimmick.

Could Christian friends stand in the lot of teachers here, knowing the life-stories of children already here, and hearing them plead that others who apply for admittance may may not be refused, but received, at the expense of two having to occupy a cot bed, and because the funds appropriated to the support of this school do not provide for over twenty students), expressing willingness that we may continue to cook for twenty, giving each girl less food in order to fill the additional mouths, these friends would realize why I plead for more room, a large appropriation of money for current expenses, that more girls might be received and comforted and instructed. But when parents and guardians come with daughters and wards, begging the protection and training our school gives, the cry for room and support for additional girls is intensified in one's heart. When a Roman Catholic parent says, "I know you teach another religion than mine, but I know you do best for our girls, and I am willing, when she is old enough, that she shall choose between your religion and mine," we feel the barrier that has been hardest to pass is largely removed. And when statistics tell us there are in Los Angeles county alone about sixty thousand Mexicans and in this city about forty thousand of this people, our cry goes up to heaven that He who has the minds and hearts and purses of His children under His control may hasten them to the rescue and saving of the Mexican young men and women maidens in Southern California.

CHURCH NEWS

OAKLAND BROOKLYN CELEBRATES FORTY-EIGHTH ANNIVERSARY.

Prosperous Year Closed with Feast and Encouraging Reports

Brooklyn Presbyterian Church, Oakland, California, held its annual business meeting on Wednesday, Feb. 17th, the forty-eighth anniversary of the founding of the church.



It served also as the occasion for bringing together a large number of the members of the Brooklyn family to a bountiful supper prepared by the Ladies Aid and other willing workers.

Most of the officials were present, the young people in force and some visitors. Rev. H. K. Sanborne, the pastor presided at the business meeting and spoke brief words of encouragement. The reports of the various organizations of the church, prepared by the respective secretaries and read by them or by Mr. C. E. Cornell, clerk of session, gave unmistakeable signs of a successful year.

The trustees report indicated efficient work done with all debts paid and a balance in the treasury. Over one hundred dollars left from the painting fund will furnish a good start toward reshingling the church—our next most

needed improvement. The efficiency and varied lines of good work carried on by the Ladies Aid are splendid and deserve hearty commendation.

A resolution was passed, expressing grateful appre-



Rev. H. K. Sanbourne.

ciation of the faithful services for six years of J. K. Long as the treasurer of the Board.

The Sunday School was represented by our live superintendent, Mr. W. B. Waddell, who reported growth in numbers and interest. Also a revived Home Department and a Teachers Training Class. The Sunday-school raised \$550 dollars, of which \$150 was for various benevolences.

The Christian Endeavors have carried on nearly nine months of street meetings, aided Seamen's Rest and Girls' Training Home with a large share in the church benevolences. Fili Regis Club, growing out of a large young men's class in Sunday-school under Mrs. Aldrich reported a new club building for Bible class and social purposes. A junior Fili Regis for younger boys, flourishing Westminster Guild with Mrs. George Wilson as patroness, and a Junior C. E., with Miss Margaret Morehouse as superintendent, have all been organized the past year, and gave good reports of themselves. Our Men's Brotherhood is another new organization of value to our church life. Mr. J. W. Evans is the popular president. The King's Daughters society also had a fine record of good accomplished. The Missionary Society, which includes the whole membership of the church, has had Mr. A. L. Taylor for president and their report revealed over eighteen hundred dollars having passed through its hands for the Lord's work the past year. \$540 of it going to the new station in Kang Kel, Korea. Besides supporting Miss Edna McGraw in Utah. Brooklyn is fortunate having its own members, Dr. Sarah Vrooman in India, Miss May Watson in Assint, Egypt, and Mrs. Clarence Herriott in Hong Chow, China.

The pastor is most happy in his work supported as he is by such a loyal band of workers and in a field where exists so much enthusiasm in the work of the Kingdom. The spiritual condition of the church is good. Forty-three were received in the past year, a total of 240 during the four years pastorate. A significant feature in our happy annual meeting was the spirit of good fellowship and unity. Some said it was the best annual meeting ever enjoyed.

An election of officers, trustees, elders, and deacons fol-

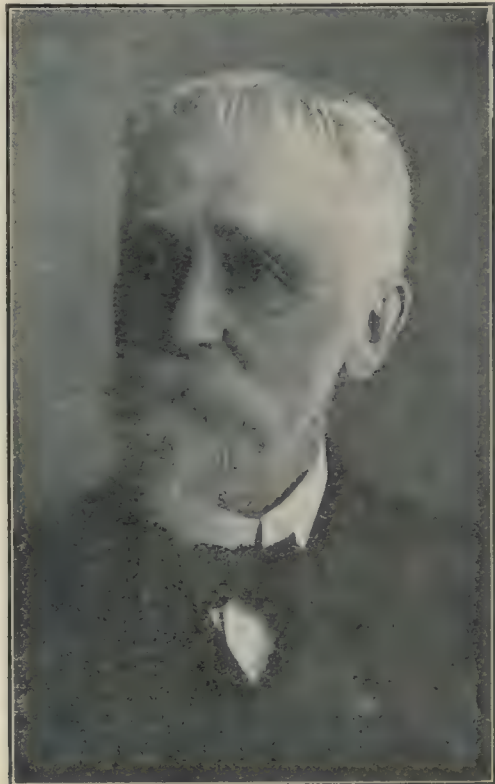
lowed the reports and meeting closed with a hearty doxology. Brooklyn has much reason for gratitude and hopefulness.

TRINITY SUNDAY SCHOOL TO HAVE BANQUET AND HEAR REPORTS.

"Mr. Bostwick's Party" to be a Feast of Reason and Flow of Soul.

On Monday evening, March 1st, will be held in Trinity Presbyterian church, San Francisco the annual meeting of the Bible-School, when reports of the year's work in all departments will be given. For about a quarter of a century this evening has been known in Trinity, as Mr. Bostwick's party, and the officers and teachers with the elder pupils, the friends of the school and perhaps a few intimate friends from the churches gather together in a real home atmosphere, to spend a happy evening, considering what has been accomplished and planning for further work in advancing the interests of the school.

During all these years Mr. H. E. Bostwick, has been the loving and loved head of the school. His has never been formal office-holding, but his heart, head and hands have worked together to bring the school not only to efficiency in the various departments, but the aim above all else has always been the winning of souls for the Master, and during his many years of service in Trinity, as well as elsewhere, he has had the happiness of witnessing many



Mr. H. E. Bostwick.

of these under his care, openly confessing Christ as Lord and Master.

Some are still working in the Bible-School who began as children, and it is not to be wondered at, that Mr. Bostwick is loved by all.

At the time of the disaster, April 1906, Trinity Bible-school missed but one session, and reconvened with but seventy-four pupils. Although so many families removed, that an almost new field had to be cultivated, the school now numbers nearly five hundred with a record of thirty-nine faithful officers and teachers, and a fine record in attendance and offerings. But Mr. Bostwick is not only at the head of the Bible-School; for many years he has served as an elder in Trinity, and his faithful services in this sacred office have endeared him to all the congregation. Wherever there is sickness or sorrow his heart goes out in sympathy to lighten the burden. When the church has been without a pastor he has cared for it, doing all in his power to hold the church together till it should again have a shepherd over it.

Mr. Bostwick has spent several years in Korea at different times and there has come in close touch with the missionaries, and the people to whom they minister. He has studied conditions there to such good purpose, that request after request comes to him, asking that he make missionary addresses, with Korea as the subject; thus showing that his fame is not confined to Trinity Church. He has a remarkable ability in keeping in touch with friends he has made, during many years, and no one, we believe has more friends throughout the length and breadth of the land, as well as across the seas, than has this servant of God, whose every effort is to advance the things of the Kingdom.

San Francisco, Lebanon Presbyterian—Sunday, Feb. 7, was observed as Christian Endeavor Day and the society in this church conducted the evening services. The Endeavorers attended in a body and occupied the front seats in the church. A number of favorite C. E. songs were sung and after prayer by the pastor, Rev. Mr. Logan, a number of short addresses were given by members. "A Short History of World Wide Christian Endeavor," Mrs. Ira Gentle; "The County Union and It's Work," Mr. Geo. Pracy; "Our Own Society, Past, Present and Future," Mr. Ed. Norman; "Practical Christian Endeavor, the Churches' Help," A. F. Browne. All present voted this a very interesting service and a new interest in Christian Endeavor was awakened in the older members of the congregation. Instead of the regulation business meeting of the Christian Endeavor Society last Thursday, the Social Committee invited the members to attend a "Winter Picnic" in the church parlors at 7 o'clock p. m. Slips of paper were given each member and on being opened, these slips read something like this—"Miss Smith, hot baked beans," Mr. Jones, boiled ham," "Mrs. White, pan hot scalloped potatoes," "Miss Brown, hot rolls," etc., on down to cakes pies, nuts, raisins, candy, etc., and all were requested to come dressed for a picnic, ladies white dresses, gentlemen white duck trousers. When the members arrived, they found the social committee had been there before them, had set the tables, made the coffee, etc., so the hungry folks sat right down to a good hot substantial meal (they had been told beforehand not eat any dinner at home.) After supper and the business of the society had been attended to, games were played and needless to say, all had a jolly time.

Oakland, First.—The committee on pastor have called a meeting of the congregation for Wednesday evening, March 3d, at which time it is expected a call will be issued inviting a minister to the pastorate. The committee and the session

have unanimously agreed on a man and it is expected the congregation will heartily join in the call. On Tuesday evening the Men's League held a pleasant and profitable meeting and enjoyed an excellent dinner prepared by the ladies. Rev. E. F. Hall and Dr. O. R. Avison of Seoul, Korea, gave interesting talks about the Hermit Kingdom. Officers for the ensuing year were elected as follows: President, Dr. A. S. Kelly; vice-president, E. F. Weihe; secretary and treasurer, F. H. Woodward. Rev. F. L. Goodspeed, who has been so ably supplying the pulpit for the past three months, will return to his family in the East after next Sunday. Last Sabbath evening Dr. H. G. Underwood, the leader of the Korean campaign, preached to a large and interested audience. On Friday evening Prof. H. B. Hulbert, Dr. O. R. Avison and Dr. Underwood spoke at a rally of the Presbyterians in the church auditorium. The Sunday-school held a pleasant social on Friday evening in Brigade Hall. Mr. E. F. Weihe is the able superintendent.

Pasadena.—First Church is rejoicing in the strong ministry of Rev. M. J. McLeod since his return. At the recent communion service on a very rainy Sunday, over 50 were received. On the following Sabbath he asked the congregation for \$2000 for Home Missions. The fiscal year is nearly closing and the Home Mission Committee must still have a large sum to make good in the first year of attempted self-support in the Presbytery; i. e. make good in meeting expenses already incurred, not make good in making advances that might have been made if means had been forthcoming. At the service Sunday morning, Feb. 21, mention was made of the death of Mr. O. S. A. Sprague, senior member of the well known firm Sprague, Warner & Co., of Chicago. He came to Pasadena about 15 years ago. Among his many philanthropic gifts, was one of about \$75,000 dollars for a building at the Pasadena Hospital in memory of his wife. He also gave a memorial window in the new Presbyterian church.

Newport, Oregon.—On Sunday Feb. 7, twelve new members were received into the church, and forty-eight participated in the communion services. On February 14, there was an address in the morning by Mrs. J. C. Alter, Field Secretary of the General Missionary Society of the United Presbyterian Church. On Feb. 16, the young people of the Christian Endeavor society gave a successful social, at which a number of new members were secured for the society. The ladies gave a social on Feb. 2, which was a great success, about two hundred and fifty persons being present.

Sacramento, Freemont Park.—A very pleasant afternoon was spent at the residence of our pastor and wife, the occasion being the meeting of the auxiliary, for the consideration of the foreign work. Mrs. Sherman had charge of the topic, which she introduced in a pleasing way, Miss Edith Hatfield continuing with a very excellent paper, on the "Moslem World," and Miss Clara Murray, a talk on the "Leper Work." Light refreshments served by the hostess and her assistants, closed a profitable meeting.

Nordhoff, (Ojai.)—Lincoln centennial services were held in the Presbyterian church Feb. 14. The church was beautifully decorated with flags. The people crowded every possible space in the church. Many said it was the "best day in Ojai." The theme was "Abraham Lincoln." The speaker was the pastor, Rev. W. H. MacPherson. It was delightful to see a foreign born minister enter so fully into the American sentiment.

Orange.—Rev. Geo. C. Butterfield, Sunday-school missionary and secretary of Home Mission Committee of Presbytery, preached here last Sabbath, stirring up the church for their offering to the work. Any other church that has not already made the payment of their full quota, should do so promptly so that this first year of self-support may be closed with balanced books.

Lompoc.—Lincoln-Washington patriotic services were held in the evening in the church. Large pictures of Lincoln and Washington, draped, with flags hung behind the pulpit. Mr. O. Hever, a deacon of the church delivered the oration on Washington and attorney Meals on Lincoln. Rev. John Steele begins a series of meetings in our church Wednesday, Feb. 24th.

Los Angeles.—Manzanita.—Rev. Geo. C. Butterfield, Sunday-school missionary, preached here Feb. 14. He was pleased with the work. Rev. W. E. Fry has organized class for the study of the shorter catechisms, taking charge of it personally.—A good example.

Tropico.—Rev. H. C. Henderson takes up the work here. The church is to be congratulated.

MIDWINTER SESSION OF THE FEDERATE SCHOOL OF MISSIONS.

A large audience gathered in the beautiful new First Baptist church in Oakland, February 2d, in spite of the stormy day, and had a rare treat the whole day and evening. It was rare in one way in that it was interdenominational, and it was such a pleasure for the women (and men also) of the different denominations to meet and greet each other, and gain inspiration from strong personalities.

A very large number of missionaries were present from all lands, who added much interest to the meeting. The morning was practical, and helpful, a Mission Study Class on the Moslem world, being intensely interesting, the difference between the Koran and the Bible being dramatically portrayed by two long lines of women, who gave the contrasting points.

The following missionaries formed an interesting group on the platform, and we wish we could give all their good short addresses.

Dr. Parker, Southern Methodist, China; Dr. Bentley, Christian, China; Mrs. Price, Baptist, Burmah; Mrs. Lincoln, Methodist, a Deaconess; Miss Cameron of the Presbyterian Chinese Home, S. F.; N. Wesley Mell, Methodist Episcopal, India; Dr. Atkinson Congregational, Turkey. Each had a strong message.

After the bountiful luncheon spread by the hospitable ladies of the church, were after dinner speeches, by Mrs. Wagner of San Jose who called the day the fulfillment of a vision, and called for a larger budget; Mrs. Smyth who spoke of the Lord's bountiful blessings, and of Mt. Hermon meaning so much quiet inspiration, plans for the next year and plans for young peoples' work.

Mrs. Brunt said we were now on the mountain top, and should go down into the valley and carry inspiration. Mrs. Goddard spoke of the beautiful Christian Sabbath Mt. Hermon. Dr. Gilchrist was urged to describe Mt. Hermon, which he characterized as a place apart with Christ, with the simplicity of living, of the Zayante Indian Conference, of Mr. Benson, the first Indian to come, who said he did not know there were such people in the world.

Afternoon Session

Mrs. Smyth presided at the devotional exercises, whose keynote was Prayer preparation for service. This was followed by another delightful missionary hour. Dr. Mell spoke of the intense religiousness of the Hindu mind which would never be infidel, even when traveling, they talk of the God Conversion being the finding of the individual in high or low caste. Spoke of the great National church organization.

Miss Tabor told of the Northern California Indians, or one Indian who had been moved along nine times, of the Bidwell Christian Indians, of the other alien children being sent to the public schools, but an Indian almost never. A student held services there in vacation, and converted thirty-five who gave up their gambling and drinking.

Mrs. Miller of the Philippines, Methodist, told of 10000 converted in one province, of the conversion of a Judge by reading a Bible left by a colporteur.

Mrs. Adamson of Siam, with the only Buddhistic monarch in the world, of the Queen wanting to establish a college for physicians and nurses with her own money, but can find no one to manage it.

The assistant pastor of the church retold of his former work among the natives of the South Seas.

The Model Mission study class, Aliens among Americans was indeed a model, giving the process of immigration, and the condition in San Francisco port.

Dr. Stricker told of the chapel car work, describing the car, and how the hearts of the roughest cowboys are reached in Texas.

Evening Sessions.

Devotional led by Dr. Vosburgh.

A resolution was passed concerning the protection of the Indian from liquor to be presented to Congress.

Dr. Gilchrist spoke of church federation movement, beginning in Canada in October, continuing 7 weeks, and the missionary tour went from the east coast to the west, with five denominations, a greater number of laymen interested, and a result of one and a half millions increase to Foreign Missions. Last year thirty-four denominations met in Philadelphia, to culminate the enterprise of union, a wonderful forward step. The educational factor should be considered in church life, that the children may be reached. The Protestant churches of San Francisco, are getting weaker, as there are fewer Americans all the time, the foreign element constantly growing, 80 per cent foreign, 20 per cent white. The energizing agent needed in the church is the subject of missions in the Sunday-school. Every Sunday-school should install a systematic instruction in missions.

Mr. Miller gave the second address, on the Church and the dragon. The dragon is everywhere in China, in the earthquake, on the sea, the storm, tornado, the crooked streets are so that the small spirits may not sweep through the city. China had a colony of Jews before Christ who took our teachings, then Nestorians later, in the 15th century Francis Xavier was refused a landing. All efforts of the cross to drive out the dragon, but Robert Morrison was the first to really establish the cross, 110000 converts in 1900. In his time it took 30 years for 7 converts, now, 250 at one hearing wanted to become Christians. This closed a wonderful day, whose attendance and interest justified the preparations for it.

JENNIE PARTRIDGE,
and DR. CAROLINE MERWIN,

SABATH SCHOOL MISSION WORK IN LOS ANGELES PRESBYTERY.

Rev. George C. Butterfield has just completed three years of very successful work as missionary of the Sabbath School Board in Los Angeles Presbytery. His entrance upon this work was made possible by a generous gift from Mr. Gail Borden to the Board. Mr. Butterfield's work has been nearly all within the city of Los Angeles. During the three years he has travelled 24,386 miles and has called on 2,453 families. He has given 642 addresses. In evangelistic services held 92 persons have professed conversion. He has assisted in securing church property to the value of nearly \$4,000 which is more than his salary and expenses during the three years. He has organized 17 Sunday-schools, from which 6 churches have grown.

Here is a type of missionary work worthy the heartiest support of our churches and schools. No other form of missionary effort gives such large returns for the money invested.

THE RISEN CONQUEROR.

The title of the new Easter program, issued by the Sunday-school department of the Presbyterian Board of Foreign Missions, is the Risen Conqueror. It is particularly attractive and is suitable for either Sunday-school or church service. It contains bright, cheerful music and the supple-



ment has exercises for the different departments. One of these, "Overthrowing Heathenism," is herewith illustrated. Unique coin cards have also been provided. Supplies in any quantity desired will be furnished free of charge to Presbyterian Sunday-schools pledging their Easter offering to the Board of Foreign Missions. Send a two-cent stamp for sample copy to the Sunday-school Department, Room 812, 156 Fifth Avenue, New York City.

AN ADDRESS BY PRESIDENT ROOSEVELT ON MISSIONS

[The Methodist Episcopal Church held a mass meeting in Washington on the 18th of January in the interests of the African Diamond Jubilee. The address by Roosevelt was given at that time. We do not give it here in full. Coming from the chief magistrate of a great nation, such an address is highly significant.—Editor.]

"There is one feature in the expansion of the peoples of white, or European, blood during the last four centuries which should never be lost sight of, especially by those who denounce such expansion on moral grounds. On the whole, the movement has been fraught with lasting benefit to most of the peoples already dwelling in the lands over which the expansion took place. Of course, any such general statement as this must be understood with the necessary reservations. Human nature being what it is, no movement lasting for four centuries and extending in one shape or another over the major part of the world could go on without cruel injustices being done at certain places and in certain times.

"Occasionally, although not very frequently, a mild and

kindly race has been treated with wanton, brutal and ruthless inhumanity by the white intruders. Moreover, mere savages, whose type of life was so primitive as to be absolutely incompatible with the existence of civilization, inevitably died out from the regions across which their sparse bands occasionally flitted, when these regions became filled with a dense population; they died out when they were kindly treated as quickly as when they were badly treated, for the simple reason that they were so little advanced that the conditions of life necessary to their existence were incompatible with any form of higher and better existence. It is also true that, even where great good has been done to the already existing inhabitants, where they have thriven under the new rule, it has sometimes brought with it discontent from the very fact that it has brought with it a certain amount of wellbeing and a certain amount of knowledge, so that people have learned enough to feel discontented and have prospered enough to be able to show their discontent. Such ingratitude is natural, and must be reckoned with as such, but it is also both unwarranted and foolish, and the fact of its existence in any given case does not justify any change of attitude on our part.

There have been very dark spots in the European conquest and control of Africa; but on the whole the African regions which during the last century have seen the greatest cruelty, degradation and suffering, the greatest diminution of population, are those where native control has been unchecked. The advance has been made in the regions that have been under European control or influence; that have been profoundly influenced by European administrators and by European and American missionaries. Of course, the best that can happen to any people that has not already a high civilization of its own is to assimilate and profit by American or European ideas, the ideas of civilization and Christianity, without submitting to alien control; but such control, in spite of all its defects, is in a very large number of cases the prerequisite condition to the moral and material advance of the peoples who dwell in the darker corners of the earth. Where the control is exercised brutally, where it is made use of merely to exploit the natives, without regard to their physical or moral wellbeing, it should be unsparingly criticized, and there should be resolute insistence on amendment and reform; but we must not, because of occasional wrongdoing, blind ourselves to the fact that on the whole the white administrator and the Christian missionary have exercised a profound and wholesome influence for good in savage regions.

"Let me illustrate what I mean by particularly alluding to three cases, Algiers, India and the Philippines. The North African coast was a mere nest of pirates during the first century. Punitive expeditions were sent against these pirates again and again, but they could not be permanently suppressed by such expeditions, and all the great commercial nations were forced to pay them a more or less thinly disguised tribute to blackmail. The United States was among the number. It was the French conquest of Algiers which put a final stop to this blackmail, and it also put a stop to the unspeakable barbarism and cruelty inevitably attendant upon the slave hunting piracy of the dwellers in the independent North African States. In other words, the independence of these States was a menace to every peaceful people, and incidentally it meant dreadful wrong and injustice within the States themselves.

"In India we encounter the most colossal example history affords of the successful administration by men of European blood of a thickly populated region in another continent. It is the greatest feat of the kind that has been per-

formed since the break-up of the Roman Empire. Indeed, it is a greater feat than was performed under the Roman Empire. Unquestionably mistakes have been made; it would indicate qualities literally superhuman if so gigantic a task had been accomplished without mistakes. It is easy enough to point out shortcomings; but the fact remains that the successful administration of the Indian Empire by the English has been one of the most notable and most admirable achievements of the white race during the last two centuries. On the whole it has been for the immeasurable benefit of the natives of India themselves. Suffering has been caused in particular cases and at particular times to those natives; much more often, I believe by well intended ignorance or bad judgment than by any moral obliquity. But on the whole there has been a far more resolute effort to do justice, a far more resolute effort to secure fair treatment for the humble and the oppressed during the days of English rule in India than during any other period of recorded Indian history. England does not draw a penny from India for English purposes; she spends for India the revenues raised in India, and they are spent for the benefit of the Indians themselves.

"Undoubtedly India is a less pleasant place than formerly for the heads of tyrannical States. There is now little or no room in it for successful freebooter chieftains, for the despots who lived in gorgeous splendor while under their cruel rule the immense mass of their countrymen festered in sodden misery; but the mass of the people have been and are far better off than ever before, and far better off than they would now be if English control were overthrown or withdrawn. Indeed, if English control were now withdrawn from India the whole peninsula would become a chaos of bloodshed and violence; all the weaker peoples, and the most industrious and law-abiding, would be plundered and forced to submit to indescribable wrong and oppression, and the only beneficiaries among the natives would be the lawless, violent and bloodthirsty. I have no question that there are reforms to be advanced—this is merely another way of saying that the government has been human; I have also no question that there is being made a successful effort to accomplish these reforms, but the great salient fact is that the presence of the English in India, like the presence of the English in Egypt and the Soudan, of the French in Algiers, of the Russians in Turkestan, of the Germans in Southwest Africa and East Africa (and of all these people and of other white peoples in many other places), has been for the advantage of mankind. Every well wisher of mankind, every true friend of humanity, should realize that the part England has played in India has been to the immeasurable advantage of India and for the honor and profit of civilization, and should feel profound satisfaction in the stability and permanence of English rule. I have seen many American missionaries who have come from India, and I cannot overstate the terms of admiration in which they speak of the English rule in India and of the incalculable benefits it has conferred and is conferring upon the natives.

Experience in the Philippines.

"Finally, take our own experience in the Philippines. Spain annually loses power to be of benefit to the Islands; but do not forget that Spain accomplished very, very much for them during more than two centuries, and that the islands owe their present possibilities to the fact that the Spaniards took possession of them. Then we came in. I am sure that when international history is written, from

the standpoint of acclaiming international justice, one chapter will tell with heartiest praise what our people have done in the Philippines. Exactly as in the Caribbean Sea we have endeavored to give genuine and disinterested help to the independent peoples of Cuba and San Domingo, so, in the same spirit—though the task is of quite different character—we are endeavoring to educate and train the native races under our sovereignty in the Philippines. In our treatment of the Filipinos we have acted up to the highest standard that has yet been set as marking the proper way in which a powerful and advanced nation should treat a weaker people. Cuba we are at this moment leaving for the second time to work out a destiny which we now hope and believe will be one of stable and orderly independence and prosperity.

"In the Philippines we are constantly giving an increasing measure of self-government. Of course, in one sense of the word self-government can never be bestowed by outsiders upon any people. It must be achieved by themselves. It means in this sense primarily self-control, self-restraint, and if those qualities do not exist—that is, if the people are unable to govern themselves—then, as there must be government somewhere, it has to come from outside. But we are constantly giving to the people of the Philippines an increasing share in, an increasing opportunity to learn by practice, the difficult art of self-government. If we had abandoned them at the outset to their own devices, if we had shirked our duty and sailed out of the islands, leaving them in the bloody welter of confusion, the chief sufferers would have been the Philippine people themselves. We are leading them forward steadily in the right direction, and we are doing it because our people at home desire that they shall be treated right, and because our people in the islands, in the civil government, in the army and among the missionary representatives of the various creeds, work primarily for the advancement of the people among whom they dwell. I believe that I am speaking with historic accuracy and impartiality when I say that the American treatment of and attitude toward the Filipino people, in its combination of disinterested ethical purposes and sound common sense, marks a new and long stride forward, in advance of all steps that have hitherto been taken along the paths of wise and proper treatment of weaker by stronger races.

Missionary Work in Foreign Lands.

"Now, in speaking to-night I wish to lay stress upon the missionary side of the general work in the foreign lands. America has for over a century done its share of missionary work. We who stay at home should as a matter of duty give cordial support to those who in a spirit of devotion to all that is highest in human nature spend the best part of their lives in trying to carry civilization and Christianity into lands which have hitherto known little or nothing of either. The work is vast, and is done under many and widely varied conditions. Personally I have always been particularly interested, for instance, in the extraordinary work done by the American schools and colleges in the Turkish Empire, both Turkey in Europe and Turkey in Asia—a work which has borne such wonderful fruit among the Bulgarians, among Syrian and Armenian Christians, and also among the Mahometans; and this although among the Mahometans there has been no effort to convert them, simply an effort to make them good citizens, to make them vie with their fellow citizens who are Christians in showing those qualities which it should be the pride of every creed to develop; and the present movement to introduce far-

reaching and genuine reforms, political and social, in Turkey, an effort with which we all keenly sympathize, is one in which these young Moslems, educated at the American schools and colleges, are especially fitted to take part.

"Bishop Hartzell's work has been done in Africa, the continent in which of all others there has been the most need for Christian work, and in which that work shows signs of reaching its widest development. It has been indeed a Dark Continent, and some of the white men who have gone thither have by their acts deepened the gloom. Let us as a race be thankful that so many other men have gone thither to strive for the uplift of the people, to strive for the betterment of conditions. Our own country has in the past committed grave wrong against Africa for which it should amply atone, and no better atonement can be made than that which is being made by the American missionaries of every creed and Church, who are now doing much in almost every corner of Africa for the physical, the intellectual and the moral betterment of the people. I hope there will be the most hearty support of these men who in far off regions are fighting for progress in things of the spirit no less than in things of the body. Let us help them to make the missions centers of industrial no less than of ethical teaching; for unless we raise the savage in industrial efficiency we cannot permanently keep him on a high plane of moral efficiency, nor yet can we render him able to hold his own in the world.

A New Africa at Hand.

"The twentieth century will see and is now seeing the transformation of Africa into a new world. Within a few years its vast domain has been partitioned among various European nations. These nations are expending enormous sums of money and utilizing their best statesmanship and colonizing abilities in the development of colonial empires of wide extent and extraordinary material possibilities. Steamship lines encircle the continent. A continental system of railways and of lake and river steamboats will soon extend northward from Cape Town six thousand miles to Cairo, while branch lines will unite the East and West coasts at several points. The latest results of science are being utilized in mining and agriculture, while scholarly experts in different centers of Europe are studying the questions of native languages and religions, as well as the best methods of advancing civilization among the many millions of native peoples. The wealth of the commerce which will be developed cannot be estimated. The white man rules; but there is only one white man on the continent, to one hundred others, who are either barbaric black heathen or fanatical Mohametans.

Self-interest and competition will, I believe, unite in making the governments fair to the people, and the indomitable energy of the adventurous settlers and the wealth of the nations behind them will result in exploiting the vast commercial resources of the continents. But there is a question that is larger than either government or trade, and that is the moral well-being of these vast millions who have come under the protection of modern governments. The representative of the Christian religion must have his place side by side with the man of government and trade, and for generations that representative must be supplied in the person of the foreign missionary from America and Europe. Civilization can only be permanent and continue a blessing to any people if, in addition to promoting their material well-being it also stands for an orderly individual liberty, for the growth of intelligence, and for equal justice

in the administration of law. Christianity alone meets these fundamental requirements.

"The change of sentiment in favor of the foreign missionary in a single generation has been remarkable. The whole world, which is rapidly coming into neighborhood relations, is recognizing as never before the real needs of mankind, and is ready to approve and strengthen all the moral forces which stand for the uplift of humanity. There must be government for the orderly and permanent development of society. There must be intercourse among peoples in the interests of commerce and growth. But, above all, there must be moral power, established and maintained under the leadership of good men and women. The upright and far-seeing statesman, the honest and capable trader, the devoted Christian missionary represents the combined forces which are to change the Africa of today into the greater and better Africa of the future.

"The responsibility of America for the moral wellbeing of the people of Africa is manifest. Our wealth and power have given us a place of influence among the nations of the world. But world-wide influence and power mean more than dollars or social, intellectual or industrial supremacy. They involve a responsibility for the moral welfare of others which cannot be evaded.

"The responsibility of America toward Africa is emphasized because of our past history, and because of the number of our citizens who are of African descent. As a result of the African slave trade, the crime of the ages, and of two and a half centuries of slavery in America, the United States has nearly 10,000,000 of colored people as a part of its citizenship. No other country outside of Africa has so large a Negro population; and what is more, there are no other 10,000,000 Negroes in the world who own so much property and have as large a percentage who are intelligent, moral and thrifty. The education and uplift of the American Negro now going forward should be accomplished by the increase of the missionary and Christian forces on the continent from which his ancestors came. The number of those who go as missionaries to Africa will increase; and it is unreasonable to suppose that a large share of the leadership for the evangelization of the continent will be furnished from among our own colored leaders in America.

THE HOME

REAL AND PRETENDED IDEALS.

Although the subject has been pressed home more than once to every reader of these lines, few of us, after all, fully appreciate the molding, influence which our ideals, rather than our spoken words, have in our homes. We all know women who pretend that they would rather have their children Christians than anything else, yet who deliberately encourage them in worldliness and all sorts of surface accomplishments before spirituality. In a certain Christian household, for example, the mother entertained in her soul a feeling that men could not be as pure minded and as good as girls.

"You can't make mollicoddles of your boys," she said to friends in private. "A man has got to know the world. He has got to sow some wild oats or he can never take his place among men."

That mother died of a broken heart. One of her sons is a wanderer on the face of the earth, shut out from all decent households; two others died from their excesses; a fourth was saved only by the efforts of a devoted minister. She said to her children, "Go to church, read the Bible, love whatsoever things are honest, pure and of good report, and practice them." Her heart said: "I know you cannot be very good and I don't expect it. Neither does the world. You will have to sin a little and we will all wink at it, but you must not go too far. You must end as respectable men."

It was her heart and not her tongue which had the molding influence. One thinks of Emerson's, "How can I hear what you say when what you are is thundering so in my ears?"

An ideal of absolute purity, charity, unselfishness must be preached to our children, and the mother, the father, the pastor must all believe in it to their soul's core, and long and labor for its realization. It will probably never in this world be quite attained, but let the ideal never, even in thought, be lowered.

Beware how you laugh at a child who tells you of a "good time" which to you seems tame and insipid. Many a youngster is given a distaste for simple joys and a hunger for the artificial and the sensational because his elders made fun of his expressions of pleasure at a trifle.

Conversely, let us express our own delight in the simple and the true. "What a lovely evening we are having at home together! To have Mary and Tom to play for us and papa to read a good story and a poem is worth more than the most thrilling melodrama that was ever acted." Or, "How good you have been all this afternoon. You have made your father and me very happy. What a nice day we have had! Let us have another as soon as we can."

A right ideal of a truly good time is something which half of even our good people do not possess.

The ideal gentleman is another object which too many of us fail to make plain to our children. He is, perhaps, a harder creature to find than the ideal lady. Sometimes the master of the house impersonates him admirably. Without casting any reflections upon him, in case he falls short in certain particulars, it may be wise to refer from time to time to other men.

"How beautifully Dr. Blank spoke this evening! His language is always refined and expressive. If I could use the English tongue is he does it would make me very happy. One cannot imagine him swearing or using coarse slang."

"Mr. Smith is a perfect gentleman. He is never seen twirling a cane along the street, or holding a cigar off, with an air of 'See how graceful and fashionable I am!' He is a man through and through, a thinking, noble man. He never does things just because others do. He thinks everything out for himself, and tries to do what is right, without regard to other people."

Perhaps it is not an extravagant statement to say that, if our boys knew just what a Christian gentleman is, but a small proportion of them would go astray. They have too often nothing adequate to aim at, no proper standard upon which to model themselves. Again, they think they are "having fun" when they are really having a disagreeable time, which they often have to become inured to in order to like it. They aim to be like rowdies, or semi-rowdies, because they see no real gentlemen; they drink and smoke and gamble, because they have not been taught the joy of higher pleasures and this often when they come from homes where the pretended ideals are high, but the

real ones, hid from sight but none the less effective, are low and mean.—Kate Upson Clark.

THAT EASY YOKE, AND HOW SHE FOUND REST.

My helper, who comes when there is an unusually hard day for cleaning, scrubbing, or laundry work, is a genius.

Imagine a quaint, strong, bright woman, who is running clothes through a wringer, while, for reasons of my own, I am at work near by with the clear starch on fine garments.

"Yes, mum, I find time to rest now. Jake—you know—is—is shiftless-like, and so that keeps me purty busy. I don't reckon Jake's to blame for his no-account sort of ways. You see, the Lord made him out of odds and ends of both families, the Crampses and Gunnses. They'd had fourteen children when Jake was born, and he was sort of weakly, and they never made him work, and you can't change a man's habits any more'n you could turn the Mississippi back into the brook where it first started from.

"You see, when I married I didn't know as much as I do now. My mother told me I'd better look before I leaped, but I thought I knew what I was about, and took the leap—then I looked! Well, if a girl gets a man that won't work, there's just two things for her to do—get down in dirt or do double. Here, do you want this 'ere dressing-saque?"

"Ever get discouraged? Well, yes, I should if I thought 'twas any use. The children've got to be raised, and got to be fed and clothed, and they've got have an education. Supposin' I got discouraged? That wouldn't mend matters. All there is on earth to do is, jes' to go on.

"Can't I make Jim work?" Here there was a long pause, and I caught a glimpse of the strong arms giving the clothes in the blueing a hard punch. A big sigh followed the punching of the clothes before my big Socrates replied:

"I used to try it; but I found that wore worsen on me than all the other things put together. Talk about 'nerves' and 'nervous women, I found that, with me, 'nerves' meant temper. It was just dreadful what a state I'd work myself into when I couldn't make things go as I wanted 'em to. I got so I hated myself; and almost hated Jake. I knew that'd never do. That was about the time I got religion. I soon found out that when I'd had a particular hard day at a particular trying place, the fact that I had most of the earning to do, and Jake's not—not—wanting to work, pricked and jabbed and rasped and stung more'n usual. I thought the thing out, and I knew, I'd got to do something or else give up workin' at places where my upsetting sins got most stirred up."

"Gave up work, Mrs. Gunn?" I asked.

"Yes, at them trying places where a woman expects yo to do a five-dollar job for two dollars; treats you as though you were a dog, and then makes you wait for your pay. I found I always lost my temper easy after I'd worked all day at one of them places, and it looked as though I couldn't ask the Lord to not lead me into temptation, when I took a bit in my own mouth and deliberately went in to temptation. Do you think I could?"

Here the clothes went gently through the wringer, but the flow of inspiration seemed to cease. The pierian spring stopped bubbling, so I asked another question to start the flow again,

"Do you mean how'd I stop my upsetting sins, 'specially my temper, getting the upper hand of me? I quit working so hard, and I quit going to places where I got rasped and always went home feeling ugly. I don't go to no such places now. You see, I don't have to. A woman can do lots more work when she can do it in peace; and then there's no internal fret and upheaval; she aint near so tired out when she's through, neither.

"You see, if you're a Christian it helps. I don't mean just a Church member, but—well—you know. When I first got religion I thought that if I wanted to get rid of upsetting sins, 'specially my crossness, all that I'd got to do was cry, 'Lord! Lord!' long enough, and I'd be a saint of the first water; so I used to go to meettin' and pray and pray for deliverance. After awhile I used to go out into our barn, up in the loft, Sunday afternoon, and just cry to God for help; and one day, all of a sudden, when I was a-readin' my Bible and praying over that place where Christ says, 'Come unto me, and I will give you rest'—you know?"

"I said, 'Yes, I know.'"

"Well! I was readin' that verse and holding out my hands for him to give me that rest right into 'em when I struck the next verse, 'Take my yoke upon you,' 'Learn of me,' and I found I'd got something to do besides cry, 'Lord! Lord!' The 'yoke' might be 'easy,' but still it had a meaning," and here Mrs. Gunn came over to my basin to take my work into her own hands.

I paused and said, "That is interesting. How did it end?"

"You used to live on a farm?" she replied in a questioning tone. I nodded. "I knew if I took a 'yoke' on me I must not only go to work, but I'd got to obey somebody; and it was all right there, in that verse, 'Learn of me.' 'Come unto me,' all ye that labor,' 'I will give you rest'—'if you learn of me.' It was jest wonderful how the light shone on those verses that day."

I looked at the shining face of the woman beside me, and smiled.

"You see, it was my heart that was tired. It wasn't rest from work I wanted, but 'rest' while I worked. It was the worry, the fret, and the things that made me uncomfortable, that there were the hardest part of my life. See?" and the woman looked eagerly into my face.

"I understand," I replied.

"Wall, I thought you would. It is the queerest thing, I declare; but the rest that come that day into my soul when I understood about the 'yoke' has never left me. There is a sort o' real joy in doing things when I know I'm learning of the Master. I can't explain how 'tis, but that day I made up my mind that I must have rest, and said, 'Lord, I'll do anything if you will only show me how,' such a sweet, homey, comfortable, quiet peace come straight into my heart.

"I made up my mind, right then and there, Jake or no Jake, work or no work, I was going to keep this beautiful great sweetness that had no fret inside. If ever a woman needed it, with what I'd got before me—six children to feed and clothe and educate, and Jake beside—if ever a woman needed an internal and eternal rest, I was that woman. And it was as plain as day-light that there was no need of a miracle. All I had to do to keep this rest was to use my common sense and keep on the 'yoke,' and keep learning. You see, that's the reason why I won't go to places that used to fret me and tire me out, soul and body. And when I find my temper, or my upsetting sins, is getting the better of me, and I begin to

get riled up, I jest stop short and rest. Let me do that starchin.' You see, I aint lookin' for rest in some easy-chair, but it's this inside rest I'm after."—Zion's Herald.

EATING THE CRUST

Did you ever watch a boy eating a piece of pie? He begins at the most inviting point of the triangle with a big bite, two more at the resultant points, then another in the middle and a series of well-directed nibbles and lo! but a rim of crust remains—and it usually continues to remain. When the lad has spent a term or two in college and learned to part his hair in the middle, he will begin to eat pie with a fork, but even then traces of the former habit will be evident in the way he proceeds; he will invariably attack the exposed part first and leave the rim on his plate. At our house it was different; we didn't have pie so very often, and cornbread was so immensely popular in the locality that even the crust of pie was a kind of luxury. More than that, we were given to understand from the beginning of the pie-eating period that the crust had to be eaten sooner or later, and so the childish inclination to leave it on the plate was blighted, and our dogs were denied the shortened bits that fell to the more fortunate lot of their canine neighbors. For myself, I reasoned that, as it must be done some time, it was better to eat the crust first and finish on pie, and to this day the fork in my right hand seeks the left corner of the crusty side of a piece of pie as if by instinct. Now, though this is rather a crusty start, I assure you that the last bite will not be fruitless. That's why I favor starting with the crust—the last bite, then, is always the best.

Boys and girls ought to be trained to eat the crust. They won't do it naturally; if you think they will, try it and see. Nine out of ten will leave it and the other one eats it. I don't urge this matter for the crust's sake alone; of course, as an essential part of the pie, it has rights that ought to go where the pie does. But, aside from sentiments of justice and strict economy, there are good reasons why every person should learn young to eat the crust. It may seem a matter of small importance to parents, and prove to be extremely unpopular with the children, but bear with me a moment till I explain.

In the first place, pies are not the only things that have crust; there is a sheet of it over and a ring of it around will look to see if there is another piece for him before he nearly every thing in this world that's worth having. The only way to avoid getting a slice of it in every deal is to act the hog and cut out the middle. And of course there's always somebody around ready to do that trick, for there will then be more crust and less pie left for the majority. It may be easy enough now, my boy, to slip the dry morsel down a ready sleeve when mother's back is turned, but there are other crusts yet to come, and in pieces too big for the sleeve, like as not. And then crust isn't so bad, after all, unless the taste has been surfeited with too much pie. But I've noticed that we can make a thing seem bad just by dreading it continually for a long time. Pick it up, stick your teeth into it fearlessly, chew it for a long time like you do good things; when the process is finished, smack your lips for a signal to the stomach, and it's gone so quick you forgot to say good-by, and are really kind of sorry.

And I have found it an excellent plan to eat the crusts first too, and in a sensible, matter-of-fact, uncomplaining way. He who surveys the portion allotted to him in life with a considerate eye, contemplates the fragrant custard

and rich light-brown rim, and calmly decides to begin with the crust, will have the joy that comes of anticipation, as well as the satisfaction of swallowing the last bite with a relish and treasuring up a good taste in his mouth. But, on the other hand, the man who cuts a crescent from custard under first impulse, and then clips the remaining flavored sweetness close, will lament his sad lot when nothing but crust remains; he will bite at it in a gingerly fashion, and swallow it with a painful gulp, under protest of a gorged stomach and an outraged taste.

The best index of one's character is the way he eats his crusts in life. Watch him under galling trial; observe how he trims his sail for a contrary breeze; mark the temper of the man when everything goes dead against him for weeks at a stretch. The shrewd observer will not fail to form a fairly correct estimate of the man he sees thus situated. Past training, present capabilities and future prospects will all appear in plain outline if we but watch men as they munch their crusts. I feel sorry for the person who can't endure to have his likings crossed. There is no place for him in this disjointed world, where roses grow on thorny stalks and gooseberries are so sour. I don't mind hearing him grumble; it doesn't hurt me any, but it is hard on him; so sure as fate, whatever he doesn't like will keep on happening oftener and oftener as long as he lives. He'll never pass a brush that won't scratch him, and never step on a banana skin that won't lay him on his back, and none too gently, either; he'll go through life counted an enemy by all his kind, and the few he does love will not find it out till it is too late to do him any good; as long as he lives he'll complain that fate won't let him die, and when he comes to die, he'll be sorry he can't live on, and all because he never learned the knack of eating crust.

It's the crust that gives dignity to the pie, anyway, and makes it worthy of the name. A plate of berries or a flabby custard would fill the bill as well till it came to the eating, and then we'd miss the crust. The things we hate to meet and fear to tackle make up the real backbone of life's discipline. If we see in the distasteful things of our daily experience so many opportunities, God-given perchance, ours to use at least, it clothes life in rich, harmonious colors, and gives to each somber trial a place and meaning of its own. This disposition to leave the crust, inborn, I guess, manifests itself all through life; and we, who long ago in childish caprice, disliked to eat the crust of mother's pie, would often lay aside the less inviting portions of the feast the Father spreads for us. Oh ye blessed providential trials of that happy time, so hard for childish grace to overcome, these later years have brought whole flocks of full-grown hardships, which, had I not known you in your day, I had been but ill-prepared to meet!

CONUNDRUMS.

When is a pie like a poet?—When it is Browning.

Why is a banker's clerk necessarily well-informed? Because he is continually taking notes.

Why is a pig's tail like the letter K?—Because it is the end of pork.

Why is the letter Y like a young spendthrift?—Because it makes pa pay.

Why can we send no more dispatches to Washington?—Because he is dead.

Why is your shadow like a false friend? Because it only follows you in sunshine.

Why is a schoolmistress like the letter C? Because she forms lasses into classes.

What is the difference between the North and the South Poles?—All the difference in the world.

Which is easier to spell—fiddle-de-dee? or fiddle-dum?—The former, because it is spelt with more e's.

Why are the complaints of married people like the waves upon the shore?—Because they are the murmurs of the tied (tide).

Why are photographers the most uncivil of all tradesmen?—Because when we ask for a photograph they begin with a negative.

Young People

A BUNCH OF GOLDEN KEYS IS MINE

A bunch of golden keys is mine,
To make each day with gladness shine.

When at the table, "If you please,"
I take from off my bunch of keys.

When friends give anything to me,
"I use my little "Thank you" key.

"Excuse me," "Beg your pardon," too,
When by mistake some harm I do.

Oh, if unkindly harm I've given,
With "Forgive me" key I'll be forgiven.

On a golden ring these keys I'll bind.
This is its motto, "Be ye kind."

I'll often use each golden key,
And such a happy child I'll be.

—Exchange.

THE BOY WITH THE HOODOO.

"I can't find my cap!" whined Tom Dace, as he ransacked the sitting-room in a hasty search. "I believe somebody hid it!"

"I've lost that composition I wrote last night!" wailed Ted, Tom's twin brother, as he tossed books and papers helter skelter over the table.

"Hurry up, boys," called their father from the porch, "and Dr. Joyce will take you to school in his auto. He's waiting at the corner."

"I can't go bareheaded," groaned Tom.

"I'll miss the ball game if I'm kept in to write that old composition!" whimpered Ted. "Mamma, please come help us!"

But mamma was mixing a cake, and couldn't join the hunt. Five minutes, ten minutes, passed, and the doctor could wait no longer.

"You'll have to foot it, boys, and it's drizzling rain," informed father, coming into the hall for his umbrella. "Billy Harper got Dr. Joyce's vacant seat, just as he gets most everything else that comes his way."

"Here's my cap in my coat pocket!" announced Tom.

"Where you hid it, my son?"

"Yes, papa," he faltered.

"And here's my composition in my scratch tablet!" cried Ted. "I forgot I didn't tear it out after I wrote it."

"So you were the somebody that lost, my boy! Hurry, boys, you will be late for school. You can walk with me as far as the park."

"And Billy got our places in the auto!" said Tom, in an abused tone.

"And the doctor took him home three times last week, and Mr. Gray drove him to school in his buggy Monday. It's mean in Billy to have everything!" and Ted's voice matched Tom's in the accusation against Billy.

"And Billy," continued Ted, complainingly, gets half of all the apples and oranges at school, and teacher lets him go on all her errands, and he just naturally gets more than he orter, papa!"

"Maybe Billy carried a hoodoo, boys," suggested papa.

"A hoodoo!" exclaimed Tom. "Why, that's a negro conjure, to make folks do what they like!"

"Yes, but Billy's not that kind."

"Aunt Dilly, our washerwoman, carries a grave-yard rabbit's foot in her pocket, for luck!" cried Ted. "Maybe Billy has one."

"I think not, son. My old black mammy never went without her hoodoo ball, made of toad eyes, lizard tongues, snake teeth, and a lot more foolish things, but that isn't what Billy carries. That boy's using a genuine hoodoo to make things come his way, and it's going to boost him to the top of the ladder, some day."

"Can't we have one, too, papa?" asked Tom, eagerly.

"Certainly."

"Where can we get it?"

"You combine—But no—it will be better for you to watch Billy and get the secret direct from him."

"Is that why Billy's so lucky, papa," asked Ted.

"I suspect so, son. Billy's mother is a widow, and works for a living, and Billy has to work, too. It can't be in position. And he isn't any better looking than either of you, is he?"

"He's snub-nosed and freckled," said Tom. "But everybody likes him, and teacher helps him like she was tickled to death to do it."

"It's because of the hoodoo," declared papa. "Watch him boys, and see why it is that he gets so many rich and so many divides of good things, and stands in with the teacher. It's a combination hoodoo, I'm thinking, and you two must use your ears and eyes to catch up with this sly Billy."

"We'll watch him like a hawk," promised Tom.

"And you watch, too, papa, so you can help us find out quick," suggested Ted.

"All right, boys. We'll combine forces and unearth this hoodoo secret before you can say 'Jack Robinson!' I must leave you here. Goodby! Remember, you're to be detectives today!"

"We will," they chorused.

Tom and Ted brought in their report at supper time.

"We hounded Billy like sleuths today, papa," said Tom, "and he didn't use the sign of a hoodoo!"

"Were any favors shown him today?"

"Yes, sir. Teacher helped him with a hard example at recess," said Ted.

"Why did she do it?"

"He asked her."

"How?"

"Oh, just in his grumpy old way, like he always does!"

"When she helped him, what did he say?"

"He thanked her, pleasant-like, and said something about her making things so plain."

"And she gave him a big slice of cake when she ate lunch, and I didn't see any hoodoo, either," supplemented Ted.

"That's wonderful, boys. What else came his way today?"

"Mr. Moore called Billy, as we were passing his store, said Tom, "and asked him to ride out to the factory with him and hold his horse, and he would drive him by home."

"Did Billy do it?"

"Yes, sir, and Mr. Moore gave him a quarter, and he got home before we did. Seems like Billy's always riding 'round and getting paid for most nothing."

"And you saw no hoodoo?"

"No, sir."

"Watch again, boys, and listen sharp! You'll catch on in time."

The daily reports of Billy continued for a week, with little variation. Things went his way as by magic, and still Tom and Ted failed to see why. One morning the twins were going through their own querulous skirmish after misplaced books, caps and pencils, their father called them to the porch.

"There's that hoodoo boy, Billy, coming down the street, and Dr. Joyce turning the corner in his auto. Watch and see Billy use his hoodoo, and get a ride."

Bill was walking briskly and whistling as merrily as a robin. He stopped on seeing the doctor, and, raising his cap, called out a respectful, cheery, "Good morning!"

"Come, jump in and ride, Billy!" invited the doctor.

"Thank you doctor! you're so kind!" and Billy's face rivalled a ray of sunshine on a foggy day.

"Did you see it?" asked papa.

"Didn't see any hoodoo—and doctor didn't ask us!" wailed Tom.

"Were you ready?"

"No, sir."

"Why was Billy invited to ride?"

"He was there when doctor started."

"That's part of his hoodoo! On time! Prompt, Polite, and Pleasant! Billy combines three 'P's' for hoodoo! When a boy falls into the habit of being behind time, and growling about the things he's mislaid, and forgets to be thankful for small favors—why, he's in need of a hoodoo to help him along. Who wants to try Billy's combination?"

"I'll try it, papa," responded Tom.

"Me, too, papa," chimed in Ted.

—Baptist Boys and Girls

TENDERNESS.

Tenderness does not mean weakness, softness, effeminateness. It is consistent with strength, manliness, truth and bravery. It does not show itself alone in the touch, but in unselfishness, thoughtfulness, considerateness, forbearance, patience, long-suffering. But however it shows itself, it is as the bloom on the peach, as spring showers on the earth, as the music of the angels stealing down on the plains of the Bethlehem. You may have much of this world's wealth to distribute, but you may give something better and spend a useful and beneficial life if you will practice this lesson of shedding around you the grace and human tenderness, in word and act, and by the spirit of your life.—Rev. F. B. Meyer.

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The poetical young man with soulful eyes was walking with his matter-of-fact brother by the brookside.

"How the stream tosses in its slumber!" he exclaimed.

"Yes," answered his brother, "and you would, too, if your bed was full of stones."—Youth's Companion.

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THIS RARE LITTLE BOOKLET is printed in Chinese fashion on double-paged imported Chinese paper, with wide margins profusely illustrated with Oriental drawings. The cover design is a fierce Chinese Dragon, richly embossed in three colors on Chinese yellow stock. The book is tied with red cord from which hangs a piece of Chinese "cash," and is enclosed in an envelope on which is embossed a duplicate of the cover design.

THREE OF DR. GENTHE'S characteristic photographs of San Francisco's old Chinatown before the fire add to its artistic value, as do three photographs of attractive Chinese girls now in the Presbyterian Home.

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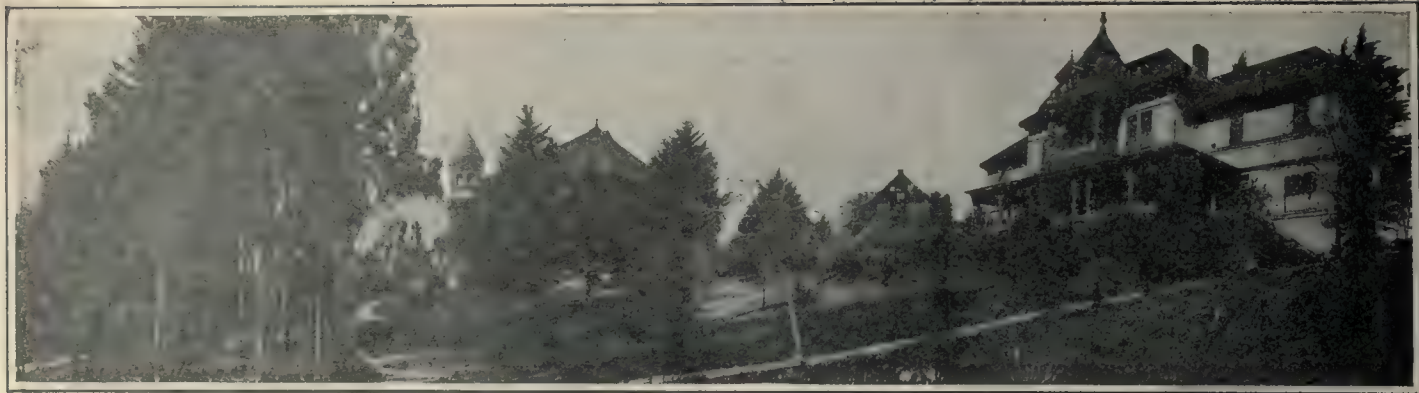
THE STORIES themselves are based on genuine rescues of Chinese slave girls by the Superintendent of the Presbyterian Mission Home, San Francisco, and have been put in good literary form and given the right local color by a clever short story writer. The book is 32 pages, 6 1-2 by 9 1-2, and the price is fifty cents. It is published and copyrighted by the Pacific Presbyterian Publishing Company and is **ON SALE IN**

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SAN FRANCISCO, MARCH, 4, 1909.

No. 9



Frank L. Goodspeed, D.D.

HOW TO DO BETTER WORK
DR. GOODSPEED CALLED TO OAKLAND
THE EVOLUTION OF PHYSIC HEALING

TO BE PRESENTED SOON.

"How to Increase the Membership," by Rev. Mark A. Matthews of Seattle Washington.



The Editor's Column

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HOW TO DO BETTER WORK.

Great Problems in Church Work to be Discussed by Prominent Presbyterians.

What church is doing its best? Is there any church that is doing as great a work as it might do?

We are not criticising nor fault-finding. We believe that nearly every church is doing the best it knows how. But the church, unlike other great organizations, is not discussing in conventions, debates and the circulation of journals of information, The How to do things as much as it should. We believe that every church would do better work if it knew how. Everywhere we find workers eager to undertake new plans, revise old ones that have proven successful, and devote their best time and talent to the progress of the Kingdom.

The Pacific Presbyterian, desiring to be of the greatest possible good to the greatest number, proposes to set forth in a series of articles the best methods of doing certain things in connection with the church and its work. These articles are to be prepared by the best experts obtainable in our denomination. We are sure that every church will be able to profit some by every article, and we feel certain that many churches will be able through the presentation of these subjects to get plans and methods that will help them greatly.

Take, for example, the matter of order in the church. How much of the real value of the communion service is lost at times by the lack of harmonious working together of pastor and elders, ushers and choir. The little breaks that would never be noticed on other occasions are so noticeable in the hush of this service that they detract much from the devotional thoughts which should fill all on this solemn occasion. This subject is one of the series to be discussed.

Another will be the organization of the session for work, showing the great things the elders may do, when properly organized, to aid in the gathering in and caring for the flock.

The eyes of all Presbyterian churches are turned toward the First church of Seattle, where within six years the membership has been increased from 400 to 4,000. Rev. Mark A. Matthews, D.D., pastor of this church, will give a series of articles carefully outlining the plans which have made this work so successful.

These twelve articles will appear in the Pacific Presbyterian, one or two a month, and it is hoped they will do great good. The writers of these articles will be announced from time to time. The following are the subjects to be discussed:

1. The Church Organized to Increase the Membership.

Giving the plans that increased the membership of one church from 400 to 4,000 in six years.

2. The Session Organized For Work.

Showing how the office of elder may be magnified to glorify the church.

3. Order in the Church.

Showing how the ushers, elders and members may add to the worshipfulness of the service.

4. The Men's Organizations.

How they may increase the attendance of men and assist in the service.

5. The Work of the Church Trustees.

The best plans for raising money considered.

7. The Woman's Societies.

Successful plans discussed.

8. How a Pastor Can Conduct a Revival Service Without the Aid of an Evangelist.

9. Authority in the Church.

What authority have elders, trustees, deacons and officers of church societies.

10. The Young People's Societies.

The latest practical methods presented with a view to making it a feeder for the church.

11. The Sunday School.

How to grow a church out of it. How to put the church into it.

12. How to Raise Money For Church Building.

FELLOWSHIP OF PRAYER.

Centennial Presbyterian Church, Tuesday, March 9.

Theme.—Efficiency by the Holy Spirit.

10 a. m.—Evidences of the Holy spirit's presence.

Thanksgiving.

11 a. m.—Is the Holy spirit performing His office work in our churches? If not, why not?

Confession.

12 p. m.—Lunch. 25 cents.

1 p. m.—Results we desire.

Petition.

2 p. m.—How can we secure the desired results?

Prayer.

3 p. m.—How to pray?

Sanctification.

7:30p. m.—Fruit of the Spirit.

Devotional.

Sermon.

Consecration.

Addresses limited to twenty minutes. All believers in prayer are cordially invited. Come praying.

MEETINGS OF PRESBYTERIES.

The following are the dates and places of meeting of the presbyteries of California:

San Francisco Presbytery, March 5, First Church, S. F.
 San Jose, March 11, 12, Palo Alto.
 Oakland, March 12, First Church, Berkeley.
 Los Angeles, March 16, 17, 18, Los Angeles.
 Riverside, March 19, San Bernardino.
 Sacramento, March 24, 25, Colusa.
 Benicia, March 26, Napa.
 San Joaquin, April 1, 2, Stockton.
 Santa Barbara, April 13, Santa Barbara.

BEAUTIFUL CLOTHES NEEDED FOR ATTRACTIVE GIRLS.

Dainty Chinese Maidens Must Have Additions Made to Thier Wardrobes.

There are many show places in San Francisco, but none of more live interest than the Presbyterian Chinese Mission Home at 920 Sacramento street. That it is so considered may be judged by the hundreds of tourists who annually visit it. Chinese guides have it on their regular route. This is not to be wondered at, as here are to be found Chinese girls who were once confined in slavery, many of them subject to cruel treatment by their owners and their existence such as to crush out all the joy and sunshine from their lives. But here, under the Christian influence of Miss Donaldina Cameron and her assistants, they are given splendid

ing singing and graceful manners.

Since the first it has been very difficult for the superintendent to properly clothe these children in attractive Chinese garments to appear in public, as their beautiful Oriental costumes were destroyed. Now when they are to be fitted out, it is necessary to borrow things from their well-to-do Chinese friends, to properly dress even a few of them. This should not be so, and it will not be long, for as soon as the good friends of this cause know that the children are in need of proper clothing, we doubt not but what the demand will be properly supplied.

These garments are handed down from generation to generation. One little red satin coat was worn by three of the interpreters, and so really lasted through three generations. The suits are only worn on special occasions, the girls making all of their own garments for every day wear. There are about fifty girls in the Home, and there should be suits enough for at least ten of the smaller children. The cost is not great, only \$8 for a beautiful two-piece Chinese costume. The coat, called sham (pronounced "psalm"), costs \$5, and the foo (pantaloon), \$3. The Chinese shoes are extra, costing about \$1.50.

Every one who has ever been to the Occidental Home is proud of the work done there and pleased with the bright appearance of the children. The picture given here of children now in the Home (an illustration from the Dragon Stories), shows how attractive are these little Oriental maidens, "dressed in their best suits of clothes."

Will you not gladden the hearts of the superintendent and her children by sending money enough for one or more garments. If you cannot personally do this, present the matter to your Sunday-school or society, and give it an opportunity to contribute a suit. Let there be a prompt response to this request, as the garments are greatly needed. Send money direct to Miss Donaldina Cameron, 920 Sacramento street, San Francisco.

B. B.

WHAT ARE WE DOING?

The end of our church year is fast drawing to a close, and those who are actively engaged in church work are naturally anxious that the reports of our church Boards may present to the church and to the world at large a favorable condition of affairs, and thus in a measure show that the Kingdom of Heaven has made progress during the past year.

The history of the Presbyterian Church shows that it has done much in the way of spreading the Gospel, but the church cannot live on history,—and the very moment any church contents itself with dreaming over the past that very moment it begins to die.

It is quite a nice thing for us to sit down and dream of the great things done by our fathers,—but we must remember that all the mighty works and sacrifices done and experienced by our fathers belong to them and not to us—and are only of benefits to us—in so far as they inspire us to put forth greater effort for the spread of the Gospel.

It is quite pleasant to have others of a different faith say nice things about the history and work of our particular denomination—nevertheless such comments only accentuate our responsibility and shows us how we are viewed by others and what is expected of us.

Recently the Court of Appeals of the State of Kentucky had occasion to pass upon a question regarding the



opportunities for education, and training in the arts of home keeping, and amid surroundings so congenial that no brighter or happier children of any race can be found.

Those who are familiar with the Home know that there are many demands for these talented children to appear on the program at receptions at large hotels, church entertainments, missionary meetings etc. This is very helpful to the work, as everywhere they go they are the center of interest and attract much favorable comment by their pleas-

right to hold and own certain church property by the Presbyterian Church,—and the justice in rendering the opinion took occasion to make some comments upon the history and work of the church in the following terms:

"The history of the Presbyterian Church is the history of a very large part of what we know and enjoy of civil and religious liberty."

"The teachings of her faith are such as have always attracted to her the most lofty minds and the boldest spirits. In following her path through the pages of history, whether her votaries be called Lutherans, as in Germany, Huguenots, as in France, Covenanters, as in Scotland, or Puritans, as in England, they will always be found to be among the bravest and the best.

"As a religious organization it had no compromise along the lines of conscience, to make with power, and it could be deflected from the path of rectitude neither by the frown of authority nor the blandishments of corruption. With the same indomitable courage, it confronted the haughty princes of the House of Tudor and the crowned weaklings of the House of Stuart—with the same words of scornful condemnation it rebuked the sins of Messalina on the throne and the wanton on the street.

Her path has led her oftener into exile than into favor with the great—oftener to the dungeon and the stake than to the pleasures of king's houses or the friendship of courtiers. But under her searching gaze the shackles have fallen from the human mind, and the divine right of kings has shrunk to the mean thing it now appears.

"Wherever a battle was to be fought for human liberty, when ever a forlorn hope was to be led or a mine braved for conscience' sake—wherever the blood of a martyr was needed as a testimony to truth—her answer was always that of the prophet of old, 'Here am I, send me.'"

Such were the words of the justice, the Hon. H. S. Barker, who is not himself a Presbyterian but is a member of of the Church of Disciples; and whose words can be accepted as the views of one in no way biased by church affiliation.

These words of Judge Barker are not spoken for the purpose of flattery, but as a reason and an justification of the judgment he was rendering in the case before the highest court of a state noted for rendering decisions worthy of being considered by courts of like jurisdiction as well as being the law in the state wherein rendered.

If those who are in no way connected with our church are willing to give our beloved denomination credit for such great and noble service in the past, what do they naturally expect us to do at the present time?

Are we living up to our opportunities? Are we worthy of the good name and heritage bequeathed us by our forefathers? Are we Presbyterians in deed as well as in name? Are we doing all we can to push forward the work of Christ's Kingdom?

There are now on this Western Coast men who are our representative workers among the heathen and who have come to us beseeching us to aid them with the means to take one entire kingdom of the world and enroll it among the kingdoms of our Lord and Savior Jesus Christ. Today Korea is making a special plea to the Presbyterian Church of America. In times past Presbyterians have laid special emphasis upon faith and the work of the Holy Spirit, and God has most wonderfully blessed the work of our representatives in that land—the little hermit kingdom—and the Holy Spirit has beyond any question prepared the soil for receiving the word of God, and the people are hungry for the bread of life—and taking all things into consideration,

it appears that God was saying to the Presbyterian Church of America, "Show me thy faith." And with this great opportunity for doing good, God is waiting to see how well we appreciate this offer of his to be a co-worker. We can not all go and preach the gospel but we can all lend a helping hand, and by so doing we will help to make a history that will encourage those who come after us as well as aid in hastening the coming of that day when it will not be necessary to preach Christ but when all shall know and love him and be like him.

IPSE EGO.

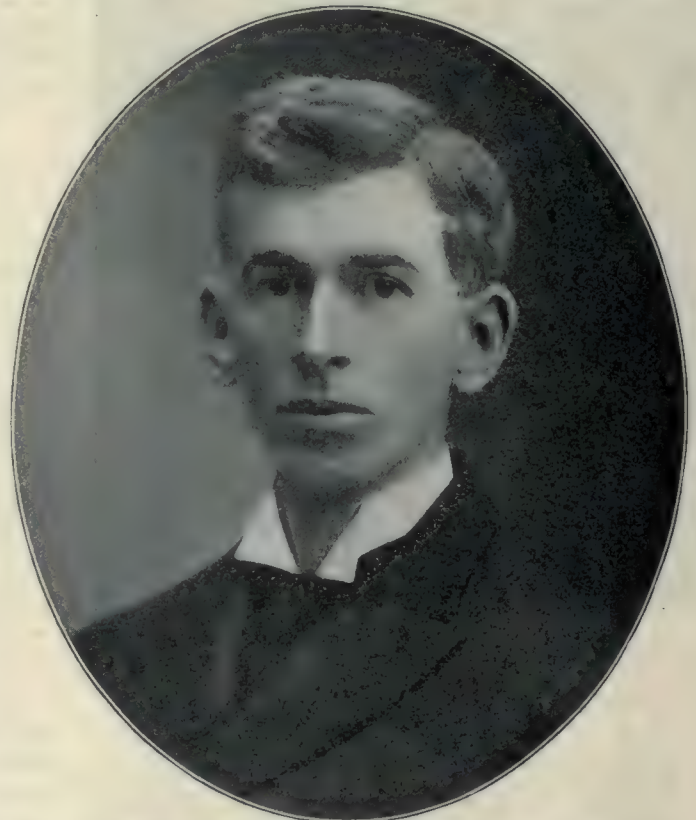
THE EVOLUTION OF PHYSIC HEALING.

The Emanuel Movement, Christian Science and Faith Healing Not New.

Harmon H. McQuilkin, Pastor of the First Presbyterian Church of San Jose, Traces Path of Psychotherapy Through the Centuries.

Note.—This article, written for the Pacific Presbyterian by Dr. McQuilkin, is to be concluded next week. The author is putting the matter in a neat booklet which can be obtained from him at San Jose, California.

History is a wise teacher, a true prophet, a faithful counselor. With all thy reading, therefore, read history, for thereby thou shalt become old without becoming infirm; some sixty centuries through it shall drop the mantle of their wisdom on thee, and of their sowing thou shalt reap! History repeats itself, sure enough, for it it nothing else



than a composite biography of the genus homo, in which all the fundamental qualities and experiences are constant, no matter in what temporal or territorial position they may appear. Life-principles, life-currents, life-experiences move pretty much in undulations. So the future will be essentially like the past. The variations will be more or

less on the surface. The moon will change, almanacs and calendars will become obsolete, styles in dress and phrase drapery and methods of work and play will move through spiral circles; but the constitution of man will not be amended by even a majority vote, neither will the forces and principles of the universe be turned backward or aside. Very well; then the things that most deeply concern mankind, the staples of life, know no tenses or moods; the future is the past that remains to be enacted, and the past is the future we face with our back, which is only the converse of us. History has, consequently, an oracular voice in which destiny can be read.

The student of history discovers a law underlying the undulating motions of human thought, which is known as the law of recurrence. In accordance with it, attention, interest, enthusiasm and allegiance tend to swing back and forth like a pendulum of the old hall clock between different and even conflicting interpretations and applications of world-facts and world-forces. The tide of individual and race interest ebbs and flows. It has always been so; it will continue to be so; two psychological facts produce this perpetual motion in mental mechanics—the natural aversion to the monotony which familiarity produces, and on the other hand, the increasing tyranny of custom; popular opinion and human authority growing finally into toleration and overpressure from which wholesale revolt is inevitable sooner or later.

Now such a fluctuation is illustrated in the regular swing between idealism and materialism, the one reading the literature of being in terms of spirit, the other in terms of matter. The tide of idealistic interpretation has come in with such thinkers as Plato, Plotinus, Berkeley, Kant; and has gone out with the coming of such as Epicurus, Zeno, Spencer, Haeckle. Today there is a widespread and thoroughgoing revolt against materialism with its "Gospel of Dirt," according to Carlyle. And one of the forms in which this revolt manifests itself is in the strenuous application of psychical forces for the manipulation and alteration of physical conditions.

Mind has gone up a good points in the intellectual stock exchange, while matter is away below par and selling slow. Thought-force has suddenly become a popular therapeutic agency.

But the suddenness has to do only with the popularity. The method is not new. Trace its path through the centuries—it is there. Stand on the long white beach of history and watch the tides of psychic supremacy come and go. On the loom of investigation let us weave the historical context of such movements as "Christian Science," "Faith Cure," and the "Emmauel Movement," and we shall see that they are all essentials hoary with age.

We are told by historians that the ancient Chinese were familiar with the theory and practice of mental healing. The old Egyptian monuments bear witness to the same fact for that land. The old Hebrews were not unaware of its principles, for one of their poets said a thousand years before Christ, "My bones wax old through my groaning all day long." * * * "My moisture is changed as with the drought of summer." * * * "My strength is dried up like a potsherd, and my tongue cleaveth to my jaws," saying as plainly as words can do that mental depression had kindled the consuming fires of fever in his blood. A Hebrew scientist, philosopher, sage, said, "A merry heart is a good medicine; but a broken spirit drieth up the bones." Homer sang of Aesculapius, whom the Greeks afterwards elevated

to the circle of the gods. Temples for his worship stood outside the chief cities of Greece; and even Pergamum and Rome were not without them. In these temples multitudes of sick and infirm were cured of their diseases by purely psychic means and as an expression of their gratitude and veneration covered the temple walls with tablets whereon was inscribed the name of the person, the disease and the cure. Many of these tablets are extant today.

In the days of Christ, the esoteric sect or fraternity known as the "Essenes" flourished among the Jews, and while much of their history is wrapped in obscurity, this much is sure, that they were extreme ascetics, despising things material, and "by the imposition of hands and certain whisperings, they healed the sick." Yet Christ did not ally himself with them, nor do his recorded utterances contain the slightest reference to them. He simply ignored them.

In the first century there arose in the very heart of the apostolic church a sect called "Gnostics." They were cultured and clamorous. It was their proud boast that while the apostles and plain Christians were satisfied with the letter of Scripture, they had gone below the letter and were regaling their souls on that spirit that yielded its message to their superior spiritual illumination. They said the orthodox church followed "blind faith," whereas they alone had "knowledge," hence their name. Their interpretation of the Bible was astoundingly allegorical. They first put their own meaning on the words of Scripture, without regard to the laws of language or historical usage, and then proceeded naively to read their message back. The vicious circle with a vengeance! And not without modern exemplification! Like the Essenes, they looked upon matter as evil and sought in every way by denial and repudiation, to be freed from its dominion. According to Iraneous and other ancient Church fathers, two results followed among the Gnostics—asceticism and sensualism, the first when the flush of victory over matter was upon them; the last when the conquest had to be repeated again and again until the despair of full and final victory by the weapons of denial and throttled hope so that they gave matter up for a hopeless case and let it take its course. That kind of history, also, is likely to repeat itself, gentle reader. But the Gnostics practiced psychic healing, and so successful were they that their ranks swelled until they had well nigh swept the whole Christian Church, and it took two hundred years for the inadequacy and the viciousness of their philosophy to make themselves clear to the popular mind. Paul wrote the Epistle to the Colossians to refute their errors. John's first epistle was directed against their sophistries, while the message to the Church at Laodicea was for the purpose of saving that congregation from the deadly virus of their pagan teachings. But all seemed to be in vain, and multitudes of Christians had to learn in the bitter school of experience, as a lot are now doing.

Among the Jews, there sprang up a cult, known as, "Cabbalists," who claimed that Moses received an inner and mystical interpretation of the law which he committed to Joshua and he in turn to the seventy elders, who in their turn passed it on down through a select circle of Jews from generation to generation. Like the Gnostics they arrogated to themselves the exclusive right to be considered the cultured thinkers of their day, and practiced the healing of diseases by incantations. Cornelius Agrippa in the early part of the seventeenth century wrote a treatise on the principles of this cult, entitled, "De Occulta Philosophia," a

reprint of which it was my pleasure to see not long since. The story of their career reads like a romance for fascination.

The little town of Lourdes in Southern France leaped into world-wide notoriety a half century ago through the cures wrought there in the waters that flow from a grotto near the place. The fabled visit of the Virgin brought cures which, while they were fully certified as to their occurrence and supernatural character by France's most acute and learned scientists and physicians, none of who were glad to make their findings, still filled the world with utter amazement. Time would fail to tell of St. Patrick's cures, of St. Bernard's and of those wrought by means of Catholic relics, many of which far from legendary in their character. Suffice it to say that all of them were wrought through psychotherapy.

But if the ancient days witnessed the ebb and flow of psychic healing, so likewise have the days of modern times. Amulets and fetiches are used in other parts of the world than Africa, mind you; nor are they without prophylactic and therapeutic power, for they are strong objective suggestions, whether in the form of a potato carried in the pocket, a little bag of asafetida worn about the neck, or a bit of bone or ivory.

The Buddhists practice psychotherapy. Their priests are the main operators and follow the general lines of our American "Faith Cure" healers, accomplishing astonishing results in the healing of many forms of disease. They say to the patient, "You must have faith in God," and sometimes they give him a cake to eat after it has been devoted, thus giving a tangible suggestive factor to the whole transaction.

We Occidentals are mere children in the manipulation of psychic healing when brought into comparison and competition with the Indian theosophists. Their whole framework of thought has been for many centuries immersed in mysticism, until their very words drip with the delicious, luscious, dreamy accents of that upper, or under, world; so that, whereas our Western healers are just entering the portals of the preparatory school of psychotherapy, their Indian Yogis are well on in their post-graduate course. In my library I have a handbook on the subject by Yogi Ramacharaka, which is a marvel of conciseness and completeness as such. It does not pretend to enter the domain of philosophy, but confines itself to a setting forth of the most approved methods of treating various diseases by psychic methods. For centuries mental therapeutics has made its home on India's soil, and the methods there in operation are imitated closely by several of our American cults.

In America today there are at least six methods of mental healing in vogue. Each one of the six works cures. Any one of the six methods can exactly duplicate any cure effected by any of the other five. Yet all six are quarreling among themselves, after the manner of the proverbial Irish family. But if their cures are identical, why should they quarrel with each other? Here is the explanation of it. Every ax has two parts—a blade and a head, and these systems of psychic healing are in this regard like an ax, not necessarily like a meat-ax. The blade of the ax in these systems is the psychological principle called **suggestion**—**SUGGESTION**, I say. Now, it is the blade of the ax, that does the cutting; the head serves two purposes, viz.: to give the blade momentum and to knock with. The blade of the ax is exactly, precisely, unambiguously, organically

the same in every one of these six systems. Will you please put a pin there? Suggestion is the ax-blade that does the work of healing every time and it is never done by anything else. And because every one of the six systems has the ax-blade or suggestion they all heal diseases. They may deny it, they may wax indignant over the intimation, they may fulminate in magazines with long articles having big blue pencil marks about them, they may buy space in the daily press to say it isn't so; but **the fact remains that it is so**. The head of the ax is the philosophy that lies behind the therapeutical method. The head is different in every one of the six methods, and that is why they quarrel. But since the head is on no real value in this realm of psychic healing except to drive the blade, and since the blade of suggestion is so keen that it needs little or no headweight to drive it, we are not in the least concerned with the quarrel. To remember this simple illustration of the ax will be to escape from a good many of the perplexities caused by the Babel voices that clamor on all sides.

(Continued next week.)

CHURCH NEWS

Rev. Jas. M. Alexander has changed his address to 361 Warwick Avenue, Oakland, California.

Rev. John H. Kerr, D.D., of Newark, N. J., has accepted a call to the Arlington Avenue Presbyterian church of Brooklyn, N. Y.

Rev. H. F. Frothingham, D.D., successor to Rev. A. J. Compton, M.D., at Elsinore, Cal., has taken up his work with strong indications of success.

Mr. Wm. Balnaves, clerk of session of the First Presbyterian church, San Francisco, leaves next Monday for a four months' trip to Scotland where he will attend a reunion of his family.

Rev. Floyd E. Dorris, Tonopah, Nev., has been invited by the San Francisco Presbytery to come and look over a Home Mission field with a view to taking up work the first of April.

Dr. Genfell, known as the Ambassador to Labrador, will deliver an illustrated lecture at Calvary Presbyterian church, San Francisco on next Sunday afternoon, at 3 o'clock, on his work in Labrador.

Rev. R. C. Moody, pastor at Menlo Park, is being assisted in special services by Rev. G. A. Blair. The meeting are attracting attention, and awakening such an interest in the church that indications point to the organization becoming self-supporting.

Miss Marie C. Brehm was requested by the San Francisco Ministerial Union, at its last meeting, to go before the California legislature and speak in behalf of the Local Option Bill, but the Anti-Saloon Superintendent at Sacramento wrote her not to come.

Rev. G. A. Blair has been ordered by the Home Mission Committee of the Presbytery of San Francisco to at once stop work and go for a vacation. His untiring efforts in behalf of the smaller churches of San Francisco is telling

on him to such an extent that the committee feel that absolute rest is essential. Rev. Mr. Blair has been largely instrumental in bringing two of the San Francisco churches to self-support with the last few months.

FRANK L. GOODSPEED CALLED TO PASTORATE OF FIRST CHURCH, OAKLAND, CAL.

At a meeting of the congregation of the First Presbyterian church, Oakland, Wednesday evening, March 3rd, a call to the pastorate was unanimously extended to Rev. Frank L. Goodspeed.

Dr. Goodspeed has been supplying the pulpit for three months and has greatly endeared himself to the congregation. Last Sabbath, which closed the time of his supplying the pulpit, was marked with many expressions of regard. The sermon preached in the morning, "The Multiform Christ," had been printed in a neat booklet and was distributed at the close of the service. The choir sang "God be with you till we meet again" at the close of the evening service.

Dr. Goodspeed is now in Los Angeles, where he will preach next Sabbath, after which he goes to his Eastern home in Springfield, Mass., stopping en route at New Orleans.

While Dr. Goodspeed has been pastor of two Congregational churches, his last church being the First Congregational church of Springfield, Mass., he is a Congregationalist only incidentally, as neither his college or theological training were with that denomination.

It is expected the call extended will be promptly accepted and in the very near future Dr. Goodspeed will remove with his family to Oakland.

First Church, San Jose.—The First Church of San Jose is now practically out of debt on its new building. After some weeks of thorough preparation personally by influential laymen in the organization and from the pulpit in the way of a series of sermons by the pastor leading up logically to the issue, Sunday the 21st of February was the time when pledges were taken to cover the deficit. The total amount expended for the property is about \$87,000. Of this amount something over \$70,000 went into the building and furnishings. From outside sources there has been received through all avenues about \$26,000. The people of the church a few weeks after the earthquake pledged about \$13,000 toward a building fund, and subsequently increased the amount to nearly \$19,000. After all was in, the deficit on the property was about \$26,000. There are prospective assets which will take care of at least \$40,000 of this amount, leaving \$22,000 uncared for. Two weeks ago the congregation was asked to raise this amount. The response was \$24,000, or nearly enough to pay the principal and take care of the interest on the portion which will gradually diminish as the pledges are paid in through the course of the four years over which they extend. Of the first amount pledged three years ago only \$400 remains unpaid and \$200 of that is good, and the other \$200 would have been paid if the Building Committee had not requested the parties to let someone else better able take care of the residue of their pledges. This condition attests the probable worth of the present pledges, for practically the same people are concerned. This money was raised quietly without any public demonstration or commercial methods. Cards distributed through the congregation and collected again as soon as people had time to write their pledges. The accomplishment of this undertaking with a single at-

tempt argues united condition of the church, the earnestness and loyalty of the people composing the congregation, the tremendous reserve power of the church, and the willingness of everybody to give until it hurts. Many of these pledges will necessitate a great deal of sacrifice; but the sacrifice has already made the faces of the people shine with a joy not of the earth. It all marks a new epoch in the life and history of the church. The spiritual effect of it on the people of the church is something like that of revival. The faith of the membership has been greatly strengthened by this marvellous demonstration from God as to what He can accomplish when He has a willing people who will attempt great things for Him and expect great things from Him, according to Carey's famous utterance.

The last three morning sermons by Rev. H. H. McQuilkin, the pastor of the church, have been on the following themes: "Roll Ye Away the Stone," "Risks in Life" and "Attempting and Expecting," the last being based on the crossing of the Jordan river into Canaan, as it is given in the opening chapters of the book of Joshua.

Last Sunday sixteen new members were publicly received into the church, six being on confession. The session meets after every Sunday service to confer with those who seek admission to the church, and scarcely a week passes that someone does not come. The membership of the church is something over seven hundred.

Los Angeles.—Rev J. K. Inazawa had a shining face as he told that there had been purchased for the Japanese church a lot 52 by 200, at a cost of \$7000. Payment of \$1000 has been made and subscriptions for about \$3000 are in hand. The balance for the lot and a fund for building are yet to be raised. "The silver is mine, and the gold is mine, saith the Lord of hosts." "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" Perhaps the messages of the old time preacher, Haggai, are the messages God is speaking to his people today, when so many forms of his work are crippled for lack of needed funds. Notice the statement made in the Pacific Presbyterian of February 25 by Miss Carrie Crow, principal of the Spanish Girls' school, Los Angeles; the debt on the Chinese Mission Home, San Francisco; the needs for the Korean Campaign; and now for this work for the Japanese in and about Los Angeles—not to mention many others that crowd upon the mind. The Japanese Christian Alliance, embracing all the churches engaged in this work, plans a united evangelistic campaign through Southern California during March. In view of the Japanese situation in the world this work ought to have large support of prayers and gifts just now.

Rev. D. A. Mata had the great joy of welcoming eleven new members into the Spanish church, February 28. Eight were girls, ages from twelve to fifteen. Three other girls applied and were approved as giving good evidence of being Christians, but their reception was deferred in deference to the wishes of parents. The pastor was delighted at the evidences given of Christian knowledge and life. Of course the faithful teachers in the school are rejoicing that God has set this seal to their work.

Third Church Brotherhood annual meeting was held Monday evening, March 1. This was one of the earlier Brotherhoods organized in the city and is an active body of Christian men. They plan to have charge of one Sunday evening service a month, and have engaged our veteran missionary, Dr. S. F. Wishard, as their preacher for March 7.

Brooklyn Heights church was organized February 28,

with twenty-three members, eleven on confession. This is the outgrowth of a Sunday-school organized about two years ago by Rev. Geo. C. Butterfield, Sunday-school missionary. Rev. Wm. S. Young, D.D., presided at the service, Rev. Wm. B. Noble preached and Rev. Butterfield gave a short address. Rev. Geo. R. Bird has been in charge of the work as missionary for some months. At the meeting he was unanimously elected stated supply for coming year.

The Ministers' meeting, March 1, was given to reports and conference. An unusual number from outside the city were present and various phases of work were presented. The general tone was strongly of joy in the ministry and outlooks for good results following the work.

San Francisco, Trinity.—At the invitation of the pastor, Rev. J. N. Boyd of the Union Street Church of Oakland, conducted a week's meetings with our people, which were most helpful. In the afternoon Mr. Boyd gave a series of expository addresses on the Gospel of Matthew. In the evening he spoke particularly to the church members in a most kindly and effective manner. He is an excellent preacher, particularly along the line of Scripture exposition, and all who heard him felt that his ministrations were most profitable. We sincerely hope that he will be with us at some other time and continue his helpful unfolding of the truth. On Monday evening last our Bible School held its annual meeting, at which the officers for the ensuing year were elected and reports of the past year were given. These reports were of the most encouraging character, showing progress along all lines. The enrollment of the school is now 479, the largest for many years. The average attendance has been 245. The amount of money contributed for all purposes was upward of \$500. At the conclusion of the business meeting the large number of officers, teachers and friends sat down to a table spread with good things, and later enjoyed excellent addresses from the friends present.

Santa Barbara.—Rev. and Mrs. Earnest F. Hall, of the Korean Propaganda, spent Sunday and Monday, February 14 and 15, with our people in Santa Barbara. Rev. Hall spoke Sunday morning to the church, Sunday evening to the Christian Endeavorers, and on Monday evening to the Brotherhood. Mrs. Hall spoke to the ladies Monday afternoon at the home of Mrs. Waterman. Altogether we have never received a so helpful missionary impulse. The people have been thoroughly aroused. Every word spoken by these good people counted for the Kingdom. Two definite and direct results follow in the wake of their coming to us;—first, one of our young ladies, Miss Nora K. Gorham, has offered her services to the Board of a Foreign missionary, ready at any time to go. And, secondly, the church has received an impulse to become responsible for their missionary's support and is now making the effort to raise the money.

Altogether we felt Rev. and Mrs. Hall have been a great blessing to us and we commend them to the churches as most inspiring and winsome messengers.

Los Gatos.—Since the coming of Rev. H. H. Wintler, November 1, to this pastorate, eighteen new members have been added,—three in November, and fifteen at the communion service on February 14. Of the latter six were on confession of faith. The pastor is now conducting a Saturday night Bible class at the manse, which is found very helpful in a practical way by about fifty members, mostly young people. The Wednesday evening prayer meetings are attended by about forty to fifty people each week and

are made the center of the church-family life, full of heart warmth.

San Francisco Calvary.—Ten persons united with the church at the last communion services. The reports of the officers of the Women Workers was given on February 18, at the annual meeting, at which time officers were elected for the next year.

Rev. H. W. Gilchrist preached last Sabbath, as the pastor, Rev. Wm. Rader, was in the East attending the Brotherhood convention in Pittsburg.

The Berean Society was addressed on Monday evening by Rev. Cecil M. Marrack on "The Social Condition in San Francisco."

Redlands.—Prof. L. A. Handley, of Occidental College, preached here on Feb. 28th. The work in this important charge is progressing well and the pastor, Rev. Warren, is much encouraged by the staunch, loyal support of his people. He is especially strong in his influence with men and boys, believing in the training of "the men of America for the Man of Galilee."

Los Angeles, Bethsada.—The Brotherhood held an open meeting March 1. Dr. L. A. Handley of Occidental College spoke on the recall movement and Attorney Wallace Wideman made the plea in defense of Mayor Harper. It was a live meeting, given to the consideration of a question that is attracting much attention here just now.

Merrill, Oregon.—The Rev. J. V. Milligan held a protracted meeting at this place during February. A large number of conversions resulted, and on February 14 five young people were received into the church. Our house of worship has lately been improved by the installation of electric lights.

SEMINARY NOTES.

San Anselmon, Cal.

Dr. Moore is supplying the First Church, San Francisco, temporarily. One Wednesday of last week at the usual conference hour Prof. R. B. Hulbert and Rev. Ernest F. Hall of Seoul, Korea, gave stirring addresses on the work in Korea, which were greatly enjoyed. Prof. Hulbert had to hasten away but Mr. Hall remained and lunched with the students and had conversation with some of them about the Korean work.

Mr. U. Koboyashi of the Junior Class, who is under the care of the Los Angeles Presbytery, and has had experience in mission work in that section, went to Stockton two weeks ago last Sabbath and held a service for his countrymen. A congregation numbering about 150 assembled. The Japanese mission work in the state is steadily developing. There is a prospect that work will soon be inaugurated at Alvarado.

Rev. Ray C. Smith, '00, of Fatehgarh, India,, who has been on his present field for nine years, is about to return for his first furlough. He and his family will leave their mission the seventeen of this month and expect to reach San Rafael about the tenth of May.

Rev. John N. Maclean, '93, of Clarinda, Iowa, has received and accepted a call to Missoula, Montana. In membership this church ranks fourth in the Synod of Montana. Rev. Walter Hays was its efficient and successful pastor for some years before coming to Palo Alto. Work in Montana will not be new to Mr. Maclean as he was for several years pastor in Bozeman before going to Iowa.

Last Sabbath evening Mr. W. W. Choate of the Middle

Class gave a lecture on The Mountaineers with stereoptican views in the San Anselmo Church. Mr. and Mrs. Choate were missionaries among these people at Harlan, Ky. It was a very instructive service. His views and lecture are heartily recommended to other churches.

Pro. Buch when last heard from was making his headquarters in Paris.

REV. L. DAVIS CALLED HOME.

The sad news of the death of Rev. Luther Davis, former pastor of the Presbyterian church of Petaluma, came today in a letter to Rev. Robert Newton Lynch from Mr. Davis' sister. Mr. Davis was greatly beloved in this community, not only by his own people, but by the people of the city. He was a broad-minded Christian gentleman, of marked ability, genuine scholarship and beautiful spirit. The news of his death will come as a profound shock to his friends here. He died at College Hill, Penn., at the home of his parents on Monday evening, February 15. At the time of his death he was pastor of the Presbyterian church of Blairstown, N. J.

Rev. Luther Davis, pastor of the Presbyterian church at Blairstown, N. J., died suddenly at 8 o'clock Monday evening at the home of his parents Mr. and Mrs. Charles Davis, Parsons and McCartney streets, College Hill, from heart trouble, which followed exhaustion resulting from an attack of indigestion. He was taken ill about three weeks ago at Blairstown and was later removed to the home of his parents.

Rev. Mr. Davis was born in Phillipsburg on January 8, 1871, and was 38 years of age. He was educated in the Easton public schools and graduated from the Easton High school in 1887. He was awarded the scholarship to Lafayette College and graduated from that institution with honors in 1891. After teaching a year, he entered Princeton Theological Seminary, graduating therefrom three years later.

His first charge was at Paxtang near Harrisburg. He then served as pastor of churches at Coronado and Petaluma, California, and returned east about two years ago. He was called to the pastorate of the Blairstown church about a year ago and was greatly beloved by the members of that congregation.

Rev. Mr. Davis possessed a most agreeable personality, and was an eloquent and scholarly pulpit orator, and had a bright future in the ministry. His sudden death was a great shock to his numerous friends in this vicinity and to the members of his church at Blairstown.

He is survived by his parents, two brothers, Charles D. Davis of this city, and William N. Davis, of Bartlesville, Oklahoma, and one sister, Miss Bessie Davis, living at home.—Petaluma, Argus.

DR. H. F. SNODGRASS OF MONTEREY PASSES AWAY.

Decedent Founded First and Second Presbyterian Churches Years Ago.

MONTEREY, Feb. 22.—Dr. H. F. Snodgrass, who was stricken with paralysis a few days ago while on his way to his office, died last night as a result of the stroke about 6 o'clock. Dr. Snodgrass was one of the best-known men on the peninsula.

He had resided in this city for over 30 years and was the founder of the First Presbyterian Church. In the early

days of the congregation decedent acted as its pastor and preached in Colton Hall. Later with the assistance of David Jacks the first church building was erected. Later Dr. Snodgrass founded the Second Presbyterian Church. He was actively engaged in the ministry here for upwards of 15 years and after leaving the calling on account of failing health, he entered the employ of the David Jacks Corporation and continued there for several years. Later he became interested in the Coast Counties' Realty Association and was also a shareholder and Director in the First National Bank.

He leaves to mourn his loss a sister, Miss Snodgrass, who returned lately from the missionary service in China to be with her brother during his declining years.

BOOK REVIEW EDITOR OF OAKLAND TRIBUNE COMMENDS "THE DRAGON STORIES."

Much has been said in fiction of the Oriental. Because of his sphynx-like countenance, his shuffling peculiar walk, his singular guile and discretion, he often proves only too useful to the unscrupulous novelist. Sometimes he appears as a background figure symbolizing the acme of villainy, and sometimes—a more striking effect—he glides through the pages an interesting combination of Anglo-Saxon sentiment, oblique eyes and yellow complexion. This last characterization is the crime of crimes and indicates the utmost perversion in an author. What evil things are done to drag in contrasts!

Two little stories of Chinese life minus exaggerations and falsifications come straight from one who knows (but withholds her name) under the title of "The Dragon Stories."

The social condition of the Chinese woman is the fact most brought out by these tales. Between the lines of these little narratives of rescues and romances of slave girls one reads the author's earnest desire to interest the public in those deplorable conditions.

The Pacific Presbyterian Publishing Company of San Francisco sends out these "Dragon Stories" in a distinctive and attractive guise. On the orange paper cover a fierce blue dragon pursues with open jaws a frightened blue maiden. The pages are of Chinese paper and along the edges are pen and ink decoration interspersed with several photographs by that genius of the camera, Dr. Arnold Genthe. The booklet comes in a decorated envelope ready for mailing.—Price 50 cents.

ECHOES OF A GREAT CAMPAIGN.

Ringed Words—Earnest Pleas—Valuable Suggestions—Eloquent Appeals—by Eminent Speakers.

"Seventeen religious denomination are federated under the banner of this great twentieth century movement in the interest of Home Missions; and the object of the various meetings which are being held one after another in the prominent cities of the country, is to familiarize the people with the character of this great crusade, behind which is massed the united strength of all evangelical Christendom. In other words, it forms part of the general campaign of publicity which the Home Missions has inaugurated.

Less than one year old, this splendid organization has assumed colossal proportions. Ignoring sectarian lines and creeds, it presents an impressive front. The object lesson in Christian unity which the movement exhibits in this age of

discordant whims and theories is most encouraging."—Atlanta Georgian.

BROOKLYN.

"The Home Missions Council fired the first gun of their 'National Publicity Campaign' in the Baptist Temple, on January 25th. The spacious building was decorated with national flags, and over the platform hung a banner with the suggestive inscription 'America; a Field, a Force.' 'Our Country for Christ.'

The National Anthems of the Temple Chorus of 200 voices, the ringing words of the Presiding Officers, the earnest pleas, valuable suggestions and eloquent appeals of nine speakers in these two days marked an era for Home Missions in the City of Churches."

PHILADELPHIA.

"The Great Conference was finished on Lincoln's Birthday. The meetings were well attended, the audiences thoroughly interdenominational and representative. The speakers were excellent and the addresses were all that could be desired. I verily believe that the effects of meetings will tell for Home Mission work."

Another writer: "The church was filled last night. Many men being in the audience, and Dr. Josiah Strong for three quarters of an hour spoke with great power. It was a fine piece of work, and so the campaign in Philadelphia finished up in a blaze of glory."

The Central Series will begin on March 21st. Arrangements are now being made for a more effective campaign in the cities of Cincinnati, Nashville, St. Louis, Kansas City, Omaha, Minneapolis and Chicago. The Committee in these cities have been preparing a long time for the meetings. The bombardment will be made with the heaviest guns, and their echoes will be heard all over the land. And thus will be realized as far as human effort can make it, the fulfillment of the hope of the seventeen denominations representing the Home Missions Council, "America for Christ, and through America, Christ for the World."

WM.W. CLARK.

Exec. Sec.

LENTEN SERVICES.

Daily services throughout Lent (Sundays excepted) are being held in the Assembly Room of the Merchants' exchange, San Francisco, from 12:15 to 12:45 p. m. These services are arranged in the interest of men and boys in the business district, and a cordial invitation is extended to all. Pastors of many denominations have consented to speak.

THE HOME

THE WISE WOMAN BUILDETH HER HOUSE.

By David Lyall.

Two men who had just arrived at Liverpool on a Saturday afternoon by one of the Atlantic steamers, by an accident missed the boat train.

Out of this small incident arose a great issue in the life of a woman whom neither of them had ever seen. Finding they had two hours to wait for the next London train at Exchange Station, they took a stroll up Lord Street, which was so dull on a Saturday afternoon that they were

glad to turn into a tea-shop to spend half-an-hour. It was very crowded; they found two seats, however, at a table where two ladies were already sitting. One of them was middle-aged and very kindly-looking; the other young, and extremely pretty. Both men glanced at her with interest, a little heightened, perhaps, by the fact that in the pursuit of their calling in a very remote part of the Empire they had been cut off from the privilege of companionship with women of their own kind and class. They ordered tea, and while they waited, talked inconsequently, precisely as if nobody were within hearing. It is astonishing what things people will discuss in a public place, and how apt they are to forget that the world is very small, after all, and that the birds of the air carry all sorts of undreamed-of messages from point to point. The two ladies were rather silent, and both men gathered the same impression that the younger was not particularly happy.

"I wish you wouldn't go home to-night, Gladys," said the elder woman, "I particularly want you to stop till Monday."

"I feel I must go to-day, dear Aunt Georgie; don't say any more about it. Why, I've been here quite three weeks."

"And when will you come back?"

"I don't know—perhaps never."

"Nonsense, child; don't speak so recklessly. You've enjoyed it, haven't you?"

"Oh, yes," she answered listlessly. "As much as I enjoy anything nowadays. I tell you what, Aunt Georgie, girls are fools ever to part with their liberty. They think it will be the same afterwards, but it never is."

Both the men simultaneously observed, for the first time, that she wore a wedding ring.

The elder lady made no reply, and the two men went on with their talk. One of them presently, when the waitresses set the tray before them, made a very definite observation:

"Gillespie's wife must be an awful fool, of course, and somebody ought to tell her."

"Who could? It would be beastly. Besides, he hasn't done anything wrong, he never would, of course: he's too good a chap to go a hair's breadth off the straight. And if he did, the fault would be entirely hers. If I had a wife, which the fates forbid, I should take jolly good care that she shared the fortunes of war with me. Of course, nobody pretends the Isthmus is a particularly salubrious place of abode. I dreamed of it last night—that ghastly stretch of arid sand, and the pitiless sky, and the scanty natives—it was a nightmare. All the same, Gillespie has got hold of a good thing, and he's a wise man to stick to it. But if Mrs. G. doesn't take a sudden thought she'll find it pretty difficult to—to—well, make up her innings, as it were. You see, the other girl has everything on her side, and she happens to be his own nationality, too, which, believe me, with the Scotch counts a lot. They stick like limpets to one another."

There was a sudden movement at the end of the table, and a cup of tea was spilled, which caused the elder lady to make a profuse apology as the brown stream rolled towards the end of the table where the two men sat. Then she laid her hand rather heavily on the younger woman's shoulder.

"Come, Gladys."

Her voice was at once commanding and entreating, but the girl shook her head quite decidedly.

"No, Aunt Georgie, sit down at once, if you please, I want some more tea."

There was something so compelling in the girl's voice, a note so strained and sharp, that, though she blamed her own weakness, the aunt obeyed. The incident over, the men continued their talk concerning the affairs of their acquaintances at the Isthmus.

"Awfully good chap is Muirhead, and Mrs. Muirhead is very nice too, and, of course, they see quite well what's going on. Belle Muirhead is such a jolly, straight, common-sense sort of a girl, who makes the best of a joke even of the mosquitoes and the sand storms, a fellow can't help liking her, and there's no doubt she likes Gillespie, and that they're a lot together more than is good for either of them, considering he has a wife at home."

"I quite agree. I just hinted as much to David the last night we were there. He took it very well, but he didn't give a chap any satisfaction."

"Didn't he? Well, I can't blame him, hanged if I can. What is a chap to do if his wife deserts him and her refusal to live where his work is was desertion, whatever she or her people may call it. Hang it all, he must get a little consolation somewhere."

"It's a pity someone wouldn't drop a hint, though. Don't happen to know anybody who knows David's people-in-law, do you?"

"No; they're brewers south of London, somewhere—might as well look for a needle in a haystack. Besides, it's no business of ours, the third party never gets any thanks. But when I saw how the wind was blowing out there, I couldn't help recalling an old Bible sentence my dad used to read out to us from the Proverbs on a Sunday afternoon: 'The wise woman buildeth her house.' That's what Mrs. G. has neglected to do."

He shoved back his chair as he spoke, and rose, beckoning to the waitress to bring the bill. His eyes fell on the pretty face opposite, and it did strike him that she had grown rather pale. Her eyes were down-bent on the marble table, however, and she did not lift them. He looked back as he waited a moment at the pay-desk opposite, and met her eyes. He imagined he read defiance in them.

"Jack, I believe that little party knows Gillespie. Oh, I say, it couldn't possibly be Mrs. G., could it? Did you ever see a photograph of her in David's room?"

"Never, you're dreaming, Tom; the nightmare of the Isthmus hasn't left you yet. It's unwise, though, to mention names in a public place. I must remember that in future. But anyhow, it was only the truth, and if it did happen to be Mrs. G., why, she might live to thank us for it yet."

They passed out together from the place, then the older woman leaned across the table, and her hand closed over the slim, white fingers where the wedding ring hung rather loosely.

"Come, dear, we ought to have gone before. It was very unwise to listen. But I think you should not lay too much stress on what these young men said. Men talk lightly, and they are really fonder of gossip than any of us."

"They spoke the truth, Auntie, the absolute truth. I've known it for some time."

She was very quiet; unnaturally so, it seemed to her aunt, who felt herself at a loss.

She herself was not greatly surprised; she had, indeed, as delicately as she could, suggested what disaster might arise from her niece's continued reluctance to join her husband at his post.

"In the last six letters I've had from David, he has

never so much as mentioned that I might come out. At first he used to keep on in every letter. Now I understand he doesn't want me; he has consoled himself."

"No, no, darling, David is a good man; he will be true to you. Don't let this idea strike root."

"It has been there some time, Auntie. Well, are you ready? No, I am not going to the station, nor back to London at all. I shall stop here and go to New York next week by the very first boat I can get. Perhaps," she added a little hurriedly, as she drew on her long, soft gloves, "it'll be too late."

"No, no, God forbid! It will not be too late darling. Shall we go out and cable to David?"

"No, Aunt Georgie; if you do that I shall never forgive you. It would spoil everything. I must take my chances; and if—and if it should be too late, then I have nobody on earth but myself to blame."

Gladys thought of the description she had heard in a Liverpool restaurant of her husband's surroundings when she reached them about three weeks later. It was a very hot day, and the pitiless sky of a penetrating steely blue color seemed to promise no hope of welcome for her.

She arrived at the temporary port by the river steamer; and there was a little crowd upon the quay. She saw a white frock and a green parasol, the only Englishwoman's dress beside a handful of natives and one or two Englishmen. She went below when the boat drew to the landing-stage, gathered her few things together, took her dressing-bag in her hand, and ascended to the deck with a very strange expression on her face.

Her last act as she left her cabin was to look in the glass, and the vision there seemed to mock at her. Gone the pink-and-white bloom, the soft baby outline that had first won Gillespie's heart; it was the face of a hard woman, a woman who had suffered and who was now in desperate straits. The moment she reached the deck, she saw him. He was standing with his back to her, speaking to one of the men who had traveled on the boat with her, and whom evidently he had come to meet. The girl in white was by his side. It was at her Gladys looked, her eager, almost despairing eyes devouring her lineaments. There was no particular beauty, but merely a frank, open, pleasant face, a slim, well-modelled figure, some grace of carriage; but Gladys was in the mood to exaggerate everything, and to belittle herself. She stepped forward; the man to whom Gillespie was speaking said something which made his companion visibly start. He turned his head quicky and saw his wife. Then his face went white, as hers did, and she remembered nothing more. When she came to herself she was inside a little shanty on the quay, half sitting, half reclining, on a wooden bench, David bending over her anxiously. They were quite alone. She struggled to her feet.

"Tell me David, quite truly, as if you were speaking for your life. Am I too late?"

"Too late for what?"

"Too late for you. They said I would find it difficult to make up my innings. I won't try, if I'm too late."

Gillespie looked at her in sheer bewilderment. He scarcely yet realized that his wife was by his side, or what this wholly unlooked-for step on her part could mean. For once his slow Scotch comprehension was against him, and deepened the distrust in his wife's mind.

"Was that her in the white frock, the girl who—who has given you the consolation?"

His face began to redden a little, but he straightened himself and looked her in the face.

"Gladys, I gather that something has happened—somebody has been telling you things. If that is all that has been brought you, my—my dear, to convict me, as it were, it's a poor look-out for us both."

She took a step nearer to him and laid a small pleading hand on his arm. Never in all their dual life had he seen such an expression of appeal on her face, and it moved him mightily.

"David, I know what I have done, and I've come to—to see for myself whether it is too late. If you want me, I'm here, and I'll—I'll be different; but if what they said was true, I'll go away again, and you'll never hear of me any more."

"Then you do care a little yet, Gladys? I was beginning to doubt it."

"It doesn't matter about me," she said, feverishly. "Everything deepnds on you. Do you want me? Can I stop? Will you be glad? Oh, David, do you love me still?"

They came out of the little shanty after a long time with peace on their faces.

"It was all lies they said, after all," she said, as she stood just a moment looking round the weird, yet not unpicturesque scene. "Why, it's a beautiful—heavenly place, and I would rather build here than anywhere else in the world."

"Build what?" he asked, in a puzzled voice.

But she only answered him enigmatically, as before:

"The wise woman buildeth her house."—British Weekly.

Young People

TAN-BARK.

By Anne Rankin Murrey.

The way to the Barker place lay off the pike some miles through zig zag lines bordered with elder bushes and stunted buckeyes. There was a slushy bit of creek road, too, just above the rocky point where all the spring branches in the country seemed to come together to form a respectable contribution to the waters of the larger creek which drained the adjacent farms up and down its riverlike length. But once reached, the home of Eli Barker was worth visiting. There were numerous stately beeches and elms shading a lawn of close-cropped blue grass, where the invariable presence of several young Jersey calves indicated a bountiful supply of those products which we naturally expect to enjoy at a well-regulated farm table. The white-and-green, story-and-a-half house, with high-pitched roof and ample porches, occupied just the spot which it would seem that nature intended it should. Comfortable barns and poultry houses in the rear convinced one of the prosperous conditions there even before the eye fell upon the long, gentle slope of corn and cotton fields which extended in unbroken beauty to the tree-fringed borders of the big creek.

Mrs. Barker had not been brought up on a farm; and it was greatly to her credit that, once reconciled to the abandonment of certain romantic and extravagant ideals, she had met the emergencies of country life in a manner that exhibited itself thriftily in everything about her. Her only serious trouble and painful disappointment was encountered in her only child, and it was perhaps due to him that she had so readily "settled down in her mind" and become the woman she was. There is nothing that will so

subdue the foolish side of a woman as the care of an exceedingly dependent child.

Tannhauser Barker was now eighteen years old; and whether his was a case of congenital defect or one of arrested development, it is but charitable to say that he was very slow of intellect. There were some (the same who spoke of Mrs. Barker settling down in mind) who declared that his mother had so burdened him with a name that his wits were crippled through carrying it. But that could not in reason be so, because from the very beginning, before he was old enough to know what sort of a name he was carrying, his father called him nothing more grievous to be borne than plain "Tan." And he had come out of his first adventure with street boys, in the days before the farm, rechristened, in pretended imitation of his own pronunciation, "Tan-Bark." And Tan-Bark he had been ever since, regardless of his mother's chagrin. It is quite possible that at the time of the child's naming Mrs. Barker had never heard of the German poet; but the high-sounding name, as emblazoned on the town billboards advertising the opera, occurred to her romantic-loving senses as an acceptable offset to homely Barker. And her matter-of-fact husband was willing enough to have her please herself, although he could never comprehend wherein lay the superiority of Tannhauser over Elihu.

In the matter of books all that Tan-Bark had succeeded in mastering reach but a little way beyond the rudimentary combinations of letters and figures; but firm muscles, sound lungs and brown skin bespoke for him an intimacy with outdoor life that upon investigation doubtless would have proved a deeper knowledge of many things than any one suspected he possessed. He lived close to the ground except when the birds sang in the trees above him, and then he lifted up his head and whistled with them; or when he met a child in the lane or on the pike or at his home or anywhere, and then the soul of him showed itself in wonderful tenderness. His love for children was the one passion known and recognized by his parents; and when he was not at work in the fields or roaming the woods or whistling about the barn, they knew that he was certain to be off at a neighbor's somewhere, playing with the children. And the children were sure to be happy.

On the lower part of the Barker place, on a slight knoll above the creek bank, a former owner had built a queer up-and-down house—one room above the other—presumably for farm tenants, but which Mr. Barker had rented for a pittance to a man who worked an adjoining field on shares and eked out some sort of a living for his family by peddling fish which he caught out of the creek. The woman had done the Barker family washing a time or two in an emergency; but on the whole the work of both was poorly done, and the family was looked upon as one of the unthrifty, ne'er-do-well sort generally known in a community as "poor whites," and, as such, held in contempt by the negroes. They were ignorant and dirty, and it was for these reasons that Mrs. Barker objected to her son extending his attentions and benefactions to the two little girls who played around the muddy doorstep and always smelled strongly of fish. "That class of people will accept all you do for them and are none the better," she said. "It is sufficient that we are kind to them and would not see them suffer. The children are too dirty for you to go about them."

"They are little children," answered Tan-Bark in his wide-eyed, innocent way. "The place they live makes no difference; the dirt makes no difference. They are little children." He would have said the same of Mrs. Marsh's children, who lived in the finest big brick house on the pike

and rode in an automobile. He had often said to the mothers round about, "The dirt makes no difference," when they objected to his picking up an unwashed small charge and taking it off for a good time on his own or a neighbor's lawn. If they were children, they deserved the best he could give them. It was the child, not the clothes, that he loved. And in this he was better and wiser than many another.

Tan-Bark had a pet expression which was ever on his lips, and the spirit of which he enforced at all times. It was "Never give up." "Never give up!" he called to the boy or girl who was searching for the hidden ones in their hide-and-seek games, and he never allowed them to surrender. In any game a boy must not acknowledge himself whipped if he had done his best. It was only the coward that was beaten. He saw to it that there was fair play, and then that everybody stood to his post. Among all his little playmates there was never a child who sulked and "wouldn't play." He had taught himself, by constant repetition of the phrase, to never give up; and no one ever knew him to lay down the plow or the hoe in the middle of a row. He always worked to the end. Even the old negro cook was many a time encouraged by his cheery "Never give up," although she garrulously deplored his not giving up his association with "them trashy child'en down by the creek."

But all this I am telling about Tan-Bark is only that I may relate the story of the dreadful flood which that spring swept down the big creek valley and created consternation in the farm homes from midnight until dawn. Such devastation of fields and herds was unprecedented. Never before had a human life been lost that way since the oldest could recollect, and but for the bravery and persistence of Tannhauser Barker an entire family inevitably would have perished.

The weather had been sultry and the clouds dull and lowering for several days, but when the lights in the farm-houses up and down the creek went out at bedtime that eventful night there was no slightest indication of anything out of the ordinary. Tan-Bark had been down along the creek bank that afternoon, following a curious trail eventually ended in the high-up hollow of a tree; and he had then turned back to play a game or two with "the fishy children," as he fondly called the small girls by the creek side. The mother had insisted that he stay to supper and have some fresh fried fish, but this he never did any where. Mealtime invariably found him in his place at his mother's table. The room where Tan-Bark slept was upstairs, and the two dormer windows looked out over the fields toward the creek. He always slept well, and that night was no exception; but even the far, faint cry of a child was sufficient to awaken him. How was it possible for him to hear the cry of a child so far from the habitation of children? He sprang from his bed and looked out; and then he knew dully that a storm was raging somewhere, that a flood was rushing with awful fury through his own waterway, and that the cries he heard were for help.

By the time he reached the yard his father was there and his mother and the cook. What to do was the question. Nobody answered it, but Tan-Bark began at once dragging the boat (which was kept in an unused barn stall during the winter months, and which had not yet been taken to the creek) out into the blinding darkness.

Mrs. Barker and the cook had gone to get lights, and Mr. Barker was groping in the darkness and trying to shout a warning to his son above the shriek of the wind which seemed bent upon tearing the world to pieces. "You

can do nothing with the boat," he was saying. "The wind is too high. There is too much water. It is too swift."

But if the boy heard he never for a moment relaxed his efforts to load the boat on a wagon and get to the water with it as quickly as possible. The two women followed, bending and beating against the wind and crying out that the family on the creek bank could not by any means be saved, and that it was mere folly to try. They begged the men not to risk their own lives in such a futile attempt at rescue. Mr. Barker could hear them now and then and attempted to answer, but Tan-Bark seemed to hear nothing save the occasional screams of a woman in distress and the pitiful little wails of children scarcely alive. From the wind and the waves the human voices could scarcely be distinguished.

Hour after hour the two men worked, trying to launch the little boat and keep it from being beaten back or broken against the floating debris. "Never give up!" was shouted in clear, full tones whenever there was a chance for the message to carry. And once a faint "Thank God" came as assurance that the word of encouragement had been received with fervent appreciation.

Afterwards the voices ceased; and Mr. Barker, weary to exhaustion, told his son that they must give up.

"Never give up," was all the answer he received, and a little later the father knew that the boat with its one occupant was afloat far out in the current.

With the first gray shadows the fact was revealed that the place where the fisherman's house had stood was the midst of the torrent, and that the house had gone downstream. Tan-Bark and his boat were out of sight; but directly a reassuring note had sounded, and he came ashore with a half drowned baby which he had found floating in a cradle. The wind was abating some now, making a second putting forth easier; and he returned once more with the two little girls and the hopeful report that the balance of the family were lodged in trees, and that he could save them. This he did for the mother, but the father and one child had "not come up after the house went over."

"We climbed out on the roof when the water came in the upstairs," the woman explained feebly; "and then the house went, and we were all scattered; but I caught two of the children and held them in the tree. The baby was never got out on the roof, and I don't know how it could have been saved alive. It was only Mr. Tan's calling that kept us in reason."

"Nobody else could have done the deed," Mr. Barker told his weeping wife when all were safe in the house, "because nobody but Tan could have held out with his 'Never give up' to the end. He counted the lives of those children whom he loved of far greater value than his own and he would have died before he would have come to shore empty-handed."

On the third day after the flood the body of the rescued mother, who had not been able to survive the shock, was laid away in the same grave with that of her husband, which was discovered in the drift a mile below; but the two little girls and the baby boy had found a home which in time became theirs by legal adoption.

"They are ours by every right," Mrs. Barker said, and again her husband was willing enough that she should have her way. "I have learned from my own boy that it is the child itself that we should value, and not the circumstances surrounding it. Education will do everything for these little ones."

And instead of saying "Amen," Tan-Bark solemnly affirmed the words by a hearty "Never give up!"

THE DOLLS' CONFERENCE.

The little girl had gone to sleep
And left her dollies on the floor,
And there they lay in tumbled heap,
Waiting the closing of the door.

A moment passed, they heard it bang
And listened with a startled air,
Then quickly to their feet they sprang
And scampered for the easy chair.

The oldest doll, a rubber one,
With ragged dress and dirty face,
Said: "O dear me what have I done
That I should come to such a place?"

"Once I was new and clean and bright,
With pretty dress and fine red hat,
But now I'm in a dreadful plight—
A plaything for a dog or cat.

"My battered body's full of holes,
My nose is gone, my feet all chewed.
What have I ever said or done
That I should have such treatment
rude?"

Then "Topsey" spoke to "Dolly Dumps."
"I'm sorry that you suffer so.
I, too, have had my share of bumps,
And I can sympathize you know.

"But then I think the little girl
Is nothing but a baby yet.
So when she tumbles me about,
I soon forgive and soon forget.
"I'm only a poor nigger doll,
With staring eyes and woolly head,
But I am sure she loves me well;
She cries to have me in her bed.

"She hugs me and she kisses me
And puts me in her red high chair,
And tries to feed me with a spoon,
And brushes out my woolly hair."

"Doll Susie" piped up high and shrill,
"I know what Topsey says is true,
So cheer up poor old 'Dolly Dumps,'
Don't feel so bad and look so blue.

Here's "Jimmie Boy," the brand new
doll,
Dressed in his Brownie suit of
clothes.
I'm sure he will discouraged be
If you talk only of your woes.

"What matter if you are not new
And bright and clean as you were
once.

The little girl is fond of you,
So do not mope and play the dunce."

The rubber doll was comforted
And once more wore a smiling face,
And when the morning sun shone in,
Each doll was in its proper place.

—Charlotte Halvorsen, Oakdale, Cal.

DR. GOUCHER'S BOYHOOD VIEW OF LINCOLN.

For a number of years, from time to time, we had tried to persuade Dr. Goucher to give us for publication his boyish interview with Lincoln, and just before he sailed on the Republic he placed it in our hands. We publish it because of its intrinsic interest and to suggest to parents that they may give their

children pleasing reminiscences of great men and great things, and thank their parents for giving them such opportunities:

When Mr. Lincoln was on his way to Washington to be inaugurated the first time, he broke his journey for a few hours in Pittsburgh. At breakfast my oldest brother said, "Father, Mr. Lincoln is at the Monongahela House. Can I go down to see him?" To which my father replied, "Yes, my son." My second brother said, "Father, can I go, too? I would like to see Mr. Lincoln." To which my father also assented.

I was small for my age, having been frequently ill and compelled to spend much time in the house during my childhood, and was then far from strong. I said, "Father, I would like to see Mr. Lincoln. Can't I go with brother?" But my oldest brother said, "I would rather not have the care of Johnny in the crowd; he may get hurt." Father told them they could go and I saw he purposed to take me, but before he had time to say so, I said, "Father, can't you trust me to take care of myself? I think I am as anxious not to get hurt as you are to keep me from harm." To which he replied, "Yes, my son, I can trust you, you may go."

Not being familiar with the ways of the world, I supposed it was proper if you wished to see a person, to go where he was. So I went to the Smithfield St. entrance of the Monongahela House and found several gentlemen going in to pay their respects to the President-elect. I learned afterward they were the members of the City Council. The eagerness of my desire and my innocence of any sense of impropriety caused me to walk in with them without any hesitation, and while the councilmen immediately in front and behind looked at me, each evidently thought I was the son of the other, and I passed along unchallenged.

When we had ascended the stairs from the office and turned to the left down the hall on the river side of the hotel to Mr. Lincoln's private parlor, at the door of which he was standing to receive the councilmen, I stepped out of the line, possibly twenty feet away, and heard the brief address with which they greeted him, and his reply, and then saw each in turn presented to him and was impressed with the courteous phrases which they exchanged as they shook hands.

After the councilmen had passed and he turned to re-enter his room I started to follow them out, and noticed that Mr. Lincoln's face, which had been animated during the reception, settled at once into a sad and wearied expression, which pained me greatly. Hearing me approaching, or unconsciously perhaps, he looked back, and seeing me looking at him so interestedly, he turned and stepped out into the hall again; and as I reached out my hand, he stooped and with a most gentle smile took it in both of his, covering my hand and arm almost to the elbow. Looking up into his deep, wonderful, kindly eyes, I said, "It is a great pleasure, Mr. President, to shake hands with you." He held my hand for a moment in his warm strong grasp and then said, "God bless you,

my son. Love God, obey your parents and serve your country, and you will give the world cause to remember and honor you." To which I replied, "Thank you, Mr. President."

When our family came together at dinner, father said to my oldest brother, "Did you see Mr. Lincoln?" To which he replied, "Yes, father, I climbed upon some boxes on the opposite side of the street, and after a long time he came out on the balcony and I watched him while he made a short speech. I heard him say, 'Fellow citizens,' and caught an occasional word, but could not tell what he was saying." My father asked my other brother if he had seen Mr. Lincoln and he said, "I saw him, but heard only a few words of his speech." When he asked me if I had seen Mr. Lincoln, I replied, "Yes, father, I shook hands with him," and told him how it had occurred, to his evident satisfaction and the interest of my brothers.

From that time on I felt a keen personal regard for Mr. Lincoln, which was deepened into reverence when I looked upon the face of our martyred President as he lay coffined in the State House at Harrisburg en route to his burial.—Christian Advocate.

HOW INSECTS MAKE MUSIC.

The katydid has a wing that is very curious to look at, says Laura Roberts, in "Four Feet, Two Feet, and No Feet." You have seen this little green insect, I have no doubt. Its color is light green, and just where the wing joins the body there is a thick ridge, and another wing. On this ridge there is a thin, but strong skin, which makes a sort of drumhead.

It is the rubbing of these two ridges of drumheads together which makes the noise you have heard. There is no music in it, certainly. The insects could keep quiet, if they wished, but they must enjoy making the noise.

The katydid sometimes makes two rubs on its drumhead and sometimes three. You can fancy, she says, "Katy did," "She did," or "She didn't." The moment it is very dark they begin. Soon the whole company is at work. As they rest after each rubbing, it seems as if they answered each other.

Did you know that bees hum from under their wings? It is not the stir of those beautiful light wings we hear. It is the air drawing in and out of the airtubes in the bee's quick flight.

AN INCIDENT IN WILLIAM McKINLEY'S LIFE.

The Rev. Dr. James Chalmers, of Elgin, Ill., tells the following story of President McKinley's boyhood days, which will illustrate his characteristic honesty:

John Robinson's circus was coming to town, and William wanted to go, but the money was not forthcoming to pay his admission. The McKinleys kept hens; so did their neighbors. The hens were hiding their nests. William's mother told him that by finding a hen's nest and bringing her the eggs day by day he could get together enough money to pay his own way into the circus.

And the boy did find a hidden nest just inside the line fence. Day by day he gathered the eggs. But the day be-

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The poetical young man with soulful eyes was walking with his matter-of-fact brother by the brookside.

"How the stream tosses in its slumber!" he exclaimed.

"Yes," answered his brother, "and you would, too, if your bed was full of stones."—Youth's Companion.

HOW ABOUT THOSE HYMNALS?

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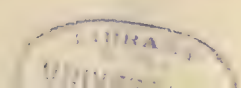
REV. WILLIAM RADER.
Pastor of Calvary Church, San
Francisco, Delegate and Speak-
er at the Brotherhood Con-
vention at Pittsburg.

ARIZONA

THE BROTHERHOOD
CONVENTION

THE EVOLUTION OF
PSYCHIC HEALING

PROGRAM FOR MEET-
INGS OF PRESBYTER-
IALS



The Editor's Column

Pacific Presbyterian

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Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

Arkansas passed a prohibition law by a vote of 53 to 27. Another state gone dry.

Rev. James Byers is about to leave the Goldfield church, owing to failure of health.

Rev. R. F. Maclaren, D. D., is now supplying the pulpit of the Mountain View Church of El Monte, Cal.

Oakland First Church ladies are organizing a Mission Study Class, under the direction of Mrs. H. N. Rowell.

Rev. J. Edward Blair, pastor of the University Mound Church San Francisco, has removed to 411 Goetingen street that city.

Rev. Andrew Beattie, Ph. D., is to be one of the principal speakers at the Oakland Presbyterial meeting in Berkeley, March 12.

Central Church, Los Angeles, of which Rev. A. B. Prichard is pastor, observed last Sunday as the annual missionary praise and thank offering day.

Mr. W. E. Roberts, a senior at Occidental College, is meeting with encouraging success in the Mt. Washington Church, Los Angeles, where he has charge.

Calvary Church, San Francisco, has a newly organized nursery class, conducted during the church service. This nursery is fully equipped, even to cradles.

Rev. A. R. Willis, pastor of St. Pauls Presbyterian Church, San Francisco reports an spiritual awakening in his field as a result of special evangelistic services held on Sabbath and Wednesday evenings.

Patrick J. Lamphere, the "man with the golden nose,"

who was able to distinguish the brand and age of any whiskey, died of a broken heart it is said, because of the prohibition wave passing over the country.

Rev. James M. Gray, D. D., dean of Moody Bible Institute, Chicago, will lead in the work of the Bible Institute to be held at Mount Hermon, Cal., June 29 to July 11. Prof. D. D. Towner will direct the music in the Festival of Sacred Song July 11 to 18.

Mr. Chas. M. Stimson, donor of Stimson Library to Occidental College, and Mrs. W. J. Chichester and daughter, all from Immanuel Church, were in a party that left Los Angeles Monday for a trip around the world, scheduled to sail from San Francisco Tuesday on the Korea.

Miss Marie C. Brehm, who has been speaking for the last week in Benicia presbytery, will speak before the Woman's Foreign Missionary Society of the Oakland Presbytery, March 12; at Sacramento, March 14; San Rafael, March 15; Chico, March 17; at the State Normal School, Chico, March 18; at the Home Mission Presbyterial Society, Union St. Church, Oakland, and the Woman's Christian Temperance Institute, Oakland, March 19; First Presbyterian Church, San Francisco, 11 a. m., First Presbyterian Church, Oakland, 7:30 p. m., Sunday March 21.

Oakland, California, had a city election this week, signs of which are yet visible in clean streets and many improvements recently begun. The city officials with the aid of the Street Department, which employs at election time scores of men to canvass the city in the interest of the administration forces; the Police Department, to protect the polls; the appointment of the election officers; the control of both newspapers, one of which has the city and the other the county printing; succeeded in defeating the Citizens' ticket, which had none of these aids. It was a glorious victory. As one of the afore-mentioned papers said, "In short, it was a triumph for truth, decency, good morals, civic progress and honest government."

We expect the Mayor to declare a holiday, proclaim a feast and release a hobo from the city prison in honor of this great triumph.

MEETINGS OF CALIFORNIA PRESBYTERIES.

The following are the dates for the meetings of the Presbyterial as far as known:

Benicia, April 20th
Los Angeles, April 13th at Long Beach.
Oakland, April 19th.
Riverside, April 20th.
Sacramento, April 20th.
San Francisco, April 20th.
San Jose, April 13th.
Santa Barbara, April 13th.

MEETINGS OF THE PRESBYTERIAL SOCIETIES OF CALIFORNIA.

The following are the dates and meeting places of the Women's Foreign Missionary Societies of the Presbyteries of California:

San Jose, March 11, 12, Palo Alto.
Oakland, March 12, First Church, Berkeley.
Los Angeles, March 16, 17, 18, Los Angeles.
Riverside, March 19, San Bernardino.
Santa Barbara, March 22, 23. San Luis Obispo.

S Sacramento, March 24, 25, Colusa.
Benicia, March 26, Napa
San Joaquin, April 5, 6, Fresno.

The Home Mission Society of Oakland, Presbytery meets at Union Street Church, Oakland, Friday, March 19, 1909.

THE BROTHERHOOD CONVENTION.

(Written for the Pacific Presbyterian by Rev. Henry Hepburn, Chicago, Ill.)

The Third National Convention of the Presbyterian Brotherhood met in Pittsburg February 23 and continued in session for three days. The commodious First Presbyterian church was used as a headquarters and also for the daily sessions, while the evening meetings were held in Music Hall.

Over 1,500 clean-cut, clear-eyed, earnest men came as delegates from outside a fifty-mile radius of Pittsburg and were as a rule under middle age, keen, well-governed business men, men of achievement. The basement of the church became a lobby for the meeting of men who were out on the King's business. The hospitality of Dr. Maltland Alexander and his corps of assistants was clearly evident and the zeal and kindness of the Pittsburg Brotherhood brought forth much favorable comment.

Mr. M. E. Curry had trained a large chorus of men to lead the evening services, and despite rain, snow and wind, the gathering proved by far the best yet.

"The Brotherhood and the Church" was the convention motto. At the opening hour the convention received its gripping message from Dr. John Timothy Stone of Baltimore, who spoke on "Preparation for Service." The usual addresses of welcome and words of greeting were postponed to the second day, and instead Dr. Alexander assisted by thirty elders conducted a communion service. The value of first things first was apparent.

Mr. Charles S. Holt of Chicago presided over the various sessions of the convention, and proved again his marvelous ability to control great assemblies and always be ready with the right word. His election to the presidency of the Brotherhood was hailed with delight and it was felt to be a well merited honor.

Faces familiar to Brotherhood men were a part of the joy of the convention; men who have by helpful leadership made Brotherhood work a success; among them Mr. John H. Converse, of Philadelphia; Mr. Hugh S. Hanna, of Indianapolis; Mr. James I. Husted, of Denver; Dr. Ira D. Landreth, of Nashville, and Secretary Henry E. Roseneau, of Chicago; Mr. Charles E. Thompson, of Minneapolis, and Mr. Edward D. Ibbotson, of Utica. In addition many new faces were seen and wonderful messages delivered were for the most part by new men in Brotherhood Conventions.

Conference hours under Dr. Landreth and Mr. Andrew Stevenson, of Chicago, were of great help. While the deepest interest was manifest in the annual report. There are now 700 organizations affiliated with the National Council, and 700 not as yet so affiliated. A large amount of money was pledged by the delegates in behalf of local societies to aid the National work.

A series of conventions will be held on or near the Pacific Coast two or three in the Southwest and one in the East to further the Brotherhood work.

The messages given by the various speakers were up-

lifting. President John H. Finley spoken in "The Man for the Hour in the State," and Dr. Robert Johnson, of Montreal, on the "Man for the Hour in the Church." Dr. William Rader, of San Francisco, gave the Home Mission address. His subject was, "The Home Missionary Enterprise of the Church." He drew applause with almost his opening sentence, when he said:

In the problem which I have been invited to touch on here tonight, that of municipal mis-rule, San Francisco sends her sympathetic greetings to Pittsburg—and you gentlemen from Chicago and Philadelphia may share them if you will. San Francisco it not an unusual city—there is not one of our great cities in which could not be found today corruption undreamed of if the probe were but applied. The city is becoming a menace to the Republic. Do you suppose the legislature of Illinois can compel Chicago to enforce her laws? The city is coming to rule the nation.

We only got action in our campaign against graft in San Francisco when we enlisted the best men of the city and 2,000 heroic women in the League of Justice. We put the mayor and his boss in jail; the higher courts opened the prison doors because we had failed to cross our t's and dot our i's in some of the original proceedings, and then we had to do it all over again. And so the blow has been struck in San Francisco, not alone for San Francisco, but for the whole country.

Let us not fool ourselves into thinking that this Nation has weathered its worst storms. The Ship of State still has troubled waters ahead—and the danger is in the cities. One of the times when the Christian citizenship of the country must assert itself on matters of municipal democracy is now. Sentimental patriotism, the waving of one's hat at the returning of the fleet, will not save the Nation.

Neither will a rich but impractical church. This is the honest man's the good man's country; and he must take charge of its affair. It is more important that you members of this Brotherhood should study your own city than the dimensions of the New Jerusalem. If you would keep the flag floating get busy in the purging of your civic affairs.

Dr. Robert E. Spear, spoke on "The Call to Foreign Work." Dr. G. B. Stewart, of Auburn, N. Y.; Judge John M. Grant, of Nashville; Mr. Charles T. Thompson, of Minneapolis; Principal William M. Lewis, of Lake Forest; Prof. Edward Mack, of Cincinnati; Rev. Josiah Strong, of N. Y., and President Taylor of Decatur Illinois, gave powerful addresses.

None won greater applause than Dr. Warren H. Wilson, of New York, on the "Brotherhood and the Breadwinner," and Dr. John Douglas Adams, of East Orange, N. J., on "Partnership in Service," and "Christ's Appeal to the Christian Man." There was a distinct freshness, a verility, a fervor that thrilled all who heard. The distinctive characteristic of the Pittsburg Convention was a call to deeper consecration and the vision of a larger service by the Brotherhood and for the men of the world.

A REQUEST.

Rev. Hugh W. Gilchrist, D.D., is to begin on Wednesday evening, March 17, a series of Bible evangelistic services in the Third Presbyterian Church of Salt Lake City, Utah. The pastor, Rev. Herbert E. Hays, earnestly desires the prayers of Pacific Coast friends for God's blessing upon this effort.

ARIZONA.

Dr. Cook and Sacaton.

(Written for the Pacific Presbyterian by Miss Julia Fraser)

In all our church work one of the most interesting characters I have ever meet is Dr. Cook, who for forty years has been living out on the Arizona desert teaching the Pima Indians.

The moment I entered his office-study, in the sunny corner of the low-browed adobe, I was reminded of another room—different yet, much alike—in the far away Alaska country, where Mr. William Duncan's indoor work is done. Later, as I began to know Dr. Cook, my first impression was confirmed and deepened, and hereafter he and Mr. Duncan and the one woman, Miss Kate McBeth, will be inseparably connected in my mind as those still doing strategic far-reaching work among our Indian people,—doing it along different lines, and yet each providentially

tor and his helper on the front seat. Then with water-bottle well filled we drove out into the desert, among growing things strange to me,—great twisted giant cacti, sagebrush and greasewood and yucca, and always the wonderful purple mountains in the distance. Away off to Blackwater we drove, where in an adobe church a great crowd of Indian men, women and children reverently awaited our coming.

After the service and Dr. Cook's kindly ministry to his parishoners, we drove back, eating a sandwich by the way. At Sacaton, another crowded service, at the close a little rest, then the evening service. These short meetings and the twenty-four mile drive across the desert form Dr. Cook's regular Sunday work, the only difference being he goes alternate Sundays to Casa Blanca, but the desert drive is just as long.

To help him care for these churches Dr. Cook has only three native helpers, and thus the work goes forward. Sacaton, February 15, 1909.



Dr. Cook, With Two of His Helpers and Some of His Younger Parishoners.

guided to the best way for the special field.

About forty years ago the wife of an army officer in the far southwest wrote a letter to her mother describing the pitiable condition of the Arizona Indians. This letter was published in one of our religious newspapers, where Mr. Cook read it, recognized in it a Macedonian call and instantly started to obey, with no agency back of him, no traveling expenses or salary promised. Kansas City was his railroad terminus, and from there along the old Santa Fe trail by ox-team he slowly made his way, leaving Kansas City September 1, and reaching the Pima country December 23, 1870.

Dr. Cook opened a school for the Indian children, the first in the territory, and began his life-work. There, later, the great path-finder, Dr. Sheldon Jackson, found him and most wisely anchored him to our Home Board and the work has steadily gone forward. Half a dozen Indian churches, over 1,500 communicants, and transformed lives, are his enduring monument.

Preaching, teaching, translating, visiting the sick, by no means fill Dr. Cook's days. He is very dexterous, makes his own furniture and all manner of useful articles. The Indians crowd in at most unusual hours to have unusual things done.

Sunday was a crowded day. The Doctor firmly tied one of his quaint old arm-chairs,—which years ago he had made of hard-wood—up in the back of the spring-wagon, adding a cushion and a gay blanket. Speedily I found myself perched in it, at least a foot higher than the Doc-

THE EVOLUTION OF PSYCHIC HEALING.

The Emmanuel Movement, Christian Science and Faith Cure Not New.

Harmon H. McQuilkin, Pastor of the First Presbyterian Church of San Jose, Traces Path of Psychotherapy Through the Centuries.

Note.—This is the conclusion of an article begun in last week's issue. The subject is treated by the author in a more extended manner in a neat booklet, which can be secured of Dr. McQuilkin at San Jose, Cal.

The first of these six methods we mention is the "Mind Cure" method. The Indian Theosophists call it "Thought Force Healing." The theory back of it is that every cell, nerve, organ, of the body has a mind; the central mind is the will mind and must control the cell nerve or organ minds, accomplishing the normal functioning of the various parts of the body through them. In some instances, the theory goes no further than to assume that every physical ailment springs from some mental or moral twist, which must be corrected, and when it has been corrected, the physical ailment will pass away. The "Home of Truth" cult holds substantially to this philosophy. That is the head of the ax. The blade of the ax is the suggestion made to the patient that the mental or moral twist has been or is being corrected and the ailment is consequently passing. And it is the blade that cuts.

The second method is "Spiritism." Head of the ax—the spirits of the departed exercise their power for the relief of the ailment either directly or through the medium. Blade of the ax—they have exercised this power or are now exercising it, and the disease is going, is gone, and health has succeeded.

Third, we remark "Mesmerism." The Indian theosophists call this "Pranic Healing," and use it probably more than any other method. They operate by "Distant Pranic Healing" a great deal and with splendid results. That is, of course, the counterpart of "absent treatment" as we know it in this country. Mesmerism is popularly known as "Magnetic Healing." Its ax-head is the theory that a cosmic fluid pervades the universe in general and the human body in particular which may be projected by the healer into the body of the diseased person, lifting him on the tide of this vital fluid above the jagged rocks of disease. The ax-blade is the suggestion that the fluid has

been duly projected, the tide of vital fluid has risen and that the disease with its symptoms is gone or rapidly going. There is a gentleman in the church which I serve who was cured of inflammatory rheumatism in four days with four of these treatments eight years ago after three physicians said he could not get well, and he has never had the slightest return of the disease. And yet the operator was a rough, swearing, drinking fellow, who laid no claim to either ethical or religious excellence.

The fourth method of psychic healing we mention is "Christian Science," or more properly, "Eddyism." The head of the ax here is the absurd philosophy that matter is unreal, that only mind exists. The phrases run on without head or tail and remind one of a bushel of beans thrown into a bag. It does not matter where one begins or quits or in which direction one goes, the sense is just the same—all nonsense. This ax-head is not new, much as many of our friends would persuade us that it is. The Buddhists and Essenes and Gnostics, and Theosophists have been swinging it for centuries unnumbered. The Eddyist principle of Biblical interpretation is identical with that of the Gnostics and Cabbalists. They may deny it never so vociferously, the fact remains. But it is not this philosophic ax-head that cures; it is the blade. But what is blade in Christian Science? It is the suggestion persistently dinned into the patient's ears on this wise: "You are not sick. There is no matter God is all: God is Spirit, Mind; Spirit is all; Deny sin, sickness and death. Your sickness is a delusion of mortal mind. You are well." The same old shining blade of suggestion! The suggestive principle of Eddyism is psychologically scientific; the philosophy of it it absurd; the religion of it is pagan. The pagan message has been forced into the Scriptures and then read out, the Master's words have been compelled to bear their own cross to the place of their crucifixion. In a Western city a prominent Christian Science healer was accidentally overheard to say to another Christian Scientist, "God! God!—There's no God in it. It's nothing but Mind, and you know it. The notions a lot of these people have when they come to us disgust me." The person, who was at that time a follower of Mrs. Eddy, rushed away to a healer in the place and in amazement reported what had been heard. "Did you hear that?" inquired the healer. "I certainly did," replied the person. "I am very sorry you have advanced so rapidly," was the only response from the healer. On the rocks of such incidents which could be multiplied indefinitely the claim of Christian Science to anything Christian or even theistic must go to pieces. Volumes of pious verbiage piled up in meaningless heaps cannot change the foundation facts; interminable lectures calculated to darken counsel cannot make black into white. I have never yet heard a lecture on Christian Science, although I have heard a good many lectures by Christian Scientists. They always lecture on first century Christianity and then unblushingly tell their audiences that is Christian Science. The whole transaction "demonstrates" nerve power—the kind "Nervy Nat" had.

The fifth method is "Faith Cure," which would be more accurately styled "Prayer Cure," for faith is essential to every method of psychotherapy. Of course, it makes no particular difference in what the faith is put, whether in God, or a healer, or an abstract proposition, or an amulet; but there must be faith, confidence, before there be any cure. In passing it may be said that the object of faith determines its quality and results ethically and religiously,

but not physically. This is something that should be remembered. The Indian theosophists call this kind of healing, "Spiritual Healing." The Lourdes cures fall at least in part here. Likewise those of the notorious John Alexander Dowle must rank as faith cures, and there were thousands of them, although he was a monster ethically and religiously. Here fall the cures wrought in a good many Christian missions and in many churches. Strange as it may seem to many, this method of psychotherapy is not different from the other five, in that it is an ax with a head and a blade, as any one can easily see by examination. The ax-head is the declaration that disease as well as sin was included in Christ's atoning sacrifice, and that Christians are bound to claim exemption from disease as from sin or by their refusal to dishonor their Savior. Prayer for the healing of disease must, therefore, have no element of contingency in it on the part of the petitioner; it is assumed that it is always God's will to heal the diseases of Christians, so the prayer for the healing must be a sort of sight draft which must be paid on presentation without demur. Of course Paul's "thorn in the flesh" is a thorn in the side of this theory, but it isn't the first time facts have had to stand aside for theories. So much for the head of this ax, which, whether it be true or false, does not do the cutting. The blade that does the cutting is the same regulation blade of psychic suggestion, which operates on this wise "You have prayed for healing; you have prayed in faith; God has heard your prayer; it is His sovereign will that you should be well; now you must claim the answer; your prayer has been answered—you are recovering—you are well!" There you have the suggestion of health and that is what does the work every time.

The sixth and last method is what we may call "Suggestive Hypnotism." There are many shades and grades in this general system. The famous Nancy institution where Bernheim and his colleagues turn out multitudes every year made well of their diseases belongs under this class. Braid was one of the pioneers in its perfecting and application. Prof. Hudson in his "Law of Psychic Phenomena" anticipated practically all we find in any of the latest varieties of this method. Dubois, the illustrious neurologist of Berne, operates by it with gratifying results. Dr. Schofield, the great English psychologist and physician is an expert in the use of it and has written many books explaining and commending it to the confidence of the medical profession. Dr. S. Wier Mitchell the renowned physician of Philadelphia, and a life-long friend of Phillips Brooks, uses this method a good deal in his practice. One of the most interesting individual operators in this line is a physician in St. Joseph, Mo., by the name of Bell, who is reputed to be able to accomplish marvels in the way of healing by pure suggestion. Last but not least, here the "Emmanuel Movement" takes its rank, although there are elements in its philosophy that come very close to "Faith Cure." Still, its increasing reliance on scientific practice would seem to point to "Suggestive Hypnotism" as its logical dwelling place. The ax-head is the psychological hypothesis that the human mind consists of two parts or sections—objective and subjective, conscious and subconscious, conscious and coconscious, supraliminal and subliminal—indeed there are many terms used to distinguish the two. The "sub" or "co" is supposed to be the arbiter of the physical fortunes of the individual. The biography of this mysterious partner runs with as much thrill as the

tale of the "Arabian Nights." The difficult thing for the ordinary individual is to get into communication with this part of the mind that is like the part of the ship below the water line. You have to have a written order from the office before you can gain admittance; but once get in, and you can have almost anything you want for the asking. This mental basement is full of good things—health, happiness, achievement in love and scholarship and business (so the Christian Scientists say, at least) and even sainthood, we are told. It makes one gasp for breath just to hear about it. But the stairway! That, too, has been arranged. The "suggestor" will guide you gently down-awake if you are not obstreperous, in the dreamy state of "mental abstraction" if you are tolerably tractable, in the deep sleep of complete "hypnosis" if necessary; but you can go down if you will follow his directions. Prof. William James Harvard, who is one of the trusted advisors of Dr. Worcester in the "Emmanuel Movement," tells us that the anaesthetic power of suggestion is so great that legs and breasts may be amputated, children born, teeth extractor, etc., positively without pain with its use alone. Functional diseases, especially those of a neurotic character, are said to yield in almost every instance to the influence of this suggestive method. As to the power of suggestion to cure organic diseases there is a wide difference of opinion. Dr. Mitchell, Dr. Cabot, Prof. Dubois, and the leaders of the "Emmanuel Movement" confine its efficiency strictly to functional ailments. Dr. Schofield on the contrary is inclined to think differently and argues that the distinction between functional and organic diseases is rather gratuitous anyhow, for he says that if an organ does not do its work properly it is rather conclusive evidence that it is structurally disturbed, and that is organic disease. The Christian Scientists attempt both classes of disease and are just now in a debate with Dr. Worcester, and his confederates over the matter. Dr. Bell is said to be able to cure exophthalmic goiter in from three to four days with nothing but suggestion. The last word on this point has not been spoken yet. But under and through all the forms and varieties of this system of psychic healing, the ax-blade is the same psychic principle of suggestion. Watch it cut—"There are subliminal reservoirs within you from which you may draw health, if you will but tap them; these hidden resources are yours to use: They are flowing in on your life now; they are lifting you; you are not weary; you are not sick; you are getting stronger; you are strong, vigorous, well." Or if the person has been put into complete hypnosis, the treatment runs something like this: "When you wake up, your ailment will be gone, your organs will perform all their functions normally; you will be well and strong. Now mind! Go asleep." It is the very same blade that has done the cutting in all ages of human manipulation of psychotherapy.

In concluding, let me add a few skeleton remarks. First, psychic healing is here to stay. Second, there is no necessary connection between any one of these six modern methods of mental healing and religion. The Faith Curists and Christian Scientists and Emmanuel Movement leaders may drag, a religious philosophy into their scheme, but it does not naturally or necessarily belong there, as has, I think, been shown in the progress of this article. Atheists and Pentecostal Missioners alike heal the same diseases. Not one of these systems heals according to the method used by Jesus Christ. His cures were instant-

aneous and were wrought by his divine mandate, which drove suffering and sin and Satan into exile with its overwhelming compulsion. Let no manipulator of psychic forces lay claim to the Savior's position as a healer of disease. He raised the dead with the utmost ease, so that the "greater works" promised to his disciples could not lie in the physical realm, but must refer to those spiritual achievements inaugurated on the day of Pentecost. Dr. Worcester and his assistants have only the highest of motives in their work, I am sure; nevertheless they have inverted religious values and were their plans to come into popular operation in the churches over the land, it would be a dark day for religion, for it would mean what one writer has called a "massage gospel," whereas it is the souls of men that demand healing more emphatically than bodies. Time is shorter than eternity; this earthly tabernacle must give place to the house not made with hands; this natural body must be superseded by our psychical body; and sickness is not so alarming as sin. Third, psychic healing should be operated by physicians and not by the preachers, for the simple reason that the latter have neither the equipment nor the time to bring to its successful operation. It is still false economy for God's ministers to leave prayer and the ministry of the word to serve tables, even if health is served hot from those tables. Preachers must not degenerate into pettifogging physicians, or men shall ask for bread and be given a stone. Dr. Buckley, editor of the bread and be given a stone. Dr. Buckley, editor of the "New York Christian Advocate," takes this position emphatically in an article in the February issue of the "Century" on "The Dangers of the Emmanuel Movement." The Boston Congregational Ministerial Association, led by the Rev. Dr. Gordon of the Old South Church, has recently placed its veto on the movement in its religious rootings. Indeed a growing chorus of protests is rising from all quarters, and it begins to be apparent that the movement must lay aside its peculiar religious claims and take its place among the other methods of psychic healing, which, of course, means its extinction as an organized propaganda. Fourth, for a decade I have maintained that the time has come when in every community there should be a sanitarium, where honest and skillful operators should use psychotherapy for the relief of disease, and where physicians could send those of their patients, who need that sort of treatment; and that the churches should give at least their moral support to such an institution, not as being in any sense a strictly religious institution, but humanitarian in the best sense of the word and thus meriting the endorsement and help of the church, just as gymnasia, and baths and other physical accessories to the complete development of man merit encouragement as by-products of Christianity. If the Emmanuel Movement shall help to clear the intellectual atmosphere in the zone of psychic healing, and finally crystallize into some institutional form as I have just outlined, its brief career, which is already nearing its close, will not have been in vain.

A GOOD PHONOGRAPH WANTED.

A good phonograph would be very acceptable for use in the Extension Department of the Young Women's Christian Association, 1249 O'Farrell St., San Francisco. Can you help us? Send communication to Extension Secretary.

ANNUAL MEETING OF OCCIDENTAL BOARD OF FOREIGN MISSIONS.

The annual meeting of the Occidental Board of Foreign Missions and the semi-annual meeting of the Synodical Society will be held in the First Presbyterian Church, Fresno, Cal., April 6, 7, 8, and 9. The San Joaquin Presbyterian society will also meet at the same place, April 5 and 6. All delegates from the different organizations expecting to attend will please correspond with Mrs. C. C. Valkenburgh, 1125 T St., Fresno, Cal. Programs of these meetings will appear in the next issue of the Pacific Presbyterian.

PROGRAM FOR MEETINGS OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES.

San Jose Presbytery to Meet at Palo Alto March 11th and 12th.

PROGRAM.—HOME MISSIONS.

Thursday Morning, March 11th, 10 O'clock.

Opening Service Mrs. W. R. Hatfield
Welcome Mrs. Hugh Moran
Response Mrs. Geo. A. Kennedy
Recording Secretary Mrs. J. N. Crawford
Literature Secretary Miss Emma Buck
Sabbath School Secretary Mrs. Mary Anderson
Hymn
Synodical Greetings Mrs. R. B. Goddard
Secretary Young Peoples Societies .. Miss Mary Holburn
Freedmen's Secretary Mrs. George H. Start
Quiet Half Hour Mrs. George I. Long
Luncheon



MRS. J. W. DINSMORE.

Sixteen Years President of San Jose Presbyterial Society.

Afternoon Session

Devotional Services Mrs. Mattie F. Denne
Corresponding Secretary Mrs. James Glendinning
Treasurer Mrs. George A. Kennedy

Synodical Y. P. Secretary Miss Margaret Boyce
Solo
Box Secretary Mrs. Grandon Bray
Mission Study Classes Mrs. Wm. A. Beasley
Review of Missions Mrs. E. L. Rich
Collection
Report of Nominating Committee
Consecration Prayer Mrs. R. B. Goddard
Thursday Evening, March 11th, 7:30
Rev. Walter Hays, Presiding

Devotional Service
Song, Chinese Quartette, Mission Home, San Francisco
Address.....Rev. Andrew Beattie, D. D., Home Missions
Song Chinese Quartette
Address Miss Donaldina Cameron, Mission Home
Collection
Announcements
Quartette Chinese Girls
Adjournment—Doxology and Benediction

FOREIGN MISSIONS

Friday Morning, March 12th, 10 O'clock

Devotional Mrs. E. L. Rich, Watsonville
Roll Call By the Secretary
Reading of Minutes Mrs. Everett Bailey, San Jose
Greeting From Occidental Board.....
.....Mrs. J. G. Chown, San Francisco
Report of Baby Band...Mrs. Samuel Johnston, San Jose
Report of Young People Societies.....
.....Miss Elizabeth Weller, Milpitas
Election of Officers
Letter from Our Missionary Dr. Sharrocks, Korea
Letter from Ah Leen Mission Home, San Francisco
Messages from Missionaries Mrs. Hummel, Africa
Mrs. Whiting, Korea
Miss Snodgrass, China
Miss Lewis, China

Luncheon

Afternoon Session (Resume at 1:30)

Praise Service Mrs. A. C. Roberston
Report of Corresponding Secretary.....
.....Miss Isabelle Kersell, Santa Clara
Address Miss Caroline Merwin, M.D., China
Report Secretary Literature.....
.....Mrs. E. L. Rich, Watsonville
Financial Report Mrs. G. W. Campbell, San Jose
Collection
Song, Solo..... Miss Weingartner, Palo Alto
Conference
Resolutions
Adjournment—Hymn and Benediction

OAKLAND PRESBYTERY.

To Meet in the First Church, Berkeley, Friday, March 12, 1909.

MORNING SESSION.

10:00 Prayer
The Year's Record, Mrs. G. S. Wilson (Rec. Sec.)
"The Gold and the Silver,"
Mrs. R. E. Gilson (Treasurer)
Our Literature, Mrs. C. C. Herriott (Sec.)
The Work of Our Young People,
Miss Sarah White (Sec.)

Greeting From the Occidental Board,
Miss Jennie Partridge
A Survey of India, Mrs. F. H. Robinson
11:30 Voices From the Auxiliaries,
Mrs. W. J. Cassidy (Cor. Sec.)
Report of Nominating Committee.
Election of officers.
12:00 Devotional service, Mrs. Simonton
Luncheon, 15 cents.
AFTERNOON SESSION.
1:30 Opening Service, Mrs. John Rutherford
A Bible Institute in Kan Kai, Mrs. J. Gamble
One-Half Hour With the "Nearer and Far-



MRS. JOHN GAMBLE.

President Oakland Presbyterian Society Foreign Missions.

ther East," Mrs. F. L. Nash (Sec. Miss S. C.)
A New Cult, Miss Kate Symmes
Solo, Miss Adele Alexander
Offering
2:35 "Shall the Heathen Call in Vain?"
Rev. Andrew Beattie, Ph.D.
Baby Ban Exercise, Mrs. G. W. Williams (Sec.)
3:30 "Temperance and Missionary Effort"
Miss Marie C. Brehm
4:00 Prayer and Benediction, Rev. J. Daniels

LOS ANGELES PRESBYTERY, MARCH 16, 17, 18.

Highland Park Presbyterian Church, Los Angeles, Cal.

Tuesday Afternoon, March 16th, Four O'clock.

Young People's Conference.

Reports of Delegates.

Mission Study.....Mrs. C. L. Grout

Devotional Mrs. Carl Johnson

Supper, 6:15 o'clock.

Greeting from Presbyterian Mrs. F. M. Dimmick

Tuesday Evening, March 16th, Seven-Thirty O'clock.

Mrs. R. W. Cleland, President of Presbyterian, Presiding.

Devotional Rev. J. R. Pratt

Annual Reports:

Mrs. J. E. Brown Secretary Juniors and Bands

Mrs. Ina B. Boal.....

....Sec. Intermediates and Young Ladies Societies

Mrs. Geo. Bradbeer
.....Sec. Christian Endeavor Societies
Miss Bessie Patterson Treasurer Young People
Music.
Message from Home Board Miss Julia Fraser
"An Object Lesson"..... Miss Percy Richards
Message from Foreign Board..... Dr. Caroline Merwin
Presentation of Missionaries
Offertory.
Prayer Rev. W. B. Gantz
Benediction.
Wednesday Morning, March 17th, Nine Forty-Five O'clock.
Praise Service Miss Richards
Meeting called to order Mrs. R. W. Cleland
Reading of Minutes Mrs. Murray Harris
Roll Call.
Response from Delegates.
Music.
This year's work of Executive Committee.....
.....Mrs. Murray Harris

Reports.

Secretary of Literature Mrs. A. E. McDowell

Secretary of Box Work Mrs. H. B. Gage

Offering.

Devotional Miss Wood

Luncheon, 12:30.

Wednesday Afternoon, March 17th, One-Thirty O'clock.

Hymn.

Prayer.

District Work Mrs. Maxfield,.....

.....Mrs. Baker, Mrs. Montgomery Miss Maxey

Report of Secretary of Freedmen.... Mrs. J. D. Henderson

Address Dr. John Wilms Baer

Report of Chinese School Mrs. Wheelan

"Our Unconditional Responsibility".....

.....Mrs. Crowell, Home Secretary

"America's Highlanders" Mrs. Van Meter

Report of Spanish Missionary Miss Ida Boone

Thursday Morning, March 18th, Nine Forty-Five O'clock.

Praise Service.

Report of Young People's Work:

Juniors and Bands Mrs. J. E. Brown

Sabbath Schools Mrs. H. A. Newell

Intermediates and Young Ladies Mrs. Boal

Christian Endeavor.....Mrs. Geo. Bradbeer

Baby Bands.....Mrs. Albert Shorten

Address Mrs. A. G. Welbon, Korea

Music.

Reports Spanish School Miss Crowe, Miss Smith

Address Rev. W. B. Langsdorf, Japan

Reports:

Secretary Mission Study.....Mrs. Grout

Secretary Temperance Miss Richards

Report of Nominating Committee.

Election of Officers.

Devotional Mrs. R. A. Hadden

Luncheon, 12:30 o'clock

Thursday Afternoon, March 18th, One-Thirty O'clock.

Hymn.

Prayer.

"Our Conditional Inheritance".....

.....Mrs. Wheelan, Foreign Secretary

Financial Statement Mrs. F. M. Dimmick

"Alaska" Miss Julia Fraser

Offering.

Missionary Hour.

Consecration and Communion.....
Conducted by Rev. W. B. Gantz

**ANNUAL MEETING OF THE HOME MISSION PRESBY-
 TERIAL SOCIETY.**

**Union Street Church, Oakland, California March 19, 1909.
 Program.**

10 A. M.: Prayer.

Reports of officers: Recording Secretary, Mrs. D. C. Mitchell; Corresponding Secretary, Mrs. B. F. Edwards; Secretary of Literature, Mrs. G. Mansfield; Treasurer, Mrs. G. B. Burdick; Secretary of Freedmen, Mrs. Childs; Young People's Secretary, Miss Eva Williams; Our Work, Mrs. J. P. Ferrior; Installation of officers, Mrs. J. N. Boyd; Spanish School, Mrs. J. P. Prutzman; Devotional, Mrs. D. A. Mobley;

Luncheon 15 cents.

Afternoon Session

1:30 P. M. Opening Service, Dr. J. N. Boyd; "Temperance in America," Miss Marie C. Brehm; Solo, Mrs. J. Price; Offering; "Immigration in California," Rev. Arthur Hicks; "Mormans in Idaho," Miss Taylor.

Church News

Coronado.—Rev. Geo. C. Butterfield preached here March 6, presenting the two causes of the Sabbath School Board and the Home Mission plan for self-support in the Presbytery.

Westlake.—The generous gifts of friends supplementing the efforts of our people, enables Rev. W. D. Landis to announce that work will soon be begun on the needed new building. Friends will rejoice with him in this, and also in the convalescence of his young daughter from a recent illness.

Sunset Hills.—March 14 is the date set for the organization of the church here, the outgrowth of a Sabbath school organized last summer by Sunday-school Missionary Butterfield. Those expected to take part in the services are Rev. W. S. Young, D.D., Rev. Geo. C. Butterfield, and Rev. Wm. Allison, the missionary in charge.

Los Angeles.—Euclid Height Church, Rev. D. Mc Cunn, pastor, received thirteen new members March 7. That day there was a Sunday-school attendance of 112 in a building giving only 20x40 feet floor space. Attendance at various services has more than doubled in the past year, under steady faithful work and the plain preaching of the old gospel, without any new schemes or methods. The struggle has been especially along financial lines.

Calvary Church celebrated on March 7, the completion of the first year of work of Rev. A. M. Prewitt. The membership a year ago was 51. In the year 55 have been added—thirty on confession—without any special meetings. The appropriate double text for the anniversary sermon was Acts 10: 29 and 33. The business depression of the past year has called forth heroic, self-sacrificing efforts and the year closes with all bills paid.

Highland Park Church received six by letter and one on confession at the monthly reception, March 7. This church is preparing to entertain the annual meeting of the Woman's Home and Foreign Missionary Society of Los Angeles presbytery, on March 17 and 18. Several returned missionaries are expected to be present. President Baer is scheduled for an address Wednesday afternoon. The Young People's rally will be held on Tuesday, March 16,—an afternoon conference at 4 o'clock, followed by a banquet and an evening meeting.

Church of the Redeemer. At the services last Sunday morning \$2,700 was raised for the purchase of a new lot. The present building has long been inadequate for the work. Sunday evening, Rev. Alfred W. Hare of Oakland, a schoolmate of Rev. J. D. Habbick, preached, and five people made confession of Christ. Evangelistic meetings, with Mr. Hare helping, will be continued a week or more.

The first meeting of the Highland Park Brotherhood since the new officers were elected, was held Tuesday evening, March 9. The program included supper at 6:30, followed with an address by Rev. E. P. Regland, pastor of Hollywood M. E. Church South, and president of the Church Federation of Los Angeles.

"Many times as much money is puffed away in tobacco smoke by the men in America, in one year, as the church gave in a century to evangelize the world." Quoted in Missionary Bulletin. This may enforce the timeliness of the Brotherhood movement to win "the men of America for the Man of Galilee."

Arcata.—The annual meeting of the Presbyterian Church at Blue Lake, Cal., of which Rev. William Baesler is pastor, was held last Sunday in the church parlors. Rev. Chas. P. Hessel of Arcata presided. There was a large attendance and much interest was manifested. Considering the business depression of the past year, the report of the finance committee was unusually encouraging. Because of its floating population this is one of the most difficult of the Home Mission fields, but the faithful work of the consecrated minister and his wife is certainly bearing fruit. The Sunday-school is strong, and all the other branches of the church are in good condition. The Willing Workers, a class of young girls under the leadership of Mrs. Baesler, are becoming known all over the country and their influence for good is spreading. The harmony manifested, the delightful spirit that prevailed the meeting, and the presence of quite a number of men was surely gratifying to pastor and people. The outlook for the coming year is hopeful in Blue Lake, which is, indeed, one of our most important fields in California.

Oakland Emmanuel.—The Christian Endeavor society of this church is offering a "star house" of five concerts and lectures. The second number in the series was given on the evening of March 5, the complete series with the dates being as follows:

- I. Stereoptican lecture, "Ben Hur," by Rev. Mr. Austin, February 5.
- II. An Evening at Home, by the young people of the church, March 5.
- III. Musicale, by the Misses Collyer and Holland, March 26.
- IV. Illustrated lecture, "Liquid Air," by Prof. H. C. Biddle, April 16.
- V. "Ye District School," May 7.

The course, which represents one of the many ways in which the different organizations of the church are heartily co-operating with the pastor in furthering the interest of the work, is being very well received by the people.

Pasadena.—A great congregation was present Sunday morning, as usual, to hear a great sermon from Rev. M. J. McLeod. They were not disappointed. An item of special interest for the week is a reception for strangers and new members on Friday, under the auspices of the Strangers' League. The ladies of the church have arranged for a nursery Sabbath mornings, where mothers can leave their babies or small children. The offering for Dr. Grenfell's work the evening he spoke amounted to over \$1,000, and \$1,500 has been paid to Dr. Baer by members of the congregation, making a total of over \$2,500 for his work. It is said that more than \$5,000 has been given in California.

...**Long Beach.**—"To raise funds for the immediate completion of the building, the congregation has authorized the issuing of \$50,000 gold bonds, bearing six per cent interest, payable in ten years, or after three years by payment of sixty days' unaccrued interest, the bonds being secured by first mortgage, which when completed will be worth \$125,000." This statement in the last calendar will be read with interest by the friends of this church. The larger part of the bond issue has already been taken. At the Men's Brotherhood monthly meeting on Tuesday evening, the program was made up of lively, interesting and inspiring discussions concerning the welfare of our church and a man's part in our church work. Elder Jas. Graham, superintendent of the city schools, is President of the Brotherhood.

...**Marysville.**—Chinese Day with the Home and Foreign Missionary Society of the Presbyterian church was one at which the program, decorations and even refreshments partook of the Chinese spirit. From the center chandelier hung a huge Chinese parasol and from it were suspended several lighted Chinese lanterns. Chinese punks were burning in the center of the room and the atmosphere was truly celestial.

The refreshments, served after the interesting program was rendered, consisted of Chinese candy and nuts, with genuine American peaches and cream as a side dish. "Chop sticks" were not used, the members getting closer to nature and using their fingers, except, of course, in connection with peaches and cream.

The program was an interesting one. Mrs. Carden read an interesting description of a real Chinese wedding as it is solemnized in the empire. Mrs. Schillig, reading for Mrs. McReady, gave an instructive story on the "Medical Situation in China." Mrs. I. D. Stanford read an interesting story on the "Slave Trade in California," and touched on many of the adventures and rescues of Miss Donaldina Cameron.

One of the most appreciable features of the program was the description of a real Egyptian wedding told by Miss Robinson, who has but recently returned from Egypt, where she is doing missionary work. Miss Robinson described the customs, habits and life of the Egyptians and entertained the members of the society with many exciting and interesting experiences.

At the next meeting of the society the officers for the ensuing year will be elected.

Madera.—The Madera County Sunday School Institute

was held in the Episcopal Church on Friday afternoon and evening, with a good attendance. The program was an unusually interesting one. There are fourteen schools in Madera county. Seven of these are in the foothills, under the charge of Rev. W. N. Price, Presbyterian minister, stationed at Knowles. The only Cradle Roll in the county is the one connected with our own church in Madera, with eighty members. C. M. Petty was elected president for the coming year. The Y. P. S. C. E. Society has just closed a membership contest, the purple winning easily over the gold, and it falls to the lot of the gold to provide a banquet for the winners. The membership consisted of about twenty-five when the contest opened and now numbers something over seventy. The evening service is in charge of the C. E.'s regularly now, commencing at seven sharp. Preceding this is a fifteen-minute prayer service in one of the small rooms. A ten-minute song service commences at seven, and during the evening a fifteen-minute talk is given by the pastor, Rev. J. W. Dorrance. This method of service has been found to be excellent, with increased attendance and interest among the young people. R. G. Hawkins is the enthusiastic president. They are also planning for a St. Patrick's social on the 17th, and committees are busily at work. A Presbyterian Brotherhood was organized some time ago, with a membership of twenty-six. Rev. H. K. Pitman of Modesto and Dr. Boyd of Fresno were present and addressed the gathering, which was held in the main room of the church. The men provided the banquet and did their own serving, much to the surprise of the Ladies' Aid. Such an unheard of thing! Regular meetings are to be held on the 3rd Monday of each month. Jolly little birthday surprises are the order nowadays. Last week a few friends descended upon the home of Elder W. A. Moore and wife, who had birthdays near together, and took them completely by surprise, and this week the same party celebrate Mrs. C. M. Petty's birthday. Those attending were Rev. J. W. Dorrance and Miss Dorrance, Elders David Freeland, George Marchbank, R. L. Bennett and their families, C. M. Petty and family. Rev. J. W. Dorrance will exchange pulpits with Rev. H. J. Furneaux of Kerman, next Sabbath. Mrs. H. E. Cook's class of girls give a kitchen shower this week to one of their number who has just returned from her wedding trip. This is an organized class and accomplishes much. They gave half of the proceeds of a social to the ladies' Aid for the benefit of the new church fund, and devoted the other half to their object—a Chinese girl in the Home. The next communion service will be held the last Sabbath of this month. The Ladies' Aid are preparing to give an entertainment on March 26th. The regular meeting of the Woman's Missionary Society will meet on Friday afternoon at the manse with Miss Dorrance. Prof. Thompson, of the high school, will deliver a stereopticon lecture on China in the church for the benefit of the Missionary Society.

SEMINARY NOTES.

San Anselmo, Cal.

—A few days ago the California Society of New York gave a dinner at the Hotel St. Regis in honor of their president, Rev. Dr. Mackenzie. Much regret was expressed over the announcement that he was to return to Callitor-

nia to make his permanent home as president of the San Francisco Theological Seminary. He was the first president of the society and its principal moving spirit. One of the trustees presented him with a loving cup on behalf of the society.

Rev. John H. Kerr, D.D., who was for seven years a professor in the seminary, and who has been for the past few years one of the secretaries of the American Tract Society, was installed pastor of the Arlington Avenue Presbyterian Church, Brooklyn, N. Y., on the evening of March 3d. This is a flourishing church of nearly 600 members, having a Sunday-school numbering 1,000.

Prof. Paterson spent Saturday and Sunday at Stanford University, participating in a conference conducted by the Y. M. C. A. of the university from Friday evening until Sunday. Dr. Brown of Oakland spoke on Friday evening on "The Choice of a Life Work," and again Saturday morning on "Misconceptions Concerning the Work of the Ministry and Some Qualifications of Men Who Enter the Ministry." Prof. Paterson followed Dr. Brown with an address on "Preparation for the Ministry." Later Dr. Gardner, chaplain of the university, spoke on "Why Men Do Not Enter the Ministry and the Demand of the City and Rural Communities for Strong Men." On Sunday morning Prof. Paterson spoke again on "The Highest Imperative." He also employed the time Saturday afternoon in private interviews.

Rev. William T. Elsing of New York, who has for twenty-seven years been in charge of one of the large missions of the New York City Missions, spent last Sabbath in San Anselmo and preached in the Presbyterian Church. Mr. Elsing and Dr. Moore were fellow-students in their seminary days. His son, Warren, has been a member of our student body this year. Mr. and Mrs. Elsing and their son sailed on the Korea on Tuesday on a trip around the world.

Rev. William H. Darden, '81, of Corning, made a short visit in San Anselmo recently. He is doing a fine work in Corning. During the three years he has been there a church debt has been paid and the church has been practically rebuilt at a cost of \$3,000. A lot for a manse has also been purchased and paid for. Help was received from the Home Board until a year ago, when the church came to self-support. The Sunday-school is nearly three times as large as three years ago and the congregations, especially the evening congregations, are large. A Brotherhood of thirty members is doing excellent work, particularly in influencing men to attend church. At the January communion there were twenty-seven accessions, half of them men, and some of these prominent men in the community.

The bell has been removed from the tower of Scott Hall to that of Montgomery Memorial Chapel. Since the rebuilding of the tower of Scott Hall after the earthquake the bell has been of very little use, owing to the different shape of the tower. Last Sabbath it rang out its call to church services in the chapel. The following day the fine large bell of the new Catholic church rang out its call to prayer. There are, therefore, now two church bells ringing in the San Anselmo valley.

Last Monday evening Prof. William Bade, Ph.D., of the Pacific Theological Seminary, was the guest at the March conference and dinner. He gave a very interesting address on his last summer's visit to the Panama Canal region.

THE PASSING OF DR. LAYSON.

After a few days illness, rendered critical by pneumonia, pleurisy and other complications, Rev. W. H. Layson, Ph.D., D.C.L., in recent years a well-known minister of our denomination and until lately pastor of Grace church, Berkeley, which he organized, succumbed to his maladies and passed to the other life.

Dr. Layson was born in the State of Nevada, close to the border line of California, on the 10th day of August, 1860, while his parents were en route to the coast, and was between forty-eight and forty-nine years of age when he died. His boyhood home was in Butte county, this State, where his early school days were spent. At the youthful age of fifteen he entered the Pacific Methodist College of the M. E. Church, South, at Santa Rosa, and was graduated at the age of nineteen. He was a diligent and quite exceptional student, winning high honors and early showing a remarkable efficiency in acquiring languages. It was commonly reported that in his later years he was quite at home in twelve, but his mother stated to the writer that he had some practical knowledge of thirty, among them the ancient Sanskrit, which he could read with considerable ease. For a few years after graduation he was a local preacher of the Methodist Church, South, until, the family moving to San Jose, he took up the study of law. Admitted to the bar he practiced in San Jose for some years, having an office on First street. One year he was first deputy to the Attorney General of the State, with offices in Sacramento. But his heart was never in legal paths. He had always loved to preach and partly by his own determination and partly through the influence of Dr. Minton, then pastor of the First church, San Jose, he entered the San Francisco Theological Seminary, supplementing that course with a year in Union Seminary.

He supplied a church in Sandusky, Ohio, for a time, after which coming back to California, he settled with the Santa Ana church for two years, during which pastorate a large number were received into membership, quite a phenomenal growth. Leaving Santa Ana he was for a short time assistant to Dr. Walker in the Emmanuel church, Los Angeles. When Rev. Wm. Rader left the Third Congregational church of San Francisco, Layson took up the work for a time, and then the Berkeley enterprise absorbed two years. This was his last charge. He was to have supplied Howard church for Rev. J. S. Thomas the last Sabbath before his death. During his lawyer years he was a diligent student and won the degrees of Ph.D. in philological work, and after that of Doctor of Civil Laws. He was a fervid and effective preacher, evangelistic in his tastes and perhaps more of a pioneer and ingatherer than a patient and constructive pastor. He was more zealous perhaps than conciliatory and by temperament independent rather than tolerant. If he believed a thing he said it and took the consequences. He was a devoted son, a good and self-sacrificing brother, ever loyal to friends and always had a big stick for their defense.

He has won many souls into the kingdom and leaves behind him a large circle of friends up and down the State, who will miss him and recall his sunny, helpful personality, his encouraging words, his urgent evangelical appeals, his entertaining humor and his bright and and versatile thought.

H. N. B.

THE HOME

A LESSON FROM STARS AND SEA.

Weary of myself and sick of asking
What I am and what I ought to be,
At this vessel's prow I stand, which bears me
Forwards, forwards, o'er the starlit sea.

And a look of passionate desire
O'er the sea and to the stars I send;
"Ye who from my childhood up have claimed me,
Calm me, Oh, compose me to the end!"

"Ah once more," I cried, "ye stars, ye waters,
On my heart your mighty charm renew;
Still, still let me, as I gaze upon you,
Feel my soul becoming vast like you!"
From the intense clear, star-sown vault of Heaven,
Over the lit sea's unquiet way,
In the rustling night air came the answer;
"Wouldst thou be as these are? Live as they?"

"Unaffrighted by the silence round them,
Undistracted by the sights they see,
These demand not that the things without them
Yield them love, amusement, sympathy.

"And with joy the stars perform their shining,
And the sea its long moon-silvered roll:
For self-poised they live, nor pine with noting
All the fever of some differing soul.

"Bounded by themselves, and unregardful
In what state God's other works may be,
In their own tasks all their powers pouring,
These attain the mighty life you see."

Oh, air-born voice! long since, severely clear,
A cry like thine in mine own heart I hear:
"Resolve to be thyself, and know that he
Who finds himself, loses his misery."
—Matthew Arnold.

GIVEN TO HOSPITALITY

There is much truth in the trenchant Mrs. Poyser's remark, "I'd sooner ha' brewin' day' an' washin' day together than one o' these pleasurin' days. There's no work so tirin' as dancin' about an' starlin' an' not rightly knowin' what you're goin' to do next, an' keepin' your face l' smilin' order, like a grocer o' market day, for fear people shouldna' think you civil enough. An' you've nothin' to show for it when it's done if it isn't a yallow face w' eatin' things as disagreee."

For these practical reasons, and some others, it is not altogether a matter of regret that the day of long visits has about passed away. Life, at least in cities, has become so busy and complicated an affair that nobody has time either to make or to receive them. Time was when friends would at certain intervals take up their abode with each other and remain for an indefinite period, and when even a friendly call was "spending the day." In those days our more leisurely, or perhaps more unselfish, mothers and grandmothers, in inviting a friend for a visit would have disdained to say "spend a week with us," or "come Friday and stay over Sunday." Their invitations were always unlimited, and the faintest hint of a desire to know when a

guest would leave, would have been regarded as red revolution.

Now your friends "put you up over night," and though they cordially welcome the coming they no less heartily speed the parting guest. For they must at once take up the threads of the life fabric they are spinning, and which they but laid down for a moment to pause and chat with you, or the threads will be tangled, and there will be breaks and snarls which it would take days to unravel. And you, on your part, have only turned aside for a brief rest, and must hasten back to your beaten path of daily cares and duties, though with a little fresher interest in the ceaseless round for the change of horizon.

With your friends in your own town, also, it is just as much a touch and go intercourse. Your old school friend marries and comes to live near you. You used to see her daily and hourly, every thought and plan was discussed with her and you held interminable conversations and compared the feelings and sentiments, which you called opinions, on every subject under heaven. A change in the arrangements of your hair or the ribbon round your throat was of no more interest to yourself than it was to her. She knew just as much about the making of your new gown and who came to see you last night as did the dress-maker and the visitor. You think how pleasant it will be to have her near you, what nice long talks you will have, what cozy mornings together with your work.

You promptly ask her and her husband to dinner, and are invited to return, and entertained with a lavish display of her bridal bravery in elaborate centercloth and doilies, sparkling cut glass, and glittering silver in various abstruse new kinds of spoons and forks, invented since your own wedding, and with whose mysterious uses only the bride is familiar. Then follows a brief period of a brisk interchange of visits, but the intervals between grow longer and longer, and by and by she calls on you one winter and you return her calls the next.

Occasionally you meet in shop or on a street car, or at Mrs. Somebody's crowded and noisy reception, and clasp hands for a moment and exchange a few hurried inquiries about respective Jacks and Dorothys, and say, "Do come and see me," and then pass on. But these brief encounters, as if between those *rari nantes in gurgite vasto* that Virgil tells of, seem to give a very scrappy and exclamatory character to your intimacy. Of course you include her in the list to whom you send cards for your Thursdays in February, or for the one general afternoon crush by which you clear off all your social debts. But, as in the same breath you greet her, urge her to go out in the dining room and turn to receive the smiling woman entering behind her, it does dawn upon you that you have lost your old friend, and you scarcely know whether it is resentment or repentance you feel.

It is just so, too, with your husband. He used to like so much to have his friends to dinner or for a quiet smoke and talk in the evening. When he first had a home of his own one of its great delights was to have Tom or Harry drop in, and, without much urging, sit down to dinner, and one of its charms was that his wife was there to make things homey and comfortable. But if Tom and Harry have to have two weeks' notice, and they must appear in their evening clothes, and he must hurry home from the office and jump into his own, and he can only talk to them across two or three décollete women, why, the game is hardly worth the candle. So when he has a special desire to see his old friends he meets them at his club and dines there, and telegraphs you that he won't be up to dinner tonight.

So we let slip out of our lives one of the things which give them their keenest zest—the habit of hospitality. To be hospitable doesn't necessarily mean eight courses and a man to wait. Most of our friends know we do not keep a butler, and the man is the last finishing touch of formality which freezes the whole thing. Two parlors and a dining-room densely crowded with shireling women, each one trying to make herself heard above the din made by the whole aggregation, isn't hospitality. Every woman emerges from that melee in a mental condition suggestive of the scoffing football lyric:

After the game is over,
After the field is clear,
Straighten my nose and shoulder,
Help me to find my ear!

Clubs are not hospitality, if a man has a home to which to ask his friends. There is more hospitality in a chop and a baked potato, well cooked and well served, on your own table, with your own family around it, than all the resources of the most accomplished French chef at the club, though these are by no means to be lightly undervalued as additions to your simple menu if you can afford them.

As Lowell tells us, "The gift without the giver is bare." The true essence of hospitality is the bit of yourself that you give your friend, in your habit as you live; the bit of your home as it really is, with perhaps a little extra garnish of flowers and light in his honor, but not transformed into an unreal semblance. So I would urge upon busy women to take time to be friendly, to make a little sacrifice to keep your friendships in repair, as Dr. Johnson says, to remember the outcasts who live in boarding houses, to consider it a part of your regular routine to have now and again a friend to lunch, or two to dinner, and a leisurely talk afterwards. Give them just as much good cheer as you can without feeling anxious about either the expense or the domestic machinery. Give them, above all else, a cordial welcome and the feeling that their coming adds to your pleasure without increasing your burdens. And then see if you do not find your horizon broadened, your life sweetened, as to others as well as yourself.—Elizabeth Elliot

FROM A FATHER'S VIEWPOINT.

A certain lawyer who had previously been so preoccupied that he had held his children somewhat at arm's length, found that his only son was getting beyond the control of his mother, and fearing that if longer deferred counsel would be too late, he resolved to "get acquainted" with his own boy, aged 15, by taking him as a traveling companion in a business trip. He did not treat him as a boy to be watched, however, but as the wise man afterward said in the hearing of the writer:

"I treated him as an honored guest, and I was surprised, as the habitual restraint wore off, to find how many good points my own son had and how companionable he could be withal. After we had been together almost constantly for days I was surprised as well to feel the years slipping away from me and to find myself living over my half-forgotten boyhood.

"I had not premeditated reaching the heart of the boy by that means, however," continued the man, who was well along in years before he had a child and who had grown gray as a jurist, "but my confidence had that effect, for after I had told of the pranks of my youth and how I

had once narrowly escaped being led into what would have ruined my character, my son, who had listened with incredulity as well as relief written on his face, cried: 'O dad, I'm so glad, so glad you haven't forgotten how boys feel and what they have to fight against, for now you'll understand!'"

"Then freely as if talking to a chum, my boy told me of his own temptations and how they had nearly mastered him, because, feeling that his mother could not see from the viewpoint of a boy, he would not confide in her. And judging as well that my youth had been faultless, he had naturally come to the conclusion that I could have no sympathy with his fight against harmful temptations.

"'But,' cried my boy, as he looked me full in the face after bringing to view what had been a heartbreak to bear alone, 'I feel as if I can face anything now, seeing I know you didn't always walk chalk. But say, why didn't you tell me sooner, dad? For it would have saved me more than one fall-down if I could have made a clean breast of everything, as I will now that I see you'll understand.'

"That was five years ago," added the lawyer, with glistening eyes, "and never since that day has the boy given his parents an anxious hour. For no matter how pressing have been legal duties, I have always taken time to strengthen the growing confidence on the part of my son. Consequently, he comes to me fearlessly, knowing that sympathy as well as counsel awaits him under all conditions."

The conversation then turned to lack of confidence between fathers and sons in general, but nothing said along that line was so to the point as the further remarks of the learned man:

"I should be slow to condemn in others what I was so long guilty of myself, but I am firm in the belief that had I not won the confidence of my son just in the nick of time, he would soon have drifted beyond my influence. So experience has convinced me that fathers make a grave mistake in giving their sons to understand that perfection is expected of them, or that 'like as a father pitieth his children' does not apply to this age."—Helena Thomas, in *The Interior*.

Young People

FATHER AND SON.

I had a father; when he was alive,
I did not really care his will to please;
I did not know his habit was to strive
For me, his son, upon his bended knees.

My careless eyes found him but commonplace,
And thus untreaured chances passed away
Of watching Time—consummate artist!—trace
A character like Christ's in "common" clay.

Then he appeared a Philistine, too stiff
To sympathize with my superior mind;
But now, when he is dead, it seems as if
He were the vision-seer, I the blind.

He knows now all the secrets of the grave
Versed in profounder than Hegelian lore;
He wears the crown God gives to those who brave
The world's contempt and all its sneers ignore.

And I, who could so lightly talk with him,

Confronting wisdom with youth's insolence,
Would give all that I have to walk with him,
And think a great boon won at small expense.

I did not know how fervently he longed
In me deep-cherished hopes to realize,
Too late I see it now, the love I wronged,
Then in my reach, now out of reach the prize.

Though they are lost, which might have once been won,
Rich opportunities I cast away,
I trust that even now he sees his son
Tracking his footsteps to the land of day.

Then will I tell him what I had to keep
Buried within my breast, a life-long woe;
And he will say: "My son! my son! why weep?
I have forgiven it so long ago."

—C. H. Field, in *London Spectator*.

A COUPLE OF GROWLERS.

By Kate Hudson...

Just to look at him you never would have dreamed there was anything the matter with Algy Lane, his cheeks were so red, his eyes so bright, his laugh so jolly. But if ever you had seen him at table, you would soon have discovered that Algy really had what dear grandma called "a capricious appetite," and that he certainly was what Aunt Kate—an up-State relative and the mother of many boys—called a pernickety feeder.

Luncheon at the Lane's was always a time to be dreaded; for it was during the luncheon hour that all the true inwardness of Algy's tiresome complaint would come out. At breakfast and dinner—with father in his place at table—Algy's appetite was always perfectly normal. But those luncheons! Somehow mother never by any chance happened to have things Algy was hungering for. She always had the eggs poached when he would have preferred them scrambled, or beefsteak when he was just longing for lamb chops, or junket when he particularly fancied custard.

All during the meal mother would be assuring Algy that "steak really would do him more good than lamb chops;" and grandma would be imploring him just to "try a teenty-weenty bit of the delicious junket, deary;" while Algy would keep on growling protests and objections till every one round about was quite worn out.

"I'm glad we're off to Cliff Corners tomorrow," said grandma on the 25 of June. "It's growing uncomfortably warm, and poor Algy is beginning to look quite fagged."

"Yes," sighed mother, "and I'm glad we're going to board with Mrs. Glegg. She sets an excellent table and perhaps Algy's appetite may improve."

And really for the first few days it seemed as if it had taken a turn for the better, even at luncheon time. It may have been the good mountain air or the unaccustomed surroundings, or—possibly—because Mrs. Glegg, sitting in state behind her big tray, busily dispensing tea and cocoa, was so perfectly indifferent to the likes or dislikes of a very little boy. At all events for two or three days Algy enjoyed his midday meal without comment and without criticism.

As he gradually began to feel quite at home, all the unfavorable appetite symptoms appeared once more; and Mrs. Glegg—like poor mother—was sure to have poached eggs, beefsteak and junket when scrambled eggs, lamb

chops, or custard would have been more acceptable. Algy's growlings—subdued, but forcible—began again with renewed vigor.

One day just after the country schools had closed for vacation a new little boy appeared at the luncheon table, a bashful little chap whom Mrs. Glegg introduced as "my nephew Lemuel, as is goin' to eat his luncheon with me after this."

Lemuel, though evidently painfully embarrassed by the presence of so many "boarder ladies," politely ducked his head and climbed into a chair not far from and opposite to Algy, while Mrs. Glegg thinly buttered two thick slices of bread, which with a chilly tail end of lamb chop and a tiny dab of mashed potatoes, she put on a plate and passed down to the little fellow.

"The cocoa is all out, Lemuel," she said serenely, "so you'll have to take tea and without milk, too, for there's none left."

"Thank you, Aunt Clarinda," replied Lemuel; and he manfully fell to. Algy watched him so sympathetically as he ate his scrappy repast that he quite forgot he had set his heart on rhubarb sauce and positively couldn't bear rice pudding; and, when he saw Lemuel contentedly making away with a cold slab of hominy left over from breakfast—"the rice puddin' being all eat up," Mrs. Glegg had explained—he was so absorbed by the sight that he actually drank his second cup of cocoa (though infinitely preferring tea) without hesitation and without demur.

Little Lemuel kept on coming to luncheon and grew to feel quite at ease; but he continued to eat just what was set before him—always left overs and hardly ever warm—with the same strict attention to business and the same unruffled serenity. And Algy kept on watching him with the same deep interest not entirely unmixed with awe. All the time that troublesome capricious old appetite of his became more and more fastidious, so that at last mother and grandma were reluctantly compelled to make comparisons between Algy's critical attitude toward his "very-best-of-everything" luncheons and Lemuel's cheerful acceptance of "any-old-thing-that-happens-along."

"Just look at Lemuel, Algy darling," mother would say, "he doesn't stir things round and round on his plate and sniff at them. He just eats what is given him and is grateful."

"Yes, indeed," added grandma, "and he never 'just despises cocoa' or 'hates tapioca pudding.' Take pattern by little Lemuel, Algy darling; he never growls."

"He does growl," cried Algy, "every day he growls 'way down in his throat; and I should just think he would'."

"Oh, no, he doesn't, Algy dear," said grandma. "You must be mistaken."

"How does he growl?" asked mother. "What does he say when he growls?"

"I don't know what he says, 'cause he talks so low and muttery," explained Algy, "but he always leaves the table growling, and I'm sure I don't blame him."

Next luncheon time, when Lemuel had neatly and expeditiously cleared his plate and was preparing to flit, not only Algy but mother and grandma also waited in breathless attention to hear Lemuel's "growl." The small boy slid out of his chair, and, while decorously pushing it back into place the three listeners did hear him whisper something. Mother and grandma looked at each other and flushed hotly, then both of them looked solemnly and reproachfully at Algy, who grew rosy-red; for what was it Lemuel had—slowly and reverently—murmured?

"I thank God for a good meal!"—*Christian Register*.

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The poetical young man with soulful eyes was walking with his matter-of-fact brother by the brookside.

"How the stream tosses in its slumber!" he exclaimed.

"Yes," answered his brother, "and you would, too, if your bed was full of stones."—Youth's Companion.

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THE DRAGON STORIES



THIS RARE LITTLE BOOKLET is printed in Chinese fashion on double-paged imported Chinese paper, with wide margins profusely illustrated with Oriental drawings. The cover design is a fierce Chinese Dragon, richly embossed in three colors on Chinese yellow stock. The book is tied with red cord from which hangs a piece of Chinese "cash," and is enclosed in an envelope on which is embossed a duplicate of the cover design.

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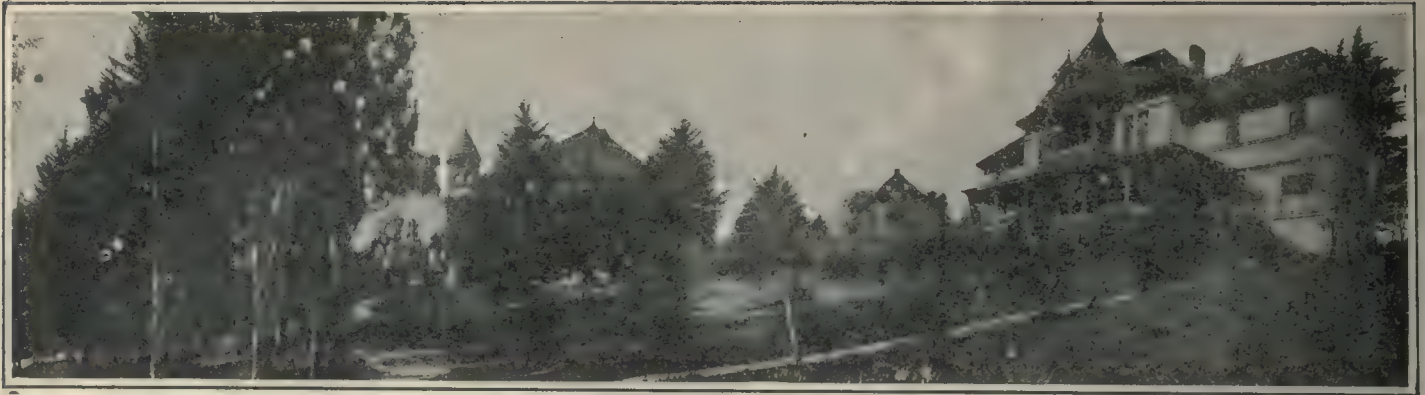
THE STORIES themselves are based on genuine rescues of Chinese slave girls by the Superintendent of the Presbyterian Mission Home, San Francisco, and have been put in good literary form and given the right local color by a clever short story writer. The book is 32 pages, 6 1-2 by 9 1-2, and the price is fifty cents. It is published and copyrighted by the Pacific Presbyterian Publishing Company and is ON SALE IN

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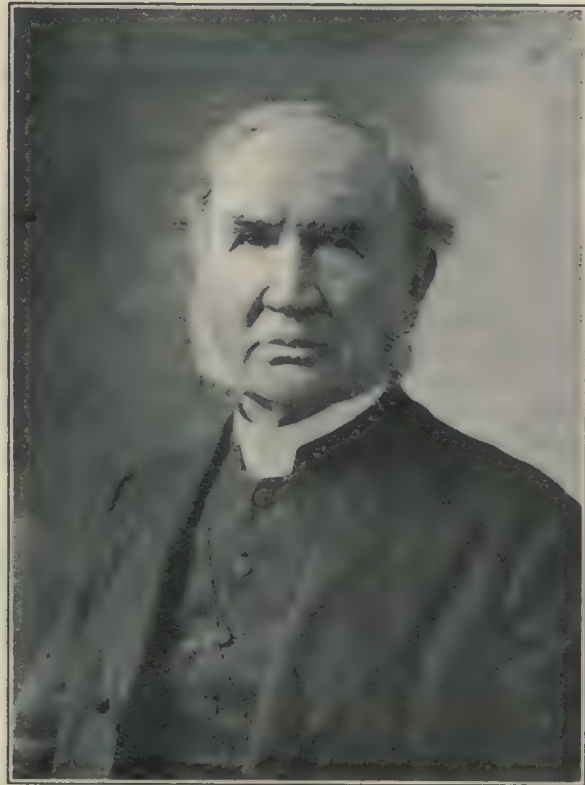
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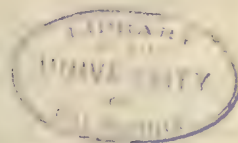
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Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

Rev. F. S. Brush, pastor of the First Presbyterian church, Alameda, preached at the First Presbyterian church, Oakland, Cal., Sabbath morning and evening.

Rev. William Kirk Guthrie, pastor of the First Presbyterian church, San Francisco, who is taking a six months' vacation from his work owing to ill health, is reported to be improving rapidly. He is living for the present in Ross Valley, Cal.

Rev. J. E. Wolf is assisting Rev. E. G. Watson, pastor of the St. James Presbyterian church, is assisting in special evangelistic services. The indications are that the interest being aroused will result in a number of additions to the church and an increase in its revenues as well.

Rev. J. E. Stuchell, who has been called to the First Presbyterian church, San Francisco, to supply for six months during the vacation of Rev. William Kirk Guthrie, is a well-known Californian, as he was pastor of the church at Gilroy, Cal., at one time and his wife is from that city.

Miss Marie C. Brehm will go to San Diego, March 22, for a two weeks' campaign. She will speak in the First Presbyterian church, San Francisco, next Sunday morning and at the First Presbyterian church, Oakland, Sunday evening. She will speak also before the Woman's Christian Temperance Union and the Woman's Home Missionary Society of Oakland Presbytery on March 18 and 19.

The Young Woman's Christian Association will hold its annual conference at Capitola, March 26 to April 6. Four of the national secretaries of the organization will be present and a great meeting is anticipated. The Oakland, Cal., Association has made splendid progress during the past year under the able direction of the general secre-

tary, Miss Isabel Smith, who is a member of the First church, Oakland. The Association now has 900 members.

MEETINGS OF PRESBYTERY.

Presbytery of Willamette will hold its regular spring session in the Central Church of Eugene, Tuesday, April 13, at 7:30 p. m. The sermon will be preached by the retiring moderator, Rev. John Elliott.

Wm. T. WARDLE, S. C.

Lebanon, Oregon, February 27, 1909.

The Presbytery of Bellingham will meet at Boker, Wash., on Tuesday, April 13, at 9 a. m.

F. G. STRANGE, S. C.

Sedro-Woolly, Wash., March 11, 1909.

The Presbytery of Salt Lake convenes for its stated spring meeting in the Third church, Salt Lake City, April 6, 1909, at 7:30 p. m.

FRANK O. LEONARD, S. C.

Springville, Utah, March 11, 1909.

The Presbytery of Sacramento will meet at Marysville, Cal., on Tuesday, April 20.

H. S. Dobbins, S. C.

Colusa, Cal., March 12, 1909.

The Presbytery of Benicia will hold its regular spring meeting in the First Presbyterian Church of Ukiah, Tuesday, April 13, at 7:30 p. m. The retiring moderator, Rev. E. B. Hays of Petaluma, will preach the opening sermon. The installation of Rev. Paul R. Dickie over the church of Ukiah will take place on Wednesday evening, April 14. Two candidates for the ministry are to be examined for licensure. The program is being arranged for the devotional service Wednesday, p. m. Train from the south reaches Ukiah about noon.

W. M. SUTHERLAND, S. C.

Fulton, Cal., March 13, 1909.

The Presbytery of San Joaquin will meet in the First Church, Hanford, Tuesday, April 13, at 7:30 p. m. A Sabbath School Institute will convene the day previous, Monday, April 12, at 7:30 p. m., which all presbyters are expected to attend.

GEO. B. GREIG, S. C.

Hanford, Cal., March 13, 1909.

THE DRAGON STORIES APPROVED BY THE INTERIOR.

We take pleasure in calling your attention to the enclosed clipping from The Interior of Feb. 1909,

"The Dragon Stories," containing "The Bowl of Pow-fah" and the "The Hundredth Maiden," are narratives of the rescues and romances of Chinese slave girls, published by the Pacific Presbyterian Publishing Company, Oakland, Cal., in a unique booklet with an artistic and suggestive cover design, marginal decorations and photographs of old Chinatown before the fire and of attractive Chinese girls now in the Presbyterian Home. The book gives an idea of the work carried on by the Occidental Board of Foreign Missions. It may be had for 50 cents at the headquarters of the Woman's Foreign Missionary Society in New York, Philadelphia, Chicago, St. Louis, Portland and Los Angeles, or ordered direct from the publishers.

PROVISIONAL PROGRAM

Thirty-Sixth Annual Meeting Women's Occidental Board of Foreign Missions and San Joaquin Presbyterial, April 5, 6, 7, 8, 1909. First Presbyterian Church, Fresno, California.

Fresno, California

Monday Evening

7:30.—Executive Committee Meeting of Home and Foreign Officers.

Tuesday Morning

9:30.—Devotional Service, Reports of Secretaries, Election of Officers, Report of Executive Committee.

Tuesday Evening

7:30.—Popular Meeting.

Tuesday, April 5th, 3:30 o'clock

Assembling and Acquaintance and Assigning of Delegates

Wednesday, April 6th, 9:30 o'clock

Service of Praise.

The Year's Work.....Mrs. H. B. Pinney, President
Reports of Officers:

Recording Secretary.....Mrs. R. L. Madden
General Corresponding Secretary..Mrs. L. A. Kelley
Foreign Corresponding Secretaries.....

Mrs. D. W. Horsburgh, Miss Florence Latham,
Special Object Secretary.....Mrs. H. C. Morris
Hymn.....Chinese Girls from the Home
Secretary Y. P. S. C. E.....Miss Jennie Partridge
Secretary Baby Bands.....Mrs. H. H. Gribben
Secretary of Literature.....Miss Belle Garrette
Secretary of Y. P. Literature.....Miss Marion Strong
Mission Study Secretary.....Miss Carrie Morton
Missionary Candidates.....Mrs. F. H. Robinson
Missionary Letters.....Miss Hetta Reynolds
Treasurer.....Mrs. E. G. Denniston
Associate Treasurer.....Mrs. A. Gilliland

Words from Our Missionaries.....
12:30 o'clock Luncheon.

Wednesday, April 6th, 1:30 o'clock

Devotional

"Not to Me Only"....The Presbyterial Part in the Great Missionary Scheme. Conducted by Board

Secretary.....Mrs. J. G. Chown
(a) The beginning of the Scheme.....Sacramento
(b) The beginning of Modern Missions.....Utah
(c) The present status of Modern Missions....
.....Riverside..
(d) Who is responsible for its extension?....Benicia
(e) What of the future?.....Oakland
(f) Faith and Finance.....Arizona

HymnChinese Girls
Methods in Mission Study
Young People's Hour. Leader, Miss Partridge, C. E. Secretary.

Messages from C. E. Missionaries.

"Mrs. H. E. Hoskins," Mrs. D. W. Horsburgh.

"Mrs. M. H. Sharrocks and Mrs. Ray Smith," Miss Florence Latham.

Mission Study Class.

"The Moslem World," Miss Partridge.

Ways and Means.

Open Conference.

4 o'clock, Adjournment.

Wednesday Evening, 8 o'clock

Singing and Recitation.....Chinese Girls
Addresses

Thursday, April 7th, 9 o'clock

Open Conference with Delegates.

Service of Praise.

Election of Officers.

President's Message.

HymnChinese Girls
"Come, let us reason together." Leader, Mrs. J. G. Chown, Board Secretary.

Presbyterial Problems.

"A chain is as strong as its weakest link."

A Presbyterial Society is as strong as its weakest auxiliary.

(a) How make the auxiliary more efficient.....
.....Santa Barbara
(b) Who is responsible for disbanded societies?
.....San Jose
(c) How can the auxiliary derive the most benefit from the Presbyterial Secretary of Literature?

.....Nevada
(d) What is the place of the Mission Study Secretary in the Presbyterial Society?.....Los Angeles
(e) Should there be a special Treasurer of the Contingent Fund?.....San Joaquin
(f) What are some of the advantages of specific work and loyalty to that of the Occidental Board?

.....San Francisco

Our Publications,

(a) Woman's Work.....Mrs. F. H. Robinson
(b) Over Sea and Land.....Mrs. J. H. Laughlin
(c) The Far West.....Miss Jennie Partridge

12:30 o'clock: Luncheon.

Thursday, April 7th, 1:30 o'clock

Leaves from a Field Secretary's Note Book.....

.....Dr. Caroline Merwin, China
Occidental Board:

(a) Missionary Devotionals..Mrs. M. Berry Goodwin

- (b) What Constitutes a Missionary's Salary?....
Mrs. F. H. Robinson
 (c) Twenty-five per cent advance for General
 Fund and Why?.....Mrs. L. A. Kelley
 (d) Occidental Board Contingent Fund.....
Mrs. A. Gilliland
 (e) Station Work—Bible Women and Native
 HelpersMrs. H. C. Morris
 Missionaries' Praise Service. Led by Mrs. P. D. Browne
 Adjournment.

Thursday Evening, 8 o'clock

Young People's Meeting

- Stereopticon Lecture, "In All Lands".....
Miss Jennie Partridge

TWELFTH ANNUAL MEETING OF THE WOMAN'S MISSIONARY SOCIETY, SANTA BARBARA PRESBYTERY..

March 22 and 23, 1909.. In the Presbyterian Church,
 San Luis Obispo.

Monday Evening, March 22.

- Young People's Meeting, 7:30
 Song Service.
 Responsive Reading.
 Prayer.
 Roll Call.
 Report of Home Mission Secretary, Mrs. J. B. Taylor
 Report of Foreign Mission SecretaryMrs. H. Hillard
 Gifts to the Treasury.
 Thanksgiving.
 Synodical Work, Miss Julia Fraser
 Occidental Board Work, Mrs. H. B. Pinney
 Offering.
 Benediction.

Tuesday, March 23,—Morning Session.

- Preparation Service, 9:30
 Opening Devotional, 10:00
 Minutes of Annual 1908, Recording Secretary.
 Greetings:
 Roll Call. Appointment of Committees.

The Year in Retrospect.

Superintendents:

- Box Work, Mrs. C. J. Moriarty
 Baby Bands, Mrs. W. D. More
 Study Classes, Mrs. I. E. Leonard
 Presbyterian Librarian, Miss J. Rapp

Literature Secretaries:

- Home Missions, Mrs. M. S. Lyons
 Foreign Missions, Miss G. A. Goodnow
 The Far West, Mrs. Pinney

Prayer.

- Round Table, Mrs. J. B. Stone
 Luncheon Hour.

Tuesday Afternoon Session, 2 o'clock.

Praise and Prayer Service.

- Annual of Recording Secretary, Miss Dimmick
 Secretary of Freedmen's Work,Mrs. G. E. Thurmond
 Home Corresponding Secretary, Mrs. Neil Cook
 Home Treasurer, Miss E. M. Livermore
 Prayer.
 Foreign Corresponding Secretary, Mrs. I. W. Bickell
 Foreign Treasurer, Mrs. W. S. Conklin
 Expense Fund Treasurer, Mrs. J. B. Oliver

Praise.

Report of Committees.

Election and Installation of Officers.

Offering.

Closing Messages.

Adjournment.

Tuesday, Evening,—7:30.—Popular Meeting.

Opening Service.

- New Work.—The Field and its Needs, ...Miss Julia Fraser
 Field Secretary of Woman's Board of Home Missions.

Song.

- Home from China, Dr. Caroline Merwin,
 Secretary of Woman's Occidental Board Foreign Missions.
 Offering.

- The "Home," Mrs. H. B. Pinney
 President of the Occidental Board.

Report of Committee on Resolutions.

Mizpah Benediction.

Numbers 6: 24-26.

EIGHTEENTH ANNUAL MEETING SACRAMENTO PRESBYTERIAL WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY.

To be Held in the Presbyterian Church, Colusa, California,
 Wednesday and Thursday, March 24th and 25th, 1909.

FOREIGN MISSION DAY.

Wednesday Morning.

- 9:30—Devotional, "Growth in Grace,".... Mrs. Thos. Tracy
 Words of Greeting, Auxiliary Hostess
 Reading of the Minutes.
 Committees appointed.
 Reports—Corresponding Secretary, Young People's Secretary-Treasurer, Secretary of Literature, Secretary of Temperance, Westminster Guild.
 Auxiliary Conference Hour—"Why Our Encouragements? Why Our Discouragements?"
 "Moving pictures" in the life and work of our missionary, Miss Edna Breuner
 Business—Report of Nominating Committee, Election of Officers, Bills Presented.
 Closing Prayer.—Luncheon.

Afternoon Session.

- 1:30.—Opening Song and Prayer.
 Unfinished Business
 "Our Church Paper" Earl S. Bingham
 Greeting from the Occidental Board and The New Mission Home Mrs. E. G. Denniston
 Address, "Mission in Siam" Mrs. C. C. Hansen
 (Returned Missionary.)
 Devotional, "Growth in Service" Mrs. McFayden
 Benediction.

Evening Session.

- 7:45.—Praise Service, Rev. H. H. Dobbins
 Address, "My Work in Laos" Dr. J. T. Thomas
 Offering—Benediction.

HOME MISSION DAY.

Thursday Morning.

- 9:30.—Devotional, "Growth in Gifts" Mrs. Darden
 Meeting opened by the President.
 Reports—Recording Secretary, Corresponding Secretary, Young People's Secretary, Secretary of Freedmen, Secretary of Literature, Box Secretary, Treasurer.
 Open discussion with delegates on Missions in the Sunday School; Missions in the Prayer Meeting; Missions for men.

Greetings from the field.—Miss Dora M. Fish, New Mexico;
Miss Nellie McGraw, Fall River Mills, Cal.; Mrs. J. B.
Smith, Crockett, Texas.

Report of Nominating Committee and election of officers.
Business.—Prayer.—Luncheon.

Afternoon Session.

1:30.—Song, Scripture verses, prayer.

Unfinished Business.

Report of Committee on, "The John Bidwell Memorial
Fund," Mrs. E. E. Canfield, Chairman.

The Synodical Committee Mrs. A. S. Garrette

Map Talk on Home Missions Mrs. C. A. Oliver

Question Box, Conducted by the President.

Devotional, "Growth in Vision and Prayer

Life" Mrs. E. E. Triplett

Benediction.

Evening Session.

7:45.—Praise service Mrs. W. S. Wilson

Address, "Home Mission" Miss Julia Fraser

Folk-lore songs of the Southland.

Offering—Benediction.

List of Officers of the Home and Foreign Missionary
Society.

HOME.

President, Mrs. M. M. Harding, Box 488, Sacramento.

First Vice-President, Mrs. E. E. Canfield, Chico.

Recording Secretary, Miss Edna Busg, Redding.

Treasurer, Mrs. F. Eldredge, Red Bluff.

Corresponding Secretary, Mrs. J. E. Peterson, Red Bluff.

Secretary of Literature, Mrs. M. L. Lawrence, Fair Oaks.

Secretary of Freedman, Secretary of Box Works, Mrs.

E. E. Triplett, 1109 L. St., Sacramento.

Young People's Corresponding Secretary, Miss Jennie B.
Miller, 1220 Seventeenth Street, Sacramento.

Assistant Young People's Corresponding Secretary, Miss
Gertrude Bird, 2025 N St., Sacramento.

Temperance Secretary, Mrs. D. H. McCullaugh, 1115
L. St., Sacramento.

FOREIGN.

President, Mrs. L. T. Hatfield, 1612 Eighteenth St.,
Sacramento.

First Vice-President, Mrs. J. A. Owen, Red Bluff.

Corresponding Secretary, Miss Emma Crew, Chico.

Recording Secretary, Mrs. W. W. Richardson, Colusa.

Treasurer, Mrs. C. A. Oliver, Chico

Secretary of Literature, Mrs. E. H. Rivett, 1715 Q St.,
Sacramento.

Young People's Corresponding Secretary, Miss Mar-
garet Stewart, Chico.

HOW TO PROVE THE BIBLE NOT INSPIRED.

A Suggestion to Modern Critics.

A great deal of time and many futile words have been
used by Bible critics in an effort to prove that the Bible
was not inspired. We offer any such a simple suggestion
that will enable those who follow it to prove to the most
skeptical that the Bible was not an inspired book. It is
this, that they write another book, equal to or greater than
the Bible,—which will be perfect proof that the Bible was
not inspired, because none will question the fact that they
were not inspired when they wrote their book; therefore
having been able to write a greater book than the Bible
without being inspired, no inspiration was necessary to
write the book of books.

Let us next hear from them after they have written
the book mentioned.

CARTHAGENA THE BEAUTIFUL.

Miss Lelia Wiatt Quinby, Member of, and Missionary from
Central Church, Los Angeles.

It was the First of December, hot, close and still. The
very stillness awoke me and I jumped up and looked
through the porthole to ascertain the cause. Our trip on
the Caribbean Sea had been anything but restful, for on
leaving Puerto Colombia at eleven-thirty the night before
me began to feel "queer," and as the midnight shore-
line grew dim in the distance we began to feel "queerer,"
but only one unhappy mortal felt "queerest," though the
old ship pitched and tossed all night. We were awaiting
the dawn to enter the harbor of Cartagena (Cartagena,
pronounced Cartahana) I rushed on deck before the others,
just in time to see early dawn over the long stretch of
low broken coast-line. Before us lay Boca Chica with its
old fortifications protecting the long harbor, for Carta-
gena was nine miles away. I felt something of the spell
of the old conquerors as the ship began to enter, for Car-
tagena is one of the oldest, and the only walled city in the
world. As a child I had read with wonder of this old city
and now at last I might really climb above its walls and
crawl below its ruins to my heart's content.

Soon the rest of our quartet appeared, for we were four;
two young women who have recently returned from many
years study in the States, and the third had her finishing
study for seven years in Germany; the fourth is one of
the few heralds of the Cross on the Spanish Main. We
all wanted to see Cartagena, and there it lay before us in
the soft light of the tropical dawn; ours to see and enjoy.
After Boca Chica we passed Boca Grande where tall cocoa-
palms and beautiful banana trees lined the shores like
sentinels. One wonders how the old buccaneers ever passed
those menacing walls and fortifications of Boca Grande. In
the dim gray light we had seen the convent of La Popa
miles at sea, now we passed below the promontory whose
majesty is sublime, and at seven we were at the wharf.
The customs house safely passed we were besieged with
swarms of peons asking all prices to care for our baggage,
thinking we were strangers to Colombian soil. An odd little
train took us to the main gate in the long imposing wall.
More bargaining with a coachman brought us to Hotel An-
tioquia, where we were all four put in one large room
with balconies overlooking a street corner. There is a nice
American hotel, but we wished to see and feel the life
in this quaint old place as it is, at the Colombian Hotel.
It seemed a dream that we were really in one of the old
houses in the very center of the city and almost un-
der the shadow of the Cathedral and the Governor's
palace.

The streets are narrow and crooked and the houses
two and three stories high. The long balconies above
often lack but a few feet of meeting. It is said that the
Senoritas often defy watchful parents and receive mess-
ages by means of strings attached to both sides. These
narrow streets with walls of houses on either side make
Cartagena a furnace most of the year. Some water is now
piped into the city, but many still use the old cisterns
built by the Spaniards for preserving rain water. We
sauntered forth into all parts to the astonishment of many
Colombians, for the better class women never go on the
streets alone. None of us look like Colombians and it
was amusing to hear remarks about ourselves. "There go
the beauties." "The last is the ugliest." (La ultima es
la mas maluca.") said of me when we were going single
file down one of the narrow sidewalks.

The ground floor of the houses is usually occupied

by small dirty little stores, but beyond one can see a most beautiful garden in the center with rooms all around. The living rooms are above, and this little space is all the garden there is. Many homes are well furnished, and one is often surprised to find an elegant interior within a most unpromising exterior. The Cathedral, a relic of old Spanish architecture is in splendid condition. One of its windows is grated with spikes from an inquisition table. The very touch, though dulled by years of use frightened us. Oh, the machinations of the cruel heart of more cruel men! We attended mass, not one word of which could the audience here or understand. Though the vestments were gorgeous and the altars beautiful, the audiences were exceedingly small.

We visited the hospital, the inquisition house, the barracks, the awful dark and gloomy prison cells built in the walls. The American Consul was interested in our visit, and because of his interest in relics, made our visit even more delightful. We visited the parks with their immense tropical trees, we went to the crowded market place and saw small venders in all their glory with great trays of fruits and vegetables most deftly poised on their heads. We walked the walls; some places wide enough to drive, and others only a few feet in width, with perhaps the ocean roaring outside, or perhaps a lovely driveway under its shadow, but inside ever tall buildings and the crooked narrow streets.

The foreigners live in Manga and Cabrera, two beautiful settlements outside the walls. Their homes suggest tropical beauty with all its ease and comfort. Tall palms, ferns and flowers mingle in rare profusion. On one side is the rough Caribbean Sea and on the other the still waters of the bay.

Just back of Manga is La Popa. We climbed its steep ascent in time to see the "gay beams of lightsome day" appear in the east and drive darkness suddenly into her hiding place, for there is no twilight in the tropics. It was a cloudy sunrise which painted the heavens in rare colors. They tell us that when Drake stormed the convent the nuns jumped over the precipice, which looks most terrible. One wonders how the rock for the great building and wall were hauled up, and at the mechanism of the great water cisterns, which are good to this day. The preservation in Europe is far easier to understand, with skill and tools, but here was very little to encourage permanence. The view was superb and I realized for the first time that Cartagena is an island, connected with the mainland by a bridge.

Another morning four-thirty found six of us in a large row boat with four oarsmen. The moon was full and the air delicious, till the sun outshone with his stronger light. We arrived at Boca Chica at seven-thirty for a closer view of its fortifications. The Spaniards did their work well for the sea walls were thick and strong; while on the land side two walls with a moat between protected it. The walls are of blocks of coral and limestone. For the first time I saw coral growing from the mother plant all along the shore. One could but marvel at the wonders of man's workmanship and the beauties of God's earth.

Returning we were hailed by a launch whose engine was broken, and took on board three men, and who should we be saving, but an American in these Colombian waters. This proved too much for the oarsmen in the mid-day heat, but fortune favored us and along came a government revenue cutter. She responded to our flag of distress (a towel) and took us aboard leaving the tired

oarsmen to sleep in the boat trailing behind. This was not in our program, but proved a most interesting addition, for this little ship patrols the coast hunting smugglers.

Cartagena is a city of some thirty thousand. As Barranquilla is the commercial center on the coast, she is the political and religious center. There are the cadets and the arsenal, a priest's training college and twenty-two Churches, while Barranquilla has but three churches. Imagine the feelings of a missionary walking her streets for ten days of rest and pleasure. Her charming children her beautifully quaint old homes with no one to bring into them the word of life. We attended mass to find but a few faithful in this, the strong-hold of the church. We gave some portions and tracts, but were tempted to say, "What are these among so many." But the Master knew best how to supply the multitudes, and they are waiting and hungry right in Colombia to-day. Oh, that some one were called to this city of beauty and opportunity. The Master cannot feed without hands to carry the food. Were not my hands full I should covet to tread in the paths of the conquerors of old, not with fire and sword, leaving naught, but anguish and poverty, but with the peace of the risen Lord, where only the cross of a dead Christ is known.

Time quickly passed, when with adieus to the foreigners, who had made our stay very pleasant, and a fond look at the old wall, we boarded an inland train and a five hours ride through a lovely jungle of trees and plants brought us to Calamar on the Magdalena River. The rainy season is just over and all the earth is glad, making it hard to realize that a few months of dry wind will turn it into a dusty waste of dead plants. There we waited three days and a half for a river steamer, boarding her late at night and arriving in Barranquilla at five the following morning. Our trip over, but not all, for the memories will be a never ending inspiration to do more for the Master in a land where He is a stranger.

Barranquilla, Colombia, South America, Dec. 27, 1909.
December 27, 1909.

HAS THE AGE OF FAITH AND HEROISM PASSED?

Witness Underwood, Grenfell, Et Al.

Rev. Enos P. Baker.

The above title is suggested by the article, "Has the Age of Miracles Passed?" and the poem "Give Us Men," on page 5 of The Pacific Presbyterian of Feb. 18. Sometimes, after one reads the Book of the Acts of the Apostles, in which we are having such a splendid course of Sunday-school studies, or the Second Epistle of Paul the Apostle to the Corinthians, he is almost inclined as he looks abroad and sees the general style and course of life in even the Christian world, to ask, "Is the age of faith and heroism passed?" At such a time it is well to pick up such a book as "Sheldon Jackson, Pathfinder and Prospector of the Missionary Vanguard in the Rocky Mountains and Alaska," by Robert Laird Stewart, D.D. (Chicago, Revell Co., \$2.00). It makes one's blood course more swiftly as he reads. To give only a single sentence from the book, and that one quoted from another writer, "This record is undoubtedly without a parallel in the history of man, not only in its religious and philanthropic aspects, but in the extent of the itinerary, the diversity of labor and the multifarious services rendered on the side of one's fellow man." So we thank God and take courage and say that if the Son of Man comes while

Sheldon Jackson is with us He shall find faith on the earth.

But Sheldon Jackson's work is done. Are any today doing a like work? Read the letter from Dr. Wilfred T. Grenfell in the July, 1908, Record of Christian Work, and again your blood will run fast till your fingers tingle, and you exclaim, "What hath God wrought!" and again thank God and take courage. Not only read such records, but hear such thrilling narratives as are told by Dr. Underwood and his associates; by our own Miss Donaldina Cameron, "the missionary" of "The Dragon Stories,"—and we almost felt cheated that she was not mentioned right out by name; by Dr. Granfell as he is now visiting our Coast cities to tell of the wonderful Labrador work.

In Immanuel church, Los Angeles, to a congregation where standing room was at a premium, Dr. Grenfell gave God's message, in the quiet, gentle, unassuming manner that characterizes heroes. One could hardly think of him as one who had fought the battles and won the victories that he has. He does not have the fiery eloquence of Dr. Underwood and "Billy" Sunday, nor the magnetic personality of Miss Cameron, but you know him as "one who does things." He has evidently seen a vision, the same vision that Stephen saw, of a risen, living Christ, "the same yesterday, and today, and forever." He believes that what Christ could do and did do in the first century He can do and does do now, here, today, in this sin-cursed world; and that what we need is the living faith to practically believe this, the clear vision to see the opportunity, and the prompt obedience to do the will of God, whether it be in arctic seas or Chinese dens, in wealthy church or obscure mission, in bustling marketplace or quiet home; anywhere, anywhere, living and giving, as did Jesus Christ, the great message of God's love for a lost world. Thus do we here and now enter into the joy of our Lord; and it is worth while.

REV. SAMUEL E. WISHARD, D.D.

A "man whom the King delighteth to honor." His name was mentioned recently in the writer's hearing, when one said that too much honor cannot be shown him. In the Pacific Presbyterian of Jan. 21, there was a short notice of his new book, "The Old, Old Story." We did not then have the cut shown above. It appeared in "The Highland Park Herald," Los Angeles, Feb. 13 (the 52d anniversary of his marriage), in connection with "Personal Reminiscences of Abraham Lincoln."

Our readers will be pleased to see the good face, and to know some of the prominent facts in the life of this honored servant of God. He was born in Indiana, Dec. 18, 1825, and spent 21 years on a farm, developing a physical strength that has stood him in good stead all these years. At the plow he heard the call of God, and like Elisha he left all for the ministry to which God called him. Graduating from Wabash College in 1853, and Lane Seminary in 1856, he was ordained by the Presbytery in 1857, taking as his first charge the church in Rushville, Ill., where he first met Mr. Lincoln. In 1863 he spent a time with the Army of the Cumberland, and in 1864 with the Army of the Potomac, doing work under the "Christian Commission." Various pastorates followed. Then came an urgent call to superintend the Home Mission work in Kentucky, where four years were spent. While here he was sent on a special mission for evangelistic work in Utah. This led later on to the call as synodical missionary in Utah, where 16 years were given

the work there closing in June, 1906. Perhaps no one is better posted in regard to the Mormon iniquity and the need of work to meet it.

Dr. Wishard has attended 20 meetings of the General Assembly, six times as a commissioner, and 14 times to present Home Mission work. He has been a regular contributor to the Herald and Presbyter for 26 years, besides writing for other periodicals. He has written a number of books, among them "The Bible Against Polygamy," published by the American Tract Society; and "The Mormons," a story of Home Missionary work in Utah, published by our Board of Home Missions. He has in hand now and hopes to publish a book on "The Bible and Modern Destructive Criticism."

On Feb. 13, 1857, he was married to Miss Sophia Evarts of Cincinnati, then lady principal of Hughes High School, and she has been a worthy helpmeet all these years. Eight children have been given to them, six of whom are still living.

God has been pleased to crown his ministry with a rich blessing—the conversion and upbuilding of souls. He still abides in his strength, or rather in the strength of the Lord, and is much in demand for various services. May many more such be raised up who will as unhesitatingly respond to God's call for any manner of service.

ARIZONA.

[Written for the Pacific Presbyterian by Miss Julia Fraser]

Tucson had a whole week of special services, dedicating the beautiful new Trinity Presbyterian church; also the new buildings for the Indian school. It was my privilege to be here three days in the middle of this dedication week. The church, or rather the chapel, was dedicated the Sunday before I arrived, Dr. R. M. Donaldson, Field Secretary of the Home Board, preaching the sermon. Our people have secured a strategic location in the very center of the city, corner of Scott and Ochoa streets, facing the Carnegie library. The building is exceedingly artistic, after the old Spanish style, particularly adapted for this country. The chapel and manse are completed, total cost—including site and furniture—\$12,500. All has been paid except a small loan from the Board of Church Erection. Mr. Breckenridge is the very successful pastor and the promise is now good for a strong work in this growing city.

The women of the Missionary Circle had an afternoon and evening meeting. It was very pleasant to find in the president Mrs. J. M. Hamilton, who had formerly been a Presbyterian secretary in Los Angeles, and also to renew acquaintance with Mrs. Fenner, whom old San Franciscans will remember is a daughter of the late Elder A. A. Hemme.

The time spent at our Indian Training School was all too short. It was such a delight to find Miss Minnie Shaver, whose home is in San Rafael, looking well and apparently standing the strain of work, and also to see how beautifully Miss Sharp of Los Angeles is filling the place made vacant by the resignation of Mrs. Gilchrist. Then to meet the superintendent, Mr. Brown, and all the other workers, to come into close touch with the splendid work being done, was inspiring.

The new buildings are on a most sightly location, a short distance from Tucson, and the one hundred and sixty acre farm is beautifully situated along a little creek, a

most unusual luxury in this thirsty land. Mr. Brown has not spared himself in the strenuous year of building, but has been everywhere, directing, even working himself, doing everything for the advance of the work and the two new buildings.

The chapel, entirely a memorial gift, is directly in the center of the campus and is a perfectly beautiful little building, well planned and most artistic. Mr. Brown deserves great commendation for all this work. I saw the children supported by California; have their pictures for these friends, so as to as far as possible share my trip with those supporting this work. The rooms furnished by the California Young People will soon be complete. All the furnishings have now arrived safely and it is a splendid work you have done.

A happy day was spent with Mr. and Mrs. Herndon, and it was such a comfort to see comfortable and satisfactory equipment and splendid work being done. Mr. and Mrs. Herndon are now missionaries among the Papagoes.

Tucson, Arizona, February 19, 1909.

SAN JOSE PRESBYTERIAL CLOSES SUCCESSFUL YEAR'S WORK.

Reported by Mrs. Guy W. Campbell.

The twentieth annual meeting of the Woman's Home and Foreign Missionary Societies of the San Jose Presbytery was held in the new and beautiful Presbyterian church at Palo Alto the 11th and 12th of March. The session of the Home Society was opened by the president, Mrs. Eaton. After a helpful prayer service, led by Mrs. Hatfield of San Jose, the meeting was presided over by Mrs. Hugh Gilchrist of San Francisco, who was our president last year. A most cordial welcome was given the visitors by Mrs. Moran of Palo Alto, which was responded to in a pleasing way by Mrs. Geo. A. Kennedy of San Jose. Greetings from Synodical Society was brought by the president, Mrs. Goddard, and Mrs. Garrette. The reports of the different secretaries were then listened to with interest, Mrs. Goddard sandwiching them with helpful suggestions.

Mrs. Goddard then presented new work for us in the rebuilding of our Mission Home and Hospital in Sitka, Alaska. The Quiet half hour by Mrs. Geo. I. Long of San Jose Second church turned our thoughts from the business of the hour to the spiritual side and showed by her remarks how much can be accomplished by a woman, taking for example the woman at the well, and the many brought to know of the Master through her words. The ladies of Palo Alto then announced luncheon served for all present. This hour was a most pleasant one.

At 1:30 p. m., Mrs. Denne of San Jose led a short devotional service, after which more reports were heard with interest. The treasurer announced her total receipts to be \$1,083.73 for the year. Mrs. E. L. Rich's "Review of Missions" was given to show how to present these different subjects to children, but all present were as interested and as much pleased as any child could have been.

The following officers were elected for the coming year: President, Mrs. A. Eaton, San Jose; recording secretary, Mrs. J. N. Crawford, San Jose; corresponding secretary, Mrs. James Glendenning, Santa Clara; literature secretary, Miss Emma Buch, San Jose; Freedmen's secretary, Mrs. Geo. Start, San Jose; Young People's secretary, Mrs. Alderman, Santa Clara; box secretary, Mrs. Geo. Bray Santa Clara; treasurer, Mrs. Phelps Cory, San Jose;

Mission Study Class, Mrs. Philio, Santa Cruz.

At the close of the session carriages provided by the Palo Alto ladies were waiting for all who wished to see the beautiful little city of Palo Alto and the grounds of Stanford University.

The evening meeting, presided over by Rev. Walter Hays of Palo Alto, was a most interesting one. Several songs were sweetly sung by four Chinese girls from the Occidental Home, with a Chinese girl for accompanist. A very strong Home Missionary address was given by Rev. Andrew Beattie, a returned missionary from China. Miss Donaldina Cameron then told in her modest and charming way of her work among the Chinese girls. The meeting closed with a solo by one of the Chinese girls.

Friday morning at ten o'clock the meeting in the interest of Foreign Missions was called to order by the president, Mrs. J. W. Dinsmore. The devotional hour was led by Miss Rich of Watsonville. The roll call of societies was responded to by all from each society rising in their places, showing how many delegates were present. After the minutes of the last annual meeting, read by Mrs. E. Bailey of San Jose, greetings from the Occidental Board were given by Mrs. J. G. Chown of San Francisco.

The presence of Mrs. Chown, with her helpful and encouraging remarks given at every opportunity was an inspiration to every delegate. The report of the corresponding secretary was very unique and interesting. The secretary of literature gave a helpful report, showing how much can be accomplished through the use of our literature. The report of the nominating committee was heard with surprise by most of those present, as our president for sixteen years was to pass the work on to another. While it was with regret that Mrs. Dinsmore was allowed to give up this work, it was with pleasure the delegates elected her as honorary president by a rising vote. The secretary then cast a ballot for the following officers: President, Mrs. D. A. Beattie, San Jose; 1st vice-president, Mrs. J. W. Dinsmore, San Jose; 2nd vice-president, Mrs. C. O. Stillman, Watsonville; recording secretary, Miss E. Hughes, Palo Alto; corresponding secretary, Miss I. Kersell, Santa Clara; Young People's secretary, Miss E. Weller, Milpitas; Baby Band secretary, Mrs. S. Johnson, San Jose; treasurer, Mrs. Guy Campbell, San Jose.

One of the most interesting numbers of the program was the message from our missionary, Dr. Sharrocks, and the clipping read telling of the wonderful reception given him and his wife on their return to Korea. Messages were heard with much interest from Mrs. Hummel of Africa, Mrs. Whiting of Korea and Miss Snodgrass of China, who have gone out from this Presbytery.

After a bountiful luncheon provided by the Palo Alto ladies the session was resumed with a prayer service led by Mrs. Robertson of Santa Cruz.

The reports of the secretary of the Baby Band and Young People's work were listened to with interest. The treasurer reported \$977 raised during the year for our foreign work. Dr. Caroline Merwin of China then told of her work as a medical missionary in the hospital. She wore her white Chinese coat, which she uses in her work there. She also put on a handsome blue coat, worn by the society ladies of China when they make their calls. Dr. Merwin told many stories that will assure more interest in her work. These medical missionaries are pioneers of our missionary work and reach the poor and suffering people as no one else can. A beautiful solo was

then sung by Mrs. Weingartner of Palo Alto. After a short conference the twentieth annual meeting adjourned. Too much praise cannot be given to the Palo Alto ladies for their hospitality.

Church News

SALT LAKE CITY, UTAH.

Dear Friend: If the reaper that the farmer drives into the field lacks a sickle, though otherwise it may be complete and a thing of beauty, it will cut no grain. What it lacks renders useless what it has. I look out of my study window, and see a beautiful structure which has consumed over \$40,000 in building. We call it Converse Hall. It will be a very important part of an educational machine, but other parts lacking, this part is useless now. Not far from it has grown up this last summer a building that is outwardly fair to look upon, and while not full of dead men's bones, much resembles a skeleton. The plumber, the plasterer, the painter and the carpenter can make it as fair within as it is without, but these men do not work without money and without price. The building fund having run too low to employ them, the sound of the hammer has ceased and a walk along the corridors is as silent as the tomb.

This is to be another integral part of our educational machine, but what it lacks makes useless what there is of it. What lack I yet to complete this building? Ten thousand dollars!

The fields are white to the harvest; aye, much grain has gone to waste, but I have no sickle. Four months I have been far from home, going from place to place, large city, little city, village and country, telling those who would let me tell them of the great need of a Christian College on the western slope of the Wasatch, at the center of the great inter-mountain region, but not a dollar did I get for the building fund; only for current expense did I succeed in gathering funds.

If my cry was so barren of results when near at hand, can I expect it to be effective across the wide stretch of two thousand five hundred miles? Not unless God gives it power. Maybe it was only I who was present then; but no, that cannot be, for I always asked God to go with me. Maybe He did a preparatory work then and will do the balance now. Unless God build the house they labor in vain that build it.

There are so many voices crying for help all about you for far away people, that our distant cry is likely to make very little impression upon your ears, but I can only look to Him who can turn the hearts of men as the rivers of water are turned and cast all my cares upon Him, for He has assured me that He careth for me.

I am placed at this out-post on the frontier to build up a Christian College. Garfield said with Mark Hopkins on one end of a punchoon bench and a bright boy on the other a college was constituted, but if Mark Hopkins and the bright boy sat on the bench without a roof above them, walls about them and a fire near them, I fear it would not be much of a college.

I am as helpless in making bricks without straw as were the people of God in the ancient land of Egypt. I

can only build as the money is furnished me, for I do not incur debt. O Lord, how long!

ROBERT M. STEVENSON.

Los Angeles, Sunset Hills.—Organization was made Sunday evening, March 14, with twenty-three members, eighteen on confession, five of whom received baptism. Two children were also baptized. Rev. G. C. Butterfield presided, Rev. W. S. Young, D.D., preached on Luke 12:32, and Rev. W. Allison, minister-in-charge, took his appropriate parts. Two elders were ordained and installed—Mr. E. L. Caress and Mr. H. V. Millar, a brother of Rev. J. W. Millar of Tustin. An offering of \$5.25 for Home Missions was taken, helping out thus on the \$3,000 needed by the Committee.

The Los Angeles contest over the mayoralty and the recall election took a turn distinctly favoring the recall principle, when the city council unanimously elected Wm. D. Stephens to fill the vacancy caused by the resignation of Mayor Harper; and with the distinct provision, under advice of city attorney, Leslie R. Hewitt, that the appointment was only for the time, until the recall election already ordered for March 26, and the one elected at that time can qualify.

Rev. T. J. Allen of Beaver Falls Pa., who has made a long continued study of tabernacles and temples, and who has models with which he gives addresses on these subjects, is stopping at 906 E. 28th St., Los Angeles, and is available for churches and societies that may like such services. He will speak before the Ministers' Meeting on March 29.

The Los Angeles Ministerial Association listened with great pleasure on Monday morning to a sermon by Dr. H. B. Gage of Downey on the Book of Exodus, in which he forcefully and clearly showed how the great fundamental truths of redemption are in the book, the same truths that are in the Gospels and Acts and Epistles.

Rev. R. W. Cleland closes his work as assistant pastor of the Long Beach church with the spring meeting of presbytery, and will return to his home in Highland Park. This action is made necessary by the financial necessity of the church, as they now undertake the completion of the new building. It hardly need be said that he and his wife will both be greatly missed in the church and city, and receive a hearty welcome from their many friends in Highland Park.

Rev. S. L. Gillespie was received into membership by the presbytery of Los Angeles at the mid-winter meeting, though sick at the time and unable to be present. The release came on March 10, when he was called to his reward. Funeral services were held in Central church on March 14, under charge of Rev. A. B. Prichard, pastor, assisted by Rev. S. E. Wishard, D.D., Rev. J. H. Stewart and Rev. W. S. Young, D.D. Mr. Stewart was a classmate of Mr. Gillespie in seminary and college, and Dr. Wishard was associated with him in the work in Utah. Both gave interesting personal reminiscences. The music was under charge of Rev. C. T. Murphy, Jr., and part of his choir of boys from St. Athanasius Episcopal church. This was of special interest, as two grandchildren of Mr. Gillespie are members of the choir.

Healdsburg.—This church has received twenty-eight new members, mostly by profession, since the first of the year, which doubles the membership during the present pastorate. The Brotherhood is doing aggressive and efficient service.

...Coronado.—Rev. H. P. Wilber, D. D., has entered into an engagement to supply this church for a month and it is hoped it may result in a permanent settlement.

Napa.—At the regular communion service, March 7, four united with this church. The Ladies' Missionary society, at their regular meeting in February, were very fortunate in having Dr. Merwin to speak to them. Dr. Merwin also spoke at the regular Wednesday evening prayer meeting. She is a most entertaining speaker and was listened to with great interest. We are hoping to have her with us again soon.

Corcoran.—The Mission church of this place is making progress. We are arranging to begin the erection of a concrete-block church building not later than April 1. Already \$2,000 is pledged on the field. Such has been the encouraging response of the people that we have decided to build a five-room manse at the same time. This was not hoped for at the beginning. Some help on each building is expected from the Board. Our membership increases slowly. Many Presbyterians are in and about the town, but they do not become members. A first class Presbyterian baker could be located very profitably here. It is an excellent opportunity for the right man. Anyone wishing to learn more of the matter please address pastor of this church.

San Francisco, First.—Miss Marie C. Brehm, the able and eloquent lecturer, representing the General Assembly's Temperance Committee, will speak in this church on Sunday morning, March 21, and should have a large and interested audience on a subject now of national importance. The Men's Club held a meeting in the evening of March 9, and listened to an address by Walter McArthur on the Japanese question, which he reviewed very ably from a racial, a political and an economical point of view. A general discussion of the subject matter followed. Rev. Dr. Moore, of the Seminary, has been supplying the pulpit since February 14, and on March 28 will be succeeded by Rev. John E. Stuchell, of Sterling, N. J., whom the session has secured for preaching and general pastoral work during Rev. Wm. Guthrie's six months' leave of absence.

SEMINARY NOTES.

San Anselmo, Cal.

Rev. Wm. B. Noble, D.D., our Synodical missionary, visited the Seminary last week and at the conference hour on Wednesday gave a very practical and instructive address on "Home Mission Problems in California."

Rev. Paul R. Dickie, '08, is doing vigorous work in Ukiah. A week ago last Sabbath afternoon he held a special meeting for men in his church. He invited all the men of the town and gathered an audience of over 250 of all kinds, including a number of saloon keepers. His subject was "The Royal Arch," or "The Man Four Square." He spoke along the lines of social purity. Dr. Noble, who was present, says it was a good sermon.

Miss Marie C. Brehm, representing the Temperance Committee of our General Assembly, visited the Seminary last Friday. She was given the time usually devoted to the chapel service, which was extended to half an hour. Her address was very informing and impressive.

A recent letter from Dr. McKenzie tells of his plans to return to the Seminary. His church, Rutgers, took action

on his resignation last week. The whole matter will be laid before the New York Presbytery April 12th. Among his other preparations for next year is a new course of lectures on "Spiritual Culture."

Dr. Landon preached at Westminster church last Sabbath evening for Dr. Mobley, who was assisting Mr. Tanner of the Richmond church in evangelistic services. Dr. Mobley preached there every evening through last week. The result was a considerable accession of new members, whom he assisted in receiving Sabbath evening.

The new catalogue has just come from the press and is one of the largest and finest yet published by the Seminary. The Appendix, published every third year, contains a full list of all the graduates and their addresses.

Rev. J. N. Maclean, '93, of Clarinda, Iowa, who has accepted a call to Missoula, Montana, was recently given a farewell reception by his congregation and presented with valuable tokens of their regard. On February 7th he received fifteen new members. He leaves the church well organized and in vigorous condition.

THE MOODY BIBLE INSTITUTE.

The Moody Bible Institute of Chicago has just celebrated on "Founder's Day" the 72d birthday of D. L. Moody, when its trustees announced that the foundation of a new Men's Dormitory would be laid as soon as the frost was out of the ground.

This is the first of a group of three new buildings in contemplation, to cost about \$350,000, demanded by the growth of the Institute since Mr. Moody's death in 1899.

If anything, greater stimulus than formerly has been given to the preparation of students for missionary work—over half of the last graduating class having devoted themselves to that work; but otherwise no changes have been found needful, either in the kind or method of instruction given in the English Bible, gospel music and personal evangelism in these years. It is still the policy of the Institute also to give this instruction absolutely free to Christian men and women without respect to nationality or denominational affiliations.

The active management is vested in a Board of Trustees of which Henry P. Crowell, an influential business man of Chicago, is President, and A. P. Fitt, Mr. Moody's son-in-law, Secretary. Dr. Gray, the well-known Bible expositor, is Dean.

Wide reaching plans are in progress for the Twenty-fifth Anniversary in 1911.

OCCIDENTAL BOARD OF FOREIGN MISSIONS.

By Mrs. E. V. Robbins.

We have some new facts to consider. Hitherto we have been absorbed in the further increase of the missionary staff. We have pledged the support of a woman missionary, which has been \$400 a year, and felt a special pride in rolling up the list on the foreign field. Meanwhile, the Assembly's Board has paid the traveling expenses, the additional expense of the family life if married, the sum allowed for the support of each child that is born in to the family, the extra expense of itinerary work, and when on furlough, the traveling expenses each way. Thus we see that the Woman's Board has paid but a small share of the expenses.

The Assembly's Board and representatives of the Woman's Board met in conference on November 6, in New York, to consider these questions. Mrs. L. A. Kelley represented

the Occidental Board.

Mr. Robert E. Speer opened the discussion and the following resolution was unanimously adopted: "It was voted that while not allowing, if possible, any superior candidates to be lost to the work, and while not permitting a discouraging impression to be abroad among the young people as to the need of new missionaries, nevertheless it was the sense of the conference that the larger emphasis be laid for the immediate future upon the need of increased appropriations for the support of the work, rather than upon the further increase of the missionary staff."

Thus our secretary of Special Objects, Mrs. H. C. Morris, has received the following instructions from the Assembly's Board: "The Board is now asking \$1,000 in the case of each individual, and \$2,000 in the case of a married missionary, and that this rate should be continued for succeeding years. One thousand is needed the first year to cover travel, outfit and freight, as well as to meet the new missionary's salary until the close of the fiscal year, April 30. After that, the amount beyond what is paid him for salary will be needed for the support of his work, wherever it may be. There is always a language teacher for at least two years, there is frequently house rent in the case of married missionaries, and to this may be added something for taxes and repairs from time to time; and in the case of children, \$100 for each of these adds another item of expense. Missionaries will receive only salaries arranged for, but I can illustrate by the case of Mr. G. W. Fulton, about whose support I have been writing within a day or two, and toward whose salary your Board pays the flat rate of \$400—paid toward a man's salary in recognition of his wife. His salary had been increased from \$1,250 to \$1,300. Beginning May 1, 1908, because of the increased cost of living in Japan, it was imperative that Mr. Fulton should be paid \$1,400, and all other missionaries in Japan the same sum. Mr. Fulton has five children, four of whom are with him on the field, and for these the Board allows \$400, while the grant for one born in the home land is \$150. Mr. Fulton then receives \$1,950, toward which your Board pays \$400. The church which has long claimed him, paid \$850 when his salary was \$1,250, and \$900 when it was increased to \$1,300, and \$1,000 when it was increased to \$1,400. We are now in correspondence with the church, hoping it will be able to cover the full amount paid Mr. Fulton for the support of himself and family, exclusive of the \$400 paid by the Occidental Board.

Can we not, of the many auxiliaries connected with the Occidental Board, double our gifts, especially the small givers?

MAGAZINES WANTED FOR OCCIDENTAL COLLEGE.

The Occidental College Library needs files of the standard magazines, and gifts of either whole volumes or separate numbers would be very welcome. A few of the many desirable sets are the Atlantic, Charities and the Commons, Harper's Magazine, Missionary Review of the World, Nineteenth Century, North American Review, Outlook, Review of Reviews, Scribner's Magazine, and the World's Work.

Friends of the college can help the institution a great deal by giving either old or recent periodicals to the library. Address Occidental College, Los Angeles, Cal.

ROCKHURST PRAYER CONFERENCE.

Earnest prayer and co-operation on the part of ministers and all Christians is asked by the Rockhurst Committee for the Conference to be held on this Coast from Los Angeles to British Columbia from June 10 to July 15. Rev. Elmore Harris, D.D., of Toronto, Ontario, is to speak in each Conference. Dr. Harris is one of the leading Bible teachers of America and no one who can come can afford to miss his messages. Among the members of the Rockhurst Committee to speak with Dr. Harris are Dr. J. A. Henry, Dr. Warren C. Sherman, Dr. A. Prichard, Dr. L. A. McAfee, Rev. Wm. Thomas and Rev. W. E. Parker, Jr.

THE HOME

Whenever people meet together,
They're sure to talk about the weather;
But don't you think they'd make a fuss,
If they knew the Weather talked of us?

The Snow observes, "These human creatures,
How grimy are their clothes and features!"
The Hail declares, "They're cowards too!
I merely danced, and how they flew!"

The Rain remarks, "If I am flowing.
What foolish temper they are showing!"
The Sunshine says, "Strange, is it not?"
They scold at me for being hot!"

The four great Winds, with laughter-merry,
Cry, "They are feeble people, very;
If we but touch a man like that,
He blows along behind his hat!"

—M. C. Gillington.

BEGINNING MARRIED LIFE.

Rev. F. B. Meyer.

Just back from the honeymoon, are you? Welcome, as you step across the threshold of the home, be it a room, a cottage, or a mansion, which, for the first time, in the deepest sense, you can call your own! May God bless your going out and your coming in from henceforth and even for evermore!

You have had good weather? That's good. Nothing is more depressing than to be shut up in a hotel or lodging-house, with the rain pelting against the windows, and nothing to do. Oh, forgive me! Of course, I forgot; you had each other. Yes, yes, I understand. It was obviously a matter of perfect indifference what the weather was outside; you had blue skies and warm sunshine within! Now, answer me—I won't tell tales—was there any cloud no bigger than a man's hand, on the blue skies indoors? None! Ah, that was as it should have been; and there need be none, and there ought to be none, till you are old and gray, and sit together on the river-bank in the warm sunset, waiting for the dip of the oar and the coming of the boat.

"Always the same, Darby, my own,
Always the same to your old wife Joan."

You say that I am rather too quick in forming my conclusions! That means I suppose, that there was just a shred of cloud veiling the sun for a moment. How did it come about? He was a bit hasty, was he? But did you expect too much, and did you give him cause? Well, you have only discovered what we all discover—that there is nothing in this world absolutely flawless. The sweetest flower has its stain and freckle. The highest rapture has its afterward of regret; the saintliest life is full of confessions. Remember that neither of you is perfect, and that, therefore, you must be kind one to another, tender-hearted, forgiving one another, even as God has, for Christ's sake forgiven you.

You must go on courting. The husband must treat the wife with as much courtesy as before she gave herself to him, refusing all others for his sake. He must make up for the attentions of all the young fellows who used to wait on her. She is now his wedded wife, and must not accept attentions from others; but, all the same, her young heart is as hungry for little courtesies as ever it was, and it is on the maintenance of these that so much of their happiness will consist, because it proves that her husband is her lover still, and counts her his queen, worthy of the highest honor he can give.

At the same time, a woman mustn't be always waiting for her husband to show her marks of attention. She mustn't be coy and bashful, waiting to be coaxed, and pouting if she thinks herself neglected. Love needs reciprocity. Marriage can only be happy when each endeavors from his and her own standpoint to nurture the tender plant of mutual affection, screening it from biting winds, focusing sunshine on it, and baptizing it with refreshing dew. How careful you are of your deportment to strangers! but surely you should be still more careful of your behaviour to each other, in which the slightest caress is more precious than the handsomest birthday gift. The unpremeditated words and acts are more self-revealing than the studied and formal ones.

It is an unwise policy to conceal the anxieties that may be troubling you, from each other. We are not able to live two lives successfully, and the quick, loving eyes that are watching us so keenly will inevitably detect, in twenty-four hours and less, that something is gnawing at the heart. If the affectionate impeachment is denied, we do no silence the anxiety, and at once a mist of dread and pain overspreads the landscape of that other soul. "Why doesn't he tell me? He doesn't trust me. He has found out that I am not what he thought, but daren't tell me. He has someone whom he loves better than me. Suppose he always keeps me in the dark about things, how shall I live? What can I do to win him back? I know he has something on his mind, but he will not share it with me." That is the way in which the heart begins to bleed inwardly to death. It is thus that the eyes get red with weeping, and heart and flesh begin to fail.

Sometimes it is the woman who will not trust the man. From time to time several letters have found their way into my post-bag from wives, asking me to loan them money, because they have run up bills about which they dare not tell their husbands. A few days ago one of these asked me for a loan of \$75. Of course, I couldn't and wouldn't be a party to such a transaction; but it was a painful revelation of the gulf that may come between two souls living in the same home, but whose mutual confidences have been reduced to freezing point.

You say that it is not fair to bother your wife with business worries, but you will bother her much more if you

keep them to yourself. Tell her; make her your confidante. She has a bright, ingenious brain, and may suggest a way out. She can at least sympathize with and pray for you. She will unite her soul with yours, and breast the Hill of Difficulty with her tripping step beside you, proud to be your comrade in the fight. Don't let the thinnest film of ice come over the tranquil stream of your heart-to-heart and mind-to-mind fellowship.

Remember that each has nerves. Some experience, of myself and others, convinces me that family jars are occasioned by our forgetfulness of the important part that nerves play in our relations with each other. The mother loses her temper with her little children, not because she has ceased to love them, but because she has been all day with an ailing, crying child, without five minutes' respite, and her brain can stand no more. When her husband comes home, she is pettish and irritable, hating herself all the while, and yet somehow unable to control herself. The end of it, and the best end, too, will probably be a breakdown in floods of tears. Similarly a man will sometimes come home, after a day of incessant occupation, absolutely overstrained. The least contradiction, on his arrival, will prove to be the proverbial last straw. Before he is aware, the irritable and unkind word has leaped from his lips, and the wound has been inflicted that he would give worlds to undo. I do not palliate such things. Christ might undoubtedly help us and give us the victory. We must not weakly acquiesce in them. Still in our dealings with each other, we must take them into account. "Bear ye one another's burdens, and so fulfill the law of Christ." Let us tread gently when we see that the dear other self has had as much as can be endured.

Instant confession and forgiveness are essential to the restoration of happy relations. If we come to God's altar and remember that husband or wife has aught against, let us leave our gifts there at the altar and go to be reconciled, and then come back. We have just as much love to God as we show of love to those around us; and with what measure we mete to them it will be meted to us again. It is impossible to live in his love unless we love with transparent purity and tenderness, forbearing, forgiving, and forgetting.

It is most important to keep open the doors of a common religious life. They open when we first find our other self. How easy it is then to talk of religion! We like the same hymns, pray together, talk without reserve of God's dealings. We must maintain the old mutual interest in prayer, in Scripture, and the culture of the soul. One way of doing this is to pray together about the incidents of our common life, asking for guidance and help and saving grace. All this and more, which the Spirit of Truth will reveal to those who love truth, is contained in the apostolic injunction: "Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as to the weaker vessel, as being joint heirs of the grace of life; to the end that your prayers be not hindered."

It is a wise thing also, and an effectual bond of union, to become interested in a common hobby. One of the happiest couples I know, young friends of mine—he is a warehouse clerk in the city—are devoted to painting; at least, he paints and she helps. If only there is an interest which a husband and wife can talk of and plan for, it keeps their conversation from becoming stagnant. Is it not so, that the soul hungers for bread and turns away with nausea from an incessant retelling of mere gossip? A woman will be well advised if she keeps her mind fresh with reading. Let her keep a book at hand as she sits by the cradle or

goes about the household duty. Without seeming to do it, she can easily lead round the talk to it at meals; and her husband will go back to his fellow workmen with the consciousness of having received a fresh inspiration. If the wife will get all her work done so that the evening is free, and she can read to her husband, this again will keep them in touch. Nothing is more perilous to a happy married life than for each to drift into interests and associations apart from the other.

If anything frets either, it is better lovingly and tenderly to say so. Without knowing it, the one may jar on the other. It may be by an affected way of speech, or a habit, or a mode of dress. But instead of allowing it to be a perpetual sore, wait your opportunity, as Esther did before she spoke of Haman, and say what is on your heart. There must be absolute transparency and truthfulness if there is to be love.

Now may God bless you and make your home like that at Bethany, where Christ was always welcome. Let neither speak of it as my home, but always as ours. By love serve one another; keep love alive by service; love the other as yourself—aye, better; and so live that, whatever befalls, you may have no regrets and nothing to unsay, supposing one were taken away and the other left.—From "The Home Messenger."

THE LAND OF THE AFTERWHILES.

R. Horatio Hardin

I want to be out on the cloud-swept heights,
When the wind sings soft in the dark-green fir;
Where the air has the perfume of pine and spruce;
Away from the city's din and whirr
In the land of the Afterwhiles.

I long to gaze on the sunset glow,
As it paints the peak of a somber dome;
I yearn to watch for the rising sun,
That welcomes a heartsick wand'rer home—
To the land of the Afterwhiles.

Perchance in the hush of the redwood's shade,
When the sleeping world lies wide and far,
I may catch some bars of the lilting rhyme,
Which the city's unrest can nowise mar—
In the land of the Afterwhiles.

DON'T BOTHER OVER TRIFLES.

Lillie Hamilton French.

Those of us who are on the lookout for joy need never hope to find it until we decline to allow mere trifles to disturb us, or the unimportant weaknesses of our friends to furnish food for our resentment. We have no business with the delinquencies of others. Our concern is with broader issues, wider sweeps of character; for to those who sup upon the poison of discomfiture joy has no savor. We must let disappointment go, and begin by being as cheerful about our own troubles as we are about the troubles of our friends. Joy can never enter where worry abides.

"Don't you know that the good Lord can't use you if you keep fretting all the time?" an old saint of a colored woman once asked a woman who was white.

Doubt and suspicion of a fellow-man are doors closed in the very face of joy. Worldly wisdom, selfishness, egotism, fear, timid prudence, thinking evil of others—all these are barriers which no joy can penetrate. Joy is killed in the young when we nip their enthusiasm; make them self-

conscious about their little failings; argue away their belief in the triumph of good; or repress, in stead of directing, their courage. Courage, faith, and hope in the young are levers to move the world. They are gifts to be gloried in, to be thankful for, to be cherished; and we tie millstones round our own necks and bid farewell to joy when we attempt to destroy these gifts among the youthful.

The joy of living could never escape us if we learned to enjoy the beauty of natural things, not thinking so many of them wicked, or that our trials were our afflictions. Our trials are our opportunities. Were we to use them as such, our joy of living would be quickly won, as when a brave man overcomes a danger and, for the first time, becomes conscious of his strength. Our duty is to love more, to love and enjoy people and friends, music and flowers, color, form, the majesty of the hills, the growing and unfolding of life in all its manifestations. In such an enjoyment of the natural, too, would be found our protection from malignant forces, temptations, and snares. The hypnotist, try as he may, cannot make a perfectly temperate man simulate drunkenness, nor the absolutely refined woman take either an unrefined attitude or utter an immoral speech. Through that kind of cultivation, then, which means enjoyment of the things we cultivate, we become strengthened and protected; for joy carries us always onward, into wide knowledge, greater understanding, until at last, through joy itself, a might is gained by which the very powers of darkness and despair are driven from us.—From "The Joy of Life."

MY BOY.

By E. J. Driscoll.

My boy! What wealth of tenderness
Enshrined within a thought like this!
My boy! My son! My little one!
My darling boy! My only son!

My boy, erstwhile a tiny elf—
In many ways so like myself;
A part of mine own heart and life,
So soon to share in this world's strife.

My little boy to manhood grown—
Life's problems his. By God alone
Can strength be given for manhood's part.
God keep him pure—in mind and heart.

Young People

THE MAGIC BASKET

M. Fielder.

Kathie and Grace had been at grandpa's just one week of their vacation when they were taken sick with the measles. To be ill was bad enough, but to have no dear mother to nurse and amuse them—for she had gone to Europe with papa—was sad indeed.

"O, well, chicks, it might be worse," comforted Uncle Roy.

"I don't see how," pouted Kathie.

"I do. You might have broken your limbs and been laid up all summer. As it is, you will be out in ten days as gay as ever. Brace up, lassies," and their uncle went off whistling. "Too bad, I'm sorry for them," he said as he went to the barn for a rake. "Ah! I have an idea," and he laughed aloud. "I'll make them up a magic basket and Mistress Fluff, I'll borrow two of your babies to be-

gin the surprise," and he thrust his hand into the hay-far back in the mow where the twins had never been, and took out two little gray kittens whose eyes had opened only a few days before. Then he hunted up a basket, partly filled with hay, and placed the bits of fur side by side. Before going upstairs he took them into the kitchen to show his mother and sister.

"Your plan will be the very thing for the youngsters," laughed Aunt Maud, "I was wondering what we could do amuse them, homesickness and measles are pretty hard to bear. We will all help to make it a success."

Uncle Roy went to the darkened room where he made the following speech, "Young ladies, I herewith present you with a magic basket and —"

"O—" giggled Grace, and, "What is it?" from Kathie.

"No interruptions, please. This basket is to contain something rare and lovely each morning as long as the measles last. Allow me to wave my wand the correct number of times and then you shall behold—what?" Uncle Roy haised his wand (grandpa's cane) and circled it slowly and impressively over the basket three times, then he lifted the cover, and the brown eyes and the hazel beheld the kittens fast asleep.

"O, the darlings!" burst from two pairs of red lips.

When Uncle Roy departed, he left the twins hugging the wee pussies very, very close, their faces wreathed in smiles.

The second morning, at exactly the same hour, Uncle Roy tiptoed into the room with the magic basket.

"O, what is there for us today?" cried Kathie, while Grace smiled and dimpled.

"Allow me, gurlies, to present you with something from grandma's pantry," and he laid before them the daintiest ten o'clock luncheon imaginable—and O, the dishes, bits of pink and white loveliness!

The next morning there were two of the gayest hammocks ever seen, made by this same kind uncle, blue and white for Kathie; green and white for Grace. How the dolls did enjoy the swinging back and forth through the long summer day, for Auntie Maud hung the hammocks from bed post to chair, close within reach of the little mothers' hands.

The following day it was a box of odds and ends, trinkets and scraps of lace and ribbon and velvet,—just such a store of things every little girl loves to look over and fashion into something for her dollies.

Then one morning it was a bird with a broken wing which they tamed and petted and loved until it was able to fly away.

When Aunt Maud popped her rag doll with its wardrobe of old-fashioned clothes into the basket and bade Uncle Roy introduce her as "Mistress Matilda," the twins were greatly pleased. To think dear Aunt Maud had played with Matilda and loved her as truly as they loved Florence and Mabelle!

Grandfather said he must help the cause, so he made two sets of doll furniture from pine cones which Kathie and Grace said they would "keep forever and always."

One morning it was leaf cups filled with great purple raspberries.

The ninth day the twins were so well that they met Uncle Roy at the chamber door and the cover of the basket was lifted instantly, disclosing two white rabbits.

"O! O! O!" and Kathie and Grace hugged the bits of bunnies as they had the kittens, within an inch of their lives.

The next morning the magic basket held two small blue envelopes, one for Kathie and one for Grace, which when the seals were broken, were to contain invitations to a barn party from three or four.

"May we go, grandma?" they cried.

"Yees, dearies; and don't you want to share the party with some little girl?"

"Why yes," slowly, "but we don't know anyone," returned Kathie.

"You choose one, grandma," said Grace.

"Well, children, there is a dear little girl who lives at the foot of the hill. She is very poor and seldom has a good time. I will ask Uncle Roy to go for her directly after dinner."

At five minutes to three, Kathie and Grace ran to the barn, where they found a little girl waiting for them whom Uncle Roy introduced as Eva White. A lively game of tag was soon started which was soon followed by drop-the-handkerchief, spin-the-cover, and puss-in-the-corner.

Flushed and laughing and merry-hearted they ran, when Aunt Maud called, and sat down to tea, just within the great barn doors. The strawberries were the reddest and sweetest ever picked, the biscuits, thimble shaped and brown and delicious, the sponge cake as light as feathers, and the icecream "elegant."

"The measles have given us ten lovely surprises and a dear new friend. I just love them and Eva," said Kathie three hours later.

"So do I," agreed Grace.—Christian Register.

YOU AND I.

All letters of the alphabet

The righteous way should choose,

But two of them, especially,

Should mind their P's and Q's.

A deal of trouble in this world,

And much that goes awry,

Could be prevented easily

By these two U and I.

If U and I are cross, you see,

There's bound to be a fuss.

If U and I untidy are,

Somewhere there'll be a muss.

If U and I are selfish, there

Will some one suffer wrong.

If U and I rob birds' nests, why,

The world will lose a song.

If some one feels dejected, or

'Tis cloudy for a while,

The sunshine may come back again

If U or I but smile.

If U should grumble, whine or pout,

Or I should snarl and fret,

A storm would soon be raging that

We should not soon forget!

So U, look out, and mind your ways!

And I must likewise do,

And keep a cheery corner where

The skies are always blue.

The A's and B's and E's and O's

Do work that's good and great,

But U and I can do the most

To keep this old world straight.

—The Sabbath-School Visitor.

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The poetical young man with soulful eyes was walking with his matter-of-fact brother by the brookside.

"How the stream tosses in its slumber!" he exclaimed.

"Yes," answered his brother, "and you would, too, if your bed was full of stones."—Youth's Companion.

THE DRAGON STORIES



THIS RARE LITTLE BOOKLET is printed in Chinese fashion on double-paged imported Chinese paper, with wide margins profusely illustrated with Oriental drawings. The cover design is a fierce Chinese Dragon, richly embossed in three colors on Chinese yellow stock. The book is tied with red cord from which hangs a piece of Chinese "cash," and is enclosed in an envelope on which is embossed a duplicate of the cover design.

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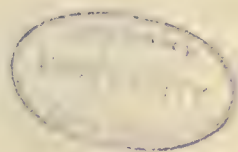
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**PRESBYTERIANS CHIEF SUPPORTERS OF INTERDE-
NOMINATIONAL WORK**

**PACIFIC PRESBYTERIAN COMMENDED BY LOS
ANGELES PRESBYTERIAL**

**PROFESSOR HANDLEY TO WRITE OF WORLD
EVENTS**

SUCCESS OF KOREAN CAMPAIGN TO DATE



The Editor's Column

Pacific Presbyterian

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Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

The State convention of the California Sunday-school Association will met at Santa Rose, this year, April 20, 21, 22.

The Church Federation of Los Angeles is preparing to make a house-to-house canvass of the city in a short time to learn the denominational preferences of the people.

The choir of Immanuel Presbyterian Church, Los Angeles, recently gave a concert of secular selections that was pronounced very entertaining.

Many enquires are being made for the booklet published by Rev. H. H. McQuilkin on the Evolution of "Psychic Healing," a summary of which was printed in the Pacific Presbyterian recently. It can be obtained by addressing Dr. McQuilkin, at San Jose, Cal. Price 50c.

Mrs. H. B. Pinney of San Francisco, President of the Occidental Board, who has been attending meetings in Southern California for 10 days past has returned home.

The Pacific Presbyterian has arranged with a number of the students of Occidental College to make a canvass for subscription in Los Angeles and nearby cities during the time of their spring vacation, beginning March 26.

PRESBYTERIANS CHIEF SUPPORT INTERDENOMINATIONAL WORK.

Eighty per cent of the Money Given Comes From This Denomination.

What would the interdenominational workers do without Presbyterians? It is becoming more and more evident

that most of the interdenominational and philanthropic work of the world would receive a great set-back if the Presbyterians suddenly lost their fortunes or gave their money to support their denominational work, only. A recent event has brought this matter forcibly to our attention. The members of one of our California churches have within the last two months given about \$47,000 to work outside their denomination. It is a commendable spirit of generosity to contribute to every needy cause, and we would extend our heartiest congratulations to this generous congregation if it were not for the fact that this generosity to things outside the Presbyterian church caused this particular congregation to flatly refuse a request for \$1,000 for a denominational cause that is greatly in need, and which can only expect support from members of the Presbyterian church.

This condition of affairs prevails very extensively throughout our denomination, and a number of worthy objects are so poorly supported that they are a standing disgrace to Presbyterianism. Among these is the support of aged and infirm ministers and their widows, who at most receive, but \$300 per year from our wealthy denomination, while hundreds of thousands of dollars of Presbyterian money goes annually to support outside work. On this Coast there are objects about which there is no question as to their worth and need, but they go begging among our own people while representatives of all sorts of organizations outside the denomination are amply supplied by Presbyterian money. For example, the Woman's Occidental Board of Foreign Missions has thus far found it impossible to raise the balance of the \$5,000 due on their Mission Home in San Francisco, which is the only Presbyterian building on the Pacific Coast. These women, instead of being compelled to go about soliciting funds to cancel this debt, should be relieved of this burden, that they might devote their energies to the regular work.

Then we cite the Presbyterian paper which—formerly the Occident and now the Pacific Presbyterian—through all its forty years of history has found it difficult to get the money necessary to print the publication, and a number of men have lost their health and their fortunes in attempting to give to the denomination a paper that would faithfully represent Presbyterianism.

Brethren, these things ought not so to be. If the Presbyterians do not support the Presbyterian work, who will? For Presbyterians to contribute eighty per cent of the money given to undenominational work, which they are now doing, is too much if their own work is allowed to suffer thereby.

PROF. L. A. HANDLEY TO WRITE FOR THE PACIFIC PRESBYTERIAN.

The readers of the Pacific Presbyterian will hear with pleasure that Prof. L. A. Handley, Professor of Philosophy of Occidental College is to contribute regularly to the columns of the Pacific Presbyterian under the caption "World Events."

Prof. Handley is well qualified to write on these matters as he is widely read and deeply interested in the great world problems. The Pacific Presbyterian takes pleasure in presenting Prof. Handley to its readers and assures them that they will be profited by his writings.

WORLD EVENTS.

Politics does not mean blind partisanship.

A man's politics is the practical application of his religion in affairs of State.

President Taft has pronounced against the wine glass; all well-balanced men do.

The Hoosier State is rapidly drying up under the operation of their local option law.

Mr. Taft was the candidate of the Republican party, but he is President of the whole people.

The Queen of Italy is ill, as the result of an accident during her visit to the Earthquake sufferers.

The President's salary has been increased to \$75,000 per year, but hereafter he must secure his own transportation.

Mr. W. D. Stephens, a business man of honor, has been chosen Mayor of Los Angeles, to serve until the "Recall" election, March 26.

The Pacific Coast is represented in President Taft's Cabinet by the Hon. Richard A. Ballinger of Washington, as Secretary of the Interior.

The country is having its quadrennial discussion concerning the change of season for inauguration. Doubtless a better time could be chosen.

The war situation in Europe is of a very uncertain nature. One report announces peace; the next heralds a crisis. Nations had better learn to war no more.

"Uncle Joe Cannon" has been re-elected to the speakership of the House of Representatives. His fourth consecutive term. He is the second man to enjoy the honor of the special session.

General Ballington Booth made a visit to the Pacific Coast last week. Mrs. Booth, better known to our convicts in the penitentiaries of the country as "little mother," is reported recovering from her recent illness.

The California legislature considered many measures of importance during the present session. The passage of the anti-race-track-gambling bill was a signal victory for Civic Righteousness. But the local option bill was defeated.

The President called a special session of Congress for the purpose of revising the tariff. Chairman Payne of the Senate's ways-and-means committee introduced a bill, March 17, revising the tariff schedules from present rates, which were fixed under the Dingley law. Congress is now considering the measure.

Col. Duncan B. Cooper and son Robin were convicted of murder in the second degree and sentenced by the jury to twenty years in the penitentiary. Senator Carmack was their victim. One interesting feature of the trial was the failure of the plea of personal honor. There is no honor that drives one to a dishonorable deed.

Hon. James Bryce, England's Ambassador to America, visited the Pacific Coast last week. His chief mission was to lecture at the University of California at Berkeley. Oth-

er western cities were favored with addresses from this distinguished Statesman, who since Gladstone is entitled to be known as England's "grand old man."

Christian men everywhere ought to rejoice in the general politics—moral awakening in our country, especially in our large cities. San Francisco is still in the cleaning process; Los Angeles is removing a mayor and rebelling against civic iniquity; Chicago has adopted the "Recall"; Pittsburg is trying to separate the goats from the sheep; New York is seeking to purify her official life; and nearly every great municipality in the country has made, or is considering, charter amendments that will enable a decent city to have a decent government.

The Presbyterian Board of Home Missions has had presented to it by one of its superintendents a plan for utilizing the downtown churches now to a great extent useless because of the up-town drift. He would have such churches turned over to the board for a term of from five to ten years and converted into churches for workingmen, just as now the board supervises ten missions to the city's foreign population. On Sunday morning the pulpit would be occupied by a regular clergyman, but on Sunday afternoon and evening, and during week days, it would be open to lay speakers and to the workingmen themselves. An effort would be made to have trades unions consider such churches their headquarters. The New York Mail remarks: "It would be worth while to make the experiment in the case of a church situated like the Fourteenth Street Church, in lower Second avenue. If ecclesiastical surroundings do not accommodate themselves readily to an atmosphere of informal good fellowship tinged with harmless conviviality, such as unions cultivate, the dignified, spacious and comfortable audience rooms of the churches to lend themselves to deliberation, intimate debate and public discussions. Of these the members of the labor unions are at least as fond as anyone else, and they often acquit themselves better at them than their employers. Whether anything comes of the proposed experiment depends partly on the creation of conditions absolutely untrammelled, in which men will feel free to rule their deliberations and speak their minds, and partly on the union workingmen themselves. There is a growing restiveness among New Yorkers of public spirit at having good church edifices, some of them of historic appeal, in the district out of which the older population has moved, replaced by factory or office buildings or converted into banks, garages or music halls. If they could be made still to serve a use partly religious and partly social, this deplorable fate would be spared them."

PACIFIC PRESBYTERIAN COMMENDED BY LOS ANGELES PRESBYTERIAL.

Workers Declare Paper to be Better Than ever Before.

The manager of the Pacific Presbyterian has been spending a week in Southern California in the interest of the paper.

At Los Angeles at the meeting of the Los Angeles Presbyterian, which was held in the Highland Park Church the object and work of the publication was presented through the courtesy of the officers of the society. It was indeed gratifying and encouraging to receive the cordial and earnest welcome given by the ladies, and to hear the flattering words of commendation spoken by the officers and dele-

gates. It was no less satisfying to have the approval of the paper expressed in the good list of new subscribers received doing the meetings.

The Los Angeles Presbyterial is a large and influential body of women, and the commendation means much to the publishers.

At San Bernardino the Riverside Presbyterial met in the First Presbyterian Church, which is soon to have a new building, a picture of which is to appear in the next issue.

The morning session at which fifteen officers reported their work in one hour, was as fine an example of business dispatch as one would want to see anywhere. The time of the stay of the manager here was too short to more than tell of the work the Pacific Presbyterian was planning to do, and ask for the co-operation of the delegates in securing news of the field.

Sunday was spent in Santa Barbara, where the church, under the direction of Rev. W. D. Moore, is doing a good work. The people showed interest in the paper, and a number of subscribers will result, as soon as a canvass can be made.

Plans are on foot for a systematic canvass of all the church members of Los Angeles. It is expected that students of Occidental College will undertake the canvass during their ten days' vacation commencing March 26.

If this plan is carried out the manager will stay in the south till the canvass is completed. This will make the cancelling of the engagements at the San Luis Obispo, Sacramento, and Napa Meetings of Woman's Presbyterials necessary.

Congratulations are offered on every side over the marked improvement made in the Pacific Presbyterian during the last few months. Many say the paper is better than ever before in its history.

OCCIDENTAL BOARD WOMEN VISIT PRESBYTERIALS.

Speakers for Evening Program for Annual Meetings Secured.

There is being a pleasant visitation of the Presbyterials by officers of the Occidental Board and Miss Julia Fraser of the Home Board.

Mrs. H. B. Pinney, the president, Mrs. L. A. Kelley, general corresponding secretary, and Miss Caroline Merwin, M. D., field secretary, have made up the party that has attended the Los Angeles, Riverside and Santa Barbara Presbyterials. These ladies and Miss Fraser have delivered a number of inspiring addresses at these meetings and have added much to the interest of the services attended. Mrs. Kelley and Miss Fraser spent Sabbath in Santa Barbara, where both spoke three times to interested audiences. Mrs. E. G. Denniston, the treasurer, will attend the meeting of the Sacramento Presbyterial at Colusa, and Mrs. J. G. Chown, Board secretary, attended the San Jose Presbyterial at Palo Alto and will attend the Benicia Presbyterial at Napa. Miss Jennie Partridge, young people's secretary, spoke at the Oakland Presbyterial.

The annual meeting of the Occidental Board at Fresno April 6-7-8 promises to be a largely attended and inspiring meeting. Several changes have been made in the provisional program and some additional speakers added.

The changes made are for the evening meetings. On Wednesday Miss Donaldina Cameron of San Francisco and Prof. L. A. Handley of Occidental College, speak. On Thursday Mrs. C. C. Hansen and Dr. Merwin will each give addresses.

SUCCESS OF THE KOREAN CAMPAIGN TO DATE. (Written for the Pacific Presbyterian by Dr. H. G. Underwood.)

The people of the Pacific Coast certainly seem to realize that Christianity is really giving the people of Korea an new impulse upward, and that it is a vital force making for such a development of the men and women as will, if the work be completed, produce there a nation that can be a blessing to the rest of Asia and the world.

There are three features of the Korean work that demand attention.

1. The Korean church is the most decidedly self-supporting and self-propagating young church the world has seen, and therefore less effort on our part will be required to Christianize Korea than any other land.

This is shown by the following facts:

(a) All the 797 congregations under our care are self-supporting in that they build their own churches and pay all their own current expenses.

(b) All the primary schools connected with those churches, 454 in number, are supported by the native Christians both as to current expenses and salaries of teachers.

(c) These churches are supporting a large corps of native preachers who work amongst their non-Christian neighbors with such success that the American missionaries have no leisure to preach to the heathen, all their time being taken up in examining candidates for admission to the church, administering the sacraments and giving advanced instruction to those already in, and to those who are to be the leaders in church work.

2. The Korean church is the most aggressive and most decidedly missionary of any of the newly developed churches in the world, and therefore will, as it becomes stronger, be a powerful factor in the spread of Christianity in the countries adjoining Korea. This is shown by the following facts:

(a) Already Korean preachers are being sent over the boundary into Manchuria, where they have organized churches amongst their own people living there, and work also amongst the Chinese.

(b) When in September, 1907, the first group of seven Koreans prepared to enter the ministry of the Presbyterian church received ordination and the first Presbytery was organized, the first act of that Presbytery was to set aside one of its members as a missionary to the island of Quelpaert, where no Protestant missionary work had yet been done, and to call upon the Korean church for funds to prosecute the enterprise. Enough money to support three families came in and so two elders were added and the three families are now working in that island of 100,000 persons. This missionary spirit is bound to be a factor that can be counted on in the development of Asia, and it is a matter of business economy and fore-sight to foster this church and secure a working force that will be

greater and less costly than anything we can send from America.

3. The development of Asia as a result of the steady preaching of the Gospel and the contact of its people with Western civilization is going to be rapid beyond any idea we have heretofore had. Japan developed within fifty years to be a military power that astounded the world and now compels the respect of both England and America. China is following along the same line, but with even greater speed in these days, and with her immense resources in iron and coal and her vast population of men capable of making the very best soldiers, but little thought is needed to enable us to compute the military prowess China will have in the near future should her development be principally along military lines.

The time seems to have at last arrived when nations are to be born in a day—it is even now occurring—and whatever influence we are to have in shaping the destiny of Asia must be exercised within the immediate future.

Are these Eastern nations to be great non-Christian military powers and a menace to the world, or are they to be great Christian powers, animated by the thought of the Fatherhood of God and the Brotherhood of man, working together with other nations for the general good of mankind and thus be a great blessing to the world?

Having submitted these propositions for your careful thought we would draw your attention to the following:

Korea, having been practically subdivided, with a view to its more speedy Christianization, amongst the missions now at work there, in proportion to the strength of each, our church has become responsible for 6,700,00 persons and it was calculated last year that if we could add to our present force twenty men and their wives, composed of clergymen, teachers and doctors, and twenty single women, and then maintain that force, we should be able to completely discharge our responsibility in Korea within one generation, provided, of course, that we adequately equip those workers with schools, hospitals and all the necessary working tools.

The committee stated in a booklet at the beginning of the campaign that for the support, maintenance and equipment of the men and women; the building of hospitals, colleges and schools, etc. \$245,000 would be needed within the next five years. Of this amount all but \$28,000 has been pledged at this writing.

These items as already supplied have, in part, been the result of our going up and down the Pacific slope. Wherever the Campaign Committee have gone, a hearty reception has been accorded all along this whole coast, earnest have been the expressions of sympathy, and, in not a few cases, definite pledges have been forthcoming. Most of the pledges that have thus far been received have been really of the best kind, in that they have been annually and are to continue.

It is, however, earnestly desired that from some source the amount for both the Seoul and Pyeng Yang colleges shall be found. The one totals up \$14,500 and the other (\$500 having been received) needs a balance of \$13,500. These school buildings are an absolute necessity for the carrying on of our work and for the proper establishment of a native church. At the present time, the accommodations are altogether too small in Seoul, the incoming Freshman class alone filled the auditorium, and in Pyeng Yang the lecturer oft-times has to allow about one-half of his class to sit

outside of the window on the roof of the lean-to, if they are to have the benefit of the lecture.

Careful tabulation of the gifts from various sections of the United States shows plainly that the Pacific slope has not been behind hand in her efforts to meet this need, and we are convinced that she will come up to her share.

Further information concerning this work can be obtained from the Korea Propaganda Committee, 156 5th Avenue, New York City, and all checks should be made payable to Dr. Dwight H. Day, Board of Foreign Missions, but marked plainly for "Korea Propaganda" and sent direct to the Committee.

MEETING OF THE CHURCH FEDERATION.

The San Francisco Church Federation held its monthly meeting on Monday evening, March 22d, in the Hamilton Square Baptist Church, 1975 Post Street. Rev. E. P. Dennett, D.D., the president, was confined to his home by illness and Mr. J. G. Chown, the third vice-president took the chair.

Mr. Milton J. U'Ren was introduced as the speaker of the evening. His subject was "Direct Legislation," and he reviewed very fully and ably the tendency in many of our states and cities toward the initiative, the referendum and the recall in legislation. He referred to the indifference of the average legislator to favor enactments that tend to the general welfare of his constituents or to the moral uplift of the community, and compared the number of laws that are introduced at every session of our legislatures in the interest of a class or that tend to subserve only private or corporate concerns, to the few that are passed by the legislative branch of the government of Switzerland, where the people are almost ideally represented by their law-makers. Mr. U'Ren presented forcibly the work and necessity of a people's lobby at Sacramento to use its influence in the suppression of mischievous bills and the promotion of laws of public utility, and contended that constitutional amendments which would render a public servant's future political career dependent on his respect for the will of his constituents would give us laws that should foster good morals and civic righteousness. He asked support for the people's lobby by means of organized effort, personal influence and membership in the society and the contribution of money. Over \$1,500 has so far been expended at Sacramento in the effort to secure good laws and to suppress bad legislation. Considerable good has been accomplished and the speaker insisted that interest in a cause of so vital public importance should be steadily maintained.

Eight religious denominations are represented in the Church Federation. Presbyterians stand well to the front, and among them are Rev. H. H. Bell, D.D., Rev. E. Strong, Rev. H. N. Bevier, Rev. D. A. Mobley, D.D., and Elders J. G. Chown, H. E. Bostwick and Charles Adams. The Episcopalians are represented by Rev. F. W. Clappett, D.D., and Rev. David J. Evans. Rev. L. J. Sawyer, the pastor of the Hamilton Square Baptist Church, has just finished a term as secretary of the Federation. Congregationalists and Methodists are very earnest and active in the work of the society. The reports of the standing committees are always practical and full of information along the lines of effort to suppress public vice and to ele-

vate the tone of civic morality. The great aim of the Federation is to unite not only all professing Christians, but all business and professional men who are not identified with church life in an earnest and sustained purpose to safeguard the youth of San Francisco from the temptations that now encounter them so boldly on our streets, and to impress on our board of supervisors and on the executives of our city government a deep sense of moral obligation to their constituents.

PROVISIONAL PROGRAM.

The Semi-Annual Meeting of the California Synodical Society of Home Missions, April 9, First Presbyterian Church, Fresno, Cal.

Friday Morning.

10:00—Praise Service.

Auxiliary Hints and Helps.....Mrs. J. P. Prutzman

Our Substitutes.....Mrs. H. E. Doren

The Young People.....Miss M. E. Boyce

Missionary Heroes of the Bible.....Rev. J. M. Webb

12:30—Luncheon.

Friday Afternoon.

1:30—Devotional.....Mrs. R. W. Cleland

Our Problem at North Fork....Miss Laura B. Work
Offering; Music.

Miss Fraser's Field Work in Arizona.

President's Message.....Mrs. R. B. Goddard

Friday Evening.

7:30—The Freedmen.....Dr. Kate C. Moody

Alaska.....Miss Julia Fraser

Note:—On Tuesday evening, April 6th, Prof. C. G. Paterson of San Anselmo will deliver an address on **Home Mission Expansion.**

THE ATMOSPHERE OF THE HOME.

By Theodore L. Cuyler.

A family of our acquaintance have been plunged into the depths of grief by the death of a beloved daughter. Her fatal sickness was produced by the poisonous air engendered by an ill-constructed pipe in the dwelling. A few years ago a score of students in one of our most celebrated colleges were all prostrated at the same time by the same cause, bad sewerage had poisoned the air, and they unwittingly drew in the subtle infection at every breath.

But physical health is not more susceptible to atmospheric influence than is the spiritual health of a household. It is the home atmosphere which usually determines the character of the family. Some homes are sweetened and purified by a family altar, and the cheerful affection and the pervading influence of God's Word; and the children inhale religion at every breath. Let any man read the beautiful description which the veteran missionary, Dr. Goodell, gave of the humble cottage—"without a carpet on one of its floors, or a lock on one of its doors"—in which he was reared by his godly father and his patient, loving mother. That prayer-consecrated home made him a missionary of Christ. Such homes have contributed the best blood to the American pulpit and the American State. The Christly atmosphere of the house penetrates into the core of character.

This subtle atmosphere of the household, which is apt either to convert to Christ, or to pervert to fashion, worldliness, or open impiety, is usually created by the parents. They are chiefly responsible. It is their province either to

poison or to purify. If the whole trend of the household thought and talk runs toward money-worship, or toward social convivialities, or in any other similar direction, it is the father and mother who give the pitch. It is exceedingly difficult to make the best preaching or Sabbath-school teaching effective on character, amid such a domestic miasma. Almost as soon as attempt to grow pineapples in Greenland, as to rear the plants of grace amid such godless surroundings. The parental influence goes through the house like the poison-gas from the sewer-pipe.

Dr. Horace Bushnell, in his unrivaled volume on "Christian Nurture," has pithily said that "whatever fire the parents kindle, the children are found gathering the wood. They help either as apprentices or accessories. If she directs her servants to say at the door that she is 'not at home,' the children will learn to be polite liars." If the father begins the Lord's day with his huge, Sabbath-desecrating, secular newspaper, it will go through the family. If he puts a decanter on his table, the boys will be apt to hold out their glasses for a taste. That millionaire who in one part of his will bequeathed his costly wine-cellar to his heirs, and in another clause disinherited one poor dissipated son for his drunkenness, revealed the secret of the poison-gas which he had let in from that cellar. Parental ill-temper often sours the atmosphere of a home, so that both children and servants can hardly escape being snappish and irritable. How can cheerful, healthy piety breathe in the malarious air of a home saturated with irreligion? It was the wretched air of Eli's house which ruined Hophni and Phineas; it was the godly atmosphere of Hannah's home which produced a Samuel.

Not only is a family influenced by the pervading moral atmosphere, but the school and the college are to a great degree subject to the like influence. Williams College in its early days had the missionary spirit in its very walls. Dr. Arnold created an atmosphere at Rugby which bred a high sense of manliness and honor in nearly all his pupils. The breath of Mary Lyon still permeates and sweetens, yes, and sanctifies, the halls of Mount Holyoke Seminary. It is fatal to fashion and frivolity, and nourishes the unselfish consecration of womanhood to life's holiest aims. In some schools nearly every pupil has been converted to Christ during the course of study, if he had not been a Christian when he came there. An influence was in the air, molded the teachings, and penetrated like oxygen into what may be styled the lungs of the soul. Churches do not differ so much from each other in written confessions and creeds, as in their spiritual atmosphere. It is said that nearly all who go into the ministry from Mr. Spurgeon's church and theological training-school, carry with them the animus, which under God that mighty apostle of evangelical truth has diffused around him. In short, the chief influence of Christianity is in purifying the sin-tainted atmosphere of human society. The Lord Jesus Christ never intended to take his disciples out of the world, but to keep them from being poisoned by making them purifiers.

OCCIDENTAL COLLEGE NOTES.

Wide circulation has recently been given to an article entitled "Integrity in Business No Barrier to Success." This truth finds illustration not only in company mentioned, but also in the notable career of the firm of Proctor & Gamble, Cincinnati. So it is a pleasure to note that Mr. D. B. Gamble has recently taken residence in California and been given a place on the Board of Trustees of

Occidental College. President Baer expressed great satisfaction as he stated this fact recently..

colleges, spoke at the chapel service of Occidental College recently. He told interesting experiences, as of an engagement to teach a school four months at \$18.00 a month; of receiving at one time a payment of \$60.00, all the money he had, and that proved to be on a broken bank. Now it is said that next July, if the conditions are fulfilled he will distribute \$450,000 among a number of colleges.

Church News

READ THIS LETTER.

Editor Pacific Presbyterian:—

It was my good fortune to attend the annual meeting of the Blue Lake (Humboldt County) Presbyterian Church on the last day of February, and I want to appeal to the Benicia Presbytery and the church of the state at large for this field. It is located in the most northern part of that county, in the midst of a great timber belt that employs over 2000 men. There is no other protestant work any where near it and Rev. and Mrs. Baesler have held the fort as few others would have done.

Because of its isolation, few ministers visit there and none of the Home Mission Board has ever seen the field, if I am correctly informed, so have little sympathy for it. I am pretty well acquainted with the work on the coast and know of none so difficult as this. With a large foreign population shifting all of the time, and never religious, there is little encouragement and many drawbacks. But the boys and girls are worth all the time, money, and labor expended there, if nothing else is accomplished.

The Board support has been reduced till Mr. Baesler is compelled to give up his horse, to keep it alive. They might as well stop it all together as to take his tools away from him. For his horse is as necessary to the work as a saw to a carpenter. His work is all over the surrounding country and he must go if he is to see the men for they will not come to him. It would do any city pastor good to see the forty or fifty men in their bunk houses listen to him as he tells the wonderful story in their wood camps.

Any business house that has a hard field where competitions is brisk will place their high priced men in the field and keep them there if they want the business. Why don't the Church do the same and make it worth something. Isn't the King's business worth doing. It is said that "The servant is worth his hire." If the church believes this, let them prove it by their works.

I am not fighting any battles for Mr. Baesler. He is perfectly able to do that for himself. But it is the field, with all of those woodmen, that I am think of and their needs. Even the saloon keepers and hangers on don't want to live in a community without a church and if this field is not supported by the Board it will be turned over to the Devil and his imps and the Presbyterian Church of California will be responsible to the head of the church for it.

I appeal to the Presbytery to pay for this work. Go there and do something for it and stop finding fault and doing nothing but reducing the living of those who are

doing all they can for it. Any other man than the one that is there would have left it long ago.

In His name

H. J. WATERS.

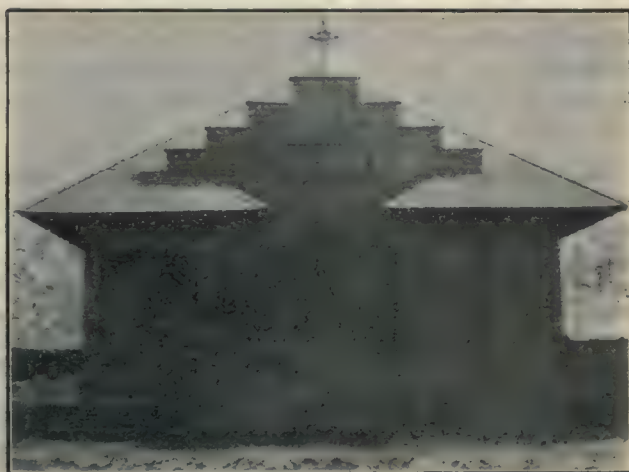
REV. G. H. WHITEMAN BEGINS WORK AT GRACE CHURCH, BERKELEY.

Rev. G. H. Whiteman has accepted the call of Grace Presbyterian church, Berkeley, and on Sunday, March 21,



Rev. G. Whiteman.

began his pastorate. For the past four years Mr. Whiteman has had charge of the Valona Presbyterian church, where his zealous spirit and genial manner endeared him to the people, both as pastor and citizen. He left the church greatly strengthened—spiritually, numerically and materially—by his service. Grace church. Mr. Whiteman's



Grace Church Berkeley.

new field of service, is situated in a rapidly growing portion of Berkeley. It was organized in October, 1906, by Dr. W. H. Layson, so recently called to his reward. The church building, seating about one hundred and fifty, was dedicated in June, 1907. The church property is now out of debt. At the present time the membership is about

sixty, with a Sabbath-school of fifty each Sunday. The work is fairly well organized, and has many loyal and self-sacrificing members. After Dr. Layson's resignation Rev. Richard Hardin supplied the pulpit for a time, until the calling of the Rev. Mr. Whiteman to become the permanent supply of the church. With his ministry it is hopeful that the work may go forward with vigor and success.

TWELVE HUNDRED DOLLAR COTTAGE FOR NEW PRESBYTERIAN MINISTER IN KERMAN

Rev. Furneaux is an Enterprising Home Missionary.

"A friend in need is a friend in deed." For lack of a vacant house Kerman has been without a resident Presbyterian minister. Rev. Duncan Wallace of Fresno, by special invitation, met with the trustees of the Kerman church Monday night. He outlined his plan—and at once they said, as one man: "Let us rise up and build a Presbyterian manse." Duncan Wallace pledged himself to provide all the hardware and millwork free of cost for a \$1200 home for the new minister! This pastor of a popular city church will don his overalls and, like the Carpenter of Nazareth, will labor in his "Father's vineyard" with saw and hammer. Four or five carpenters, members of the Presbyterian Brotherhood, have promised to "stand by" their pastor and will cheerfully give time, skill and labor. Rev. Hugh Furneaux will put up a large tent, borrow cots and a cook stove, hustle grub and cook for the manse carpenters' outfit.

Lots and Money Contributed.

General Manager Saunders, on behalf of the Fresno Irrigated Farms company, has promised a deed to two choice and valuable lots, one block west of the \$9,000 school house, whenever the lumber is on the ground. A partial canvass was made in Kerman by Duncan Wallace. Tuesday morning, and the cost of one-third of the lumber was pledged. "Our friend indeed" has promised to spend a day in Kerman next week soliciting for the manse fund; and also a day at Empire colony. Contractor Fred A. Smith has kindly consented to be foreman of this church manse building job, the first to be undertaken in the town of Kerman. Every citizen and visiting friend were eager to respond, when asked to help, some with \$10, others with \$25 or \$30, and some with \$5. This speaks volumes for the class of citizens building up Kerman and Kerman Tract. "May their tribe increase."

Kerman as Business Center.

Rev. Duncan Wallace has great confidence in the future of Kerman. For a decade he has lived in Fresno county and traveled over many portions of the San Joaquin valley. He has hunted wild game and ducks along the banks of the river and mountain lions, bears and deer in the Sierras. He usually gets the game he hunts. He declared during his visit to Kerman that the future of this town was assured and gave several cogent reasons, based on a wide experience.

First: Kerman is in the center of a vast area of land under one of the best systems of irrigation in this valley.

Second: The land between Kerman and the San Joaquin river is equal to the best land in the thickly settled portions of the valley, and blessed with a greater abundance of water.

Third: As a future business center for colonies and hundreds of homes in the Kerman Tract, this town has no rival and cannot have one, Fresno being sixteen miles east and Madera sixteen miles north.

The Pastor Delighted.

Rev. Homer K. Pitman preached at 11 a. m. and 7:30 p. m., Sunday February 28, in Kerman hall, and at 2:30 in Empire colony.

Mr. Pitman, who represents the San Joaquin Presbytery, was more than pleased with the Presbyterian church outlook at Kerman and Empire. He was delighted with economic conditions, and declared "the half had not been told" him regarding soil, water, sunshine, alfalfa, eucalyptus plantations and the remarkable development of Kerman, likewise the ideal situation as a business center.

Marysville, First.—On St. Patrick's eve the Delta Alpha young women of this church gave a delightful social. Games, music and recitations made the evening pass all too quickly, and when at the end a delicious luncheon was served there was but one regret, that St. Patrick's eve came but once a year.

Oakland, First.—The call extended to Rev. Frank L. Goodspeed by this congregation has been accepted and he will move to Oakland and take up the work in May. Miss Marie C. Brehm spoke at the Sunday evening service last week and Prof. Charles G. Paterson of the San Francisco Theological Seminary spoke in the morning. He will supply the pulpit next Sabbath also.

Eureka.—Rev. Robert A. Crichton, pastor of the Healdsburg church, has been given a unanimous and hearty call to the pastorate of the First Presbyterian Church, Eureka. He preached here for two Sabbaths, recently, and the people were greatly pleased with him. His successful work



Rev. Robert A. Crichton.

at Healdsburg, where the congregation was doubled during his pastorate, is a guarantee of the work he will do in this new field. It is intimated that he will accept the call.

Castaic.—A new Sunday-school was organized at this place last Sabbath by Rev. Geo. C. Butterfield. Sunday-school Missionary. There was an attendance of twenty-five, and prospects for a good work here, where there has been no religious work for a long time, is promising. Miss Jes-

PACIFIC PRESBYTERIAN

sie Templeton was elected superintendent and Miss A. R. Jenkins, secretary. The Sunday-school meets in the school house, which is in the canyon, four miles from the railroad. Preaching service will be held once a month.

Tracy.—The Sunday-school is growing very nicely. The Ladies' Society meets every week and is preparing for another entertainment. The need of a separate room for the Sunday-school has started plans for the erection of a suitable building in the rear of the church. For the sixth time our minister was unanimously elected to supply this church another year. A great drawback and nuisance—a skating rink and opera house—next door to the church, is to be torn down this week. This will put a stop to the Sunday night and afternoon shows and roller skating. •

Newhall.—Rev. Glen McWilliams, the evangelist, will hold a series of meetings at this place, beginning Sunday, March 28. This town is experiencing new things. The Rev. E. P. Thomas, Ph. D., who is also the stated supply of San Fernando, has worked indefatigably here for two years, and at last his labor is reaping his reward. Having closed the four saloons of the town and opened wide the door of the church, he is looking forward for great things, which he thinks are in store for Newhall. Taking advantage of the present tide of spiritual fervency in the little church, Dr. Thomas deems it a very opportune time to strike the town for God. Therefore he has engaged Rev. Glen McWilliams to carry on the work of revival. Dr. McWilliams is a powerful preacher and has a most successful way of reaching men. The little band of Christians are praying for a revival, and a revival in Newhall would be a very unique thing. Cottage prayermeetings have been held, and a spirit of prayer prevails in every Christian home. We ask all to pray for us, that God will use the evangelist that the gospel of salvation may be carried to every home in this once forgotten and neglected town.

San Francisco, Calvary Church.—Rev. William Rader, the pastor of this church, is expected to greet his people from his own pulpit next Sunday morning. During his absence in the East his life has been a strenuous one. Last Sunday he preached in the Metropolitan church, Washington, D. C. The daily papers of Pittsburg, Philadelphia and New York have reported his addresses in behalf of the Presbyterian Brotherhood and the National League of Justice and have shown more enterprise in these important matters than our own local dailies, which are often too provincial in their treatment of national moral and religious questions. Our own State affairs and our city's rebuilding are matters of great importance, but if we would keep abreast of the great public issues of the day our journals must not neglect to notice and discuss them nor fail to present the views of leaders on the burning topics of the hour. Mr. Rader has many warm friends among the reporters of the press, and was thoroughly interviewed in New York and other Eastern cities. In Pottstown, Pa., he visited old-time relatives and friends, but otherwise was continually "on the go," preaching, speaking in behalf of the great objects of his missionary trip and using his personal influence in the work of organization. Rev. John S. Thomas preached to the congregation of Calvary last Sunday, and Rev. Hugh W. Gilchrist has supplied its pulpit during the greater part of Mr. Rader's absence.

San Francisco, First Church.—Notwithstanding the unfavorable weather of last Sunday morning, a goodly number of persons assembled in the First church to listen to the address of Miss Marie Brehm, the lecturer of the General Assembly's committee on temperance. She was introduced by Rev. Thomas V. Moore, D.D., of San Anselmo, who has supplied the pulpit thus far during Rev. Mr. Guthrie's absence. Miss Brehm's statement of facts, her array of statistics, and her arguments, were very convincing. Many of them have been set forth at various times in the Pacific Presbyterian and in The Amethyst, our Church's official temperance organ, both of which papers should be read by every Presbyterian, that he may keep in touch with one of the most vital issues now facing the people of the United States. Miss Brehm, taking as her example the Samaritan who had compassion on the unknown traveler that was left nearly dead by robbers on the road from Jerusalem to Jericho, appealed to her hearers' sense of humanity and Christian duty to save the youth of the nation, the men subject to the temptation of the saloon, the widows and orphans of drunkards and the multitudes now on their way to our prisons and insane asylums from the curse and blight of a legalized liquor traffic. Miss Brehm is an interesting platform speaker, and her personality is quite lost in the earnest, truthful and quietly forceful way in which she presents her cause. In the evening Dr. Moore spoke on the life of John Calvin, who will be the theme of many a discourse throughout the Presbyterian denomination during this, the 400th anniversary of Calvin's birth. Dr. Moore enlarged on the influence of Calvin's teachings and writings in the reformed religions of the world and in matters of national and personal liberty. Calvin was a civic as well as a religious reformer. He declined honors and wealth that he might devote himself to the task of lifting his fellowmen out of ecclesiastical slavery and intellectual darkness. Dr. Moore met the criticism directed so often against Calvin's attitude toward Servetus by telling of the political relations of the governments of Europe toward heresy half a century ago, the warning Calvin sent to Servetus that he do not come to Geneva and the attempt made by Calvin to have the punishment changed from burning at the stake to beheading, a speedier and less painful mode of death. Rev. John E. Stuchell is expected to be in the pulpit next Sunday, and will attend to all the duties of the pastorate during the rest of Mr. Guthrie's absence. The session have learned that Mr. Guthrie is improving in health and gaining in strength, and his friends in the church and the Presbytery trust that he will be completely restored before his enforced vacation shall be ended. Our esteemed clerk of session, Mr. William Balnaves, is on a visit to his home in Scotland.

San Francisco, St. James.—The Rev. J. E. Wolfe is assisting Rev. C. G. Watson, pastor of this church, in evangelistic meetings. During the past week more than thirty people have decided for the service of Christ. All classes are being reached,—old men, young people and children. Among the number is an old scout who used to be with General Custer. Men are giving up their tobacco, as well as other evil things. Brother Wolfe is a strong preacher. Among the people he has led to Christ, have been members of the royal family of England. He has only lately returned from England and Scotland. He came to the coast on account of ill health, but being restored is ready to be of assistance wherever he can spread the gospel. This is a

new church and our first pastor, Rev. Watson, an enthusiastic, consecrated worker, has been sowing seed since he began his pastorate here. May the harvest be bountiful.

Red Bluff.—The annual congregational meeting of the church was held on March 18, and the attendance, despite the weather, was better than usual. The meeting was presided over by Elder Mayhew. Reports from the various societies were encouraging, for in spite of the unusual financial stringency, the amounts raised for all purposes were large. The Sunday-school suffered much on account of continued sicknesses and excessive rain during the winter season. The Christian Endeavor is improving, though not giving to the work of missions as freely as would be the wish of the church. J. D. Sweeney has recently been selected as the president of this branch. Under the leadership of Mrs. W. A. Armstrong the Missionary Society has done nobly. This church is well proud of her record as a missionary church, still there is room for improvement. Three of our ladies, Mrs. J. A. Owen, Mrs. F. L. Eldredge and Mrs. J. E. Peterson, have long been identified with the State organization. The Westminster Guild is a comparatively new society in the church, but the young women are enthusiastic under the patronage of Mrs. J. H. Sharpe. The Ladies' Aid has done fine work during the year. Early in the year a number of the members were given 25c each, with the injunction to invest the same and bring in the results after a set time. This was done. Some made preserves, others candy, others gave ice-cream evenings, some worked for others, a few made handkerchiefs and one gave a phonograph social. The result was astonishing, even to those who did the work. The "stewards" brought as the earnings of their talents, from \$3 to 20 each, the grand total reaching far beyond \$200. A hearty expression of appreciation was given Pastor J. H. Sharpe, who has labored faithfully and hard in this place. He has acted as county probation officer for some years, devoting much time to that arduous and unappreciated work. In this line he has worked a change for the better among the lawless youth of the place, and in after years what he is now doing will be more fully understood. Mr. Sharpe possesses firmness, courage and conviction, which make him an excellent executive. He has had several tempting offers from larger fields, but is content to remain here. The pastor and Elder J. D. Sweeney were appointed to send to our former pastor, Rev. W. K. Guthrie, an expression of remembrance in his hours of illness. May the hand of the Great Physician be over him during these weeks of enforced absence from his people. The following rustees were chosen (re-elected), L. L. McCoy, Frank Hendricks, C. A. Campbell, G. C. Garrett and H. S. Gans. The officers of the board are: L. L. McCoy, chairman; G. C. Garrett, treasurer, and H. S. Gans, secretary. The elders of the church are: Scott Doane, clerk; C. P. Mayhew, H. C. Brooks, J. M. West, F. L. Doane, and J. D. Sweeney, treasurer. During Easter week, as has been the custom for some years, special services will be held. Prof. C. G. Patterson will assist the pastor. Prof. Patterson has won a warm place in the hearts of our people, as his former series of sermons are still remembered by all.

Los Angeles.—The first anniversary reception at the Bible Institute was held Friday evening, March 19. A year ago work was started in the rooms at 260-264 South Main St. The lines followed are similar to those in the Moody School in Chicago, including Bible teaching, evangelistic services, personal work, shop work, music and house

to house visiting. The officers are; president, Lyman Stewart; vice-president, Rev. A. B. Prichard; superintendent, Rev. T. C. Horton; associate-superintendent, Rev. R. A. Hadden; secretary-treasurer, B. C. Atterbury, M. D. Now it just happens that all these except Mr. Hadden are Presbyterians, which has perhaps given rise to the thought with some that it is a Presbyterian institution. But it is just one of these efficient interdenominational organizations, of which there are so many, and to which Presbyterians are the most hearty supporters. Associated with these are trained teachers and workers representing various churches. Students from the school are already out in active work. The extensive work of the Institute reaches to outlying districts and cities, such as Highland Park, Pasadena, Santa Ana and San Diego. At the anniversary reception an address on reasons for Bible study was given by Rev. J. Q. A. Henry, D. D. pastor of the First Baptist church. General Ballington Booth and Major General Fielding, of the Volunteers of America, were the guests of honor at the opening banquet of the Federation Club in the new quarters, 4th and Hill streets, on March 16. In the forenoon of the same day, with local Volunteer officers, they visited Occidental College. General Booth jocosely twitted President Baer for dragging him out to this place, not on the list of appointments he had consented to fill, and queried why it had been done. The answer was given when he faced several hundred bright, earnest young men and women, noted their cordial greeting and heard their appreciative cheers and "yell" for "Booth" after he had delivered a telling hour long, but all too short, short address on "Aggression. At the close he gave a remarkable demonstration with his Anglo-German Concertina—facetiously called by some his band wagon. The Brotherhood of Immanuel church held its annual meeting last week, with election of officers and reports. Endorsement was given to the policy and efficiency of the retiring president, O. E. Goodale, by his unanimous re-election. The plan of work as described by Dr. H. K. Walker, the pastor, in a short talk, has been rather the indirect than the direct. That is, instead of taking up specific lines of work the effort has been to enlist the energies and interest of the men in the various regular activities of the church. For example, they have not sent out or adopted a missionary of their own, but in various meetings have had addresses from live missionaries, with the outcome that the interest awakened has probably put thousands of dollars into missionary work. The general plan for meetings has been that men come directly from business, have a social time while gathering, take supper at moderate cost at 6:45 o'clock and have an address at its close without clearing tables or changing seats. The address at the annual meeting was by Rev. T. T. Creswell of Pomona on "Where We Are At." One delightful feature of Immanuel Brotherhood is that here "the rich and poor meet together," recognizing that "God is the maker of them all."

Immanuel.—This church held communion service on March 21, when six were received on confession and sixteen by letter. A visitation of the entire membership had been made preceding the service and communion cards left. When the time of service came one of the severest rains and wind storms of the season was on,—the first stormy communion Sunday for the church in a long time. Only for this the attendance would doubtless have been the largest in the history of the church.

Central.—At our communion service, March 21st, this church received nine persons by letter. The day was stormy but we had a fair congregation and a deeply profitable season together.

Oregon.

Newport.—Rev. C. T. Whittlesey, who has been pastor of this church for nearly four years, resigned on Sunday, March 14, 1909, to take charge of the Fairmount Presbyterian church of Eugene, Ore. During the present pastorate the membership of the church has grown from twenty-one to sixty-seven, and there has been a similar growth along other lines.

East Eugene, Fairmount.—Rev. C. A. Wooley presented his resignation as pastor of this church a short time ago. Mr. Wooley has been an earnest worker for Christ for over fifty years, and now resigns on account of declining strength. The church has extended a call to Rev. C. T. Whittlesey of Newport, Oregon, who expects to begin work about the middle of April.

Eugene.—At the regular communion service on March 7, this church received thirteen new members. Miss Katherine Hanna, daughter of the elder of the church and who was for some years a missionary at Neah Bay, Alaska, and later a teacher in the Sitka Training School at Sitka, Alaska, has been engaged as pastor's assistant. Miss Hanna's thorough consecration and intense interest in the work of the church renders her invaluable for the position.

Cottage Grove.—Rev. Henry L. Nave, D.D., who has been pastor of this church for a year and a half and whose service has done so much for the cause, has resigned to accept a position with Albany College as field secretary. Dr. Nave will visit the various high schools and seek to interest the students in higher education, and set before those who may be interested the advantages of Albany College. The college is peculiarly fortunate in securing him for this position, as he has gifts along this line which will make him of special service to the college and also to the young men and women whom he will influence to take a course.

JAPANESE UNITE IN EVANGELISTIC SERVICES.

Rev. Joseph K. Inazawa and others of the Japanese pastors of Southern California have been conducting a campaign of simultaneous evangelistic services during the past two or three weeks.

At Riverside five meetings were held, at one service some three hundred Japanese being present. Quite a number signified their acceptance of the Lord Jesus Christ as their Savior, and about fifty committed themselves to an engagement of studying the gospel of Christ.

At Whittier two meetings were held, and at Newmark, two. At Pasadena two meetings were held with an attendance of 50 and 60, respectively. At all these meetings a number engaged to study the doctrines of Christianity and some eight or ten professed their faith in Christ.

It is proposed to continue these services at San Diego, Ontario, Oxnard, Santa Barbara and other places.

The churches uniting in this movement are, besides our own, the Congregationalist, Christian and Methodist.

There are six missions for the Japanese in Los Angeles, including the recently organized Church Mission of the Episcopal Church.

Our own church has now a membership of 106, not counting the large number of non-residents. Mr. Inazawa, the faithful pastor, is rejoicing greatly in the recent purchase of a lot, 44x200 feet in area, on West Tenth Street,

near Georgia, for the purposes of the mission. At present, however the property has on it only a small house which will be used for religious services. The immediate need is a cheap, commodious structure suitable for the evening classes and to be used as a dormitory.

The Japanese have themselves raised nearly or quite \$3,000, with which to purchase the property. They should have at least \$5,000 more in the immediate future with which to equip their plant.

JOHN DICKEY BEARD.

Rev. John Dickey Beard, D. D., passed to his eternal reward from his home in Los Gatos, Cal., March 10, 1909.

He was born near Lexington, Va., May 31st, 1829. In 1832 he, with a large colony of relatives, moved to Ohio, where they settled in the virgin forest. Here he remained working on the farm and getting what schooling he could until he was twenty-two years old, when he entered New California Seminary, and then graduated from Franklin College.

In 1855 he moved to Iowa, where he taught school and studied theology under a private tutor. He was licensed and ordained in 1861, and service in the ministry in Iowa, Missouri, Nevada, Oregon and California.

He was married three times, the last time being to Miss Mary E. McAdoo, in Hamilton, Mo., in 1868.

In 1882 he moved to California, where he preached in several fields, including Vacaville and Paso Robles, but was finally obliged to give up his work in 1895, owing to failing sight, and eventually moved to Los Gatos five years ago.

He is survived by his widow, one son in Pennsylvania, one daughter in Missouri, seven grandchildren, and two great grandchildren.

Dr. Beard's work was largely on the frontier, doing pioneer work, which called for self-sacrificing devotion on the part of himself and his dearly loved and faithful wife.

He was a fine student, a clear, logical and independent thinker, and kept in close and sympathetic touch with the best thought of liberal scholarship, but remained loyal to the fundamental teaching of the Presbyterian church. The blindness of his last years was a great trial, but born with a patient and submissive spirit.—Los Gatos, (Cal.), Mail.

REV. B. F. WHITMORE PASSES AWAY.

Rev. B. F. Whitmore, pastor and scholar and indefatigable worker for the cause of Christ, passed from this life at his home at Mt. View, Cal., March 20, after seven years of invalidism.

Mr. Whitmore was born at Grand Rapids, Mich., April 18, 1852. He went to Missouri in 1867, where he united with the Cumberland Presbyterian church in 1873, and was later licensed to preach by the Presbytery of Lexington, Central Missouri. In 1877 he came to California and settled at Lompoc, organizing a church there. During the time of organizing this church he supported himself by teaching, asking no help of the Board of Home Missions. He was ordained to the ministry by the California Presbytery of San José, July 4, 1880. Returning to Missouri he taught in Lester Seminary for a year, then returned to California and took charge of the church at Arroyo Grande. Resigning this church he came to Mountain View, where

he was pastor until he was stricken with paralysis in 1902. Mr. Whitmore was superintendent of the Chinese Mission work on the Coast until the union, and stated clerk of the Pacific Synod of the Cumberland church for about eighteen years. He was always a strong advocate of the union of the Presbyterian and Cumberland Presbyterian churches.

Rev. Mr. Whitmore was a thorough student, a most painstaking clerk, faithful as a pastor and exceedingly lovable in disposition. He was deeply spiritual and left a profitable impress upon Presbyterianism, with which he was so long identified upon this coast.

The plan to save the Calaveras big trees by an exchange of stumpage on other government land has been found to meet with the favor of congress and all interested parties. A Washington dispatch of recent date says:

Robert B. Whiteside of Duluth, Minn., a prominent lumberman operating in the lake States and on the Pacific coast, is the owner of the Calaveras big trees. After his agreement to the proposals, which are simply a practical exchange of timber for timber, the entire California delegation gave its solid and enthusiastic support to the bill. No appropriation is needed to carry out the provision of the act. The land to be acquired under the bill as already stated includes about 960 acres in what is known as the North Calaveras Grove in Calaveras County, and 3040 acres in the South Grove in Tuolumne County. The North Grove contains ninety-three big tree and in the South Grove there are 1380 of these giant sequoias. Any tree under eighteen feet in circumference, or six feet through, is not considered in the count of large trees. Besides the giant sequoias there are hundreds of sugar pines and yellow pines of astonishing proportions, ranging to the height of 275 feet, and often attaining a diameter of eight to ten feet. There are also many white firs and incense cedars in the two tracts. A government study of the land was made by a field party under the direction of Fred G. Plummer, United States Forest Service, in 1906.

The North Grove contains ten trees each having a diameter of twenty-five feet or over, and more than seventy having a diameter of fifteen to twenty-five feet. Most of the trees have been named, some for famous generals of the United States and others for statesmen and various States of the Union. "The Father of the Forests," now down, is estimated Hittel, in his "Resources of California," to have had a height of 450 feet and a diameter at the ground of more than forty feet when it was standing. "Massachusetts" contains 118,000 board feet of lumber; "Governor Stoneman" contains 108,000 board feet, and the "Mother of the Forest," burned in the terrible forest fire which licked its way into a part of the grove last summer, contains 105,000 board feet. Each of these trees named grows as much lumber as is grown ordinarily on fifteen or twenty acres of timberland. The bark runs from six inches to two feet in thickness. Among the other large named trees in the two groves are "Waterloo," "Pennsylvania," "James King," "Old Bachelor," "Pride of the Forest," "Daniel Webster," "Sir John Franklin," "Empire State," "U. S. Grant," "W. T. Sherman," "J. P. McPherson," "Abraham Lincoln," "Connecticut," "Ohio," "Grover Cleveland," "Mrs. Grover Cleveland," "Dr. Nelson," "General Custer," "Dr. J. W. Dawson," "General Hancock," "Knight of the Forest," "Two Sentinels," and "Old Dowd."

THE INNER VOICE.

By Dr. James H. McLaren.

O spirit of man! feeble spark in the night,
O where is the fount of thy flickering light?
To where dost thou journey? O what is thy goal?
And where is thy dwelling, sweet home of the soul?

Didst thou slumber in forms that were lower than thee?
Didst thou roam through the forest or dwell in the sea?
Through strange shapes and eons of time hast thou ran
From life unto life to the being of man?

From the source of all life and of love must have come
The soul, which through ages is journeying home;
And this being though transient is more than a clod,
For the spirit of man is the candle of God.

As outward and onward in the infinite sweep
Flows the stream of existence, deep calling to deep,
A voice from that ocean in silence profound,
Assures the lone spirit it homeward is bound

O spirit immortal! infinite divine,
That speaks to this lone infant spirit of mine,
That reveals to this tenant enshrined in clay,
The purpose and end of its mystical way.

Which imparts in its beauty to dim mortal sight,
That vision discerning illumining light,
That light which reveals, 'mid the gathering gloom
The best homeward way, which ends not at the tomb.

Which reveals through the clouds, over billows that roll,
The music and light of the home of the soul,
And beholds 'mid the maze of the Infinite plan
The orbit that's fixed for the spirit of man.

This hope, deep and blessed, soothes, strengthens and cheers
Life's lone, weary march, through the swift fleeting years;
This mind of the spirit which sweetly divines
The star that's God-lighted, eternally shines.

O what are the forms it is destined to take
As unto new being this life shall awake?
And the scenes of its action on planet or sphere,
'Till in God's perfect image this soul shall appear.

O Infinite Maker! on some blessed day
In that better land with a holier clay
I know, Thou wilt fashion a more sacred shrine
For the spirit, which loves and forgives like to Thine.

Yet, clearly a voice seems within me to say,
While the hand of the Potter keeps moulding the clay,
That whatever the form may my being await,
This life and its actions determine its fate.

With past thoughts and doings I ever must dwell,
They shall fashion, in future, my heaven or hell,
For God's law and order I cannot reverse
In this character-built and controlled universe.

Then rear thy soul temple unseen to endure

With thoughts that are noble, and acts that are pure;
So shalt thou arise, when thy life work is done,
In glory and beauty, to shine like the sun.

--Riverside, Cal.

THE HOME

A Persian fable says: One day
A wanderer found a lump of clay,
So redolent of sweet perfume
Its odors scented all the room.

"What art thou?" was his quick demand;

"Art thou some gem from Samarcand,
Or spikenard in this rude disguise,
Or other costly merchandise?"

"Nay, I am but a lump of clay."

"Then whence this wondrous perfume—say?"

"Friend, if the secret I disclose,
I have been dwelling with the rose."
Sweet parable! and will not those
Who love to dwell with Sharon's Rose,
Distil sweet odors all around,
Though low and mean themselves are found?
Dear Lord, abide with us, that we
May draw our perfume fresh from thee.

THE TOO SYMPATHETIC WOMAN.

I've just been to call on a friend of mine who is about
the most sympathetic soul I know.

"How tired you look!" I cried when I entered her
room, for she was looking quite worn-out and exhausted.

"Yes, dear, I am."

"I suppose you've been listening to someone's tale of
woe, and completely exhausting yourself, as usual?"

"O, I don't know about that! I've certainly been hear-
ing all about poor Maud's troubles."

"Maud's troubles? Why, she doesn't know what real
trouble is. What she wants is a tonic in the form of a
little hard work."

I know my friend thought me hard and unsympathetic,
but I was beginning to be really angry at the way all
her friends have developed a habit of constantly coming to
her for sympathy in their troubles, real and imaginary.
To every tale of woe she listens as if it were the one sor-
row in the world of paramount interest.

During its recital she never lets her eyes wander to
the clock, nor her fingers fidget with the work lying wait-
ing at her elbow. Never once does she look vacantly off
into space, nor let fall a random remark. With whole-
hearted, intense sympathy she makes her tender comments,
and the "troubled one" goes away feeling—what?

If her grief has been a genuine deeply-felt one, she is
of course, really comforted, and feels able to take up her
burden with a lighter heart. but, unfortunately, I know
that in many cases the "woes" so glibly poured into my
friend's sympathetic ears are purely imaginary ones, or,
at most, such trivial affairs that they ought never to have
been passed on, but should have been fought and con-
quered by the sufferer alone. But the luxury of being
sympathized with is too great a temptation to be resisted,

so all and sundry have formed a habit of coming to this
too sympathetic woman for consolation.

Don't you think it's selfish? There are so many people
who, upon the slightest provocation, are only too willing
to pour their tales of woe into the ears of whosoever
will listen. They dilate upon their particular hardships,
and, as their tale proceeds, they begin to think that they
are really greater martyrs than they had imagined, and
so they become even more dissatisfied than they were be-
fore.

Thus it would seem that the too sympathetic woman
sometimes does more harm than good, though she may
not be aware of the fact. It is really no kindness to let the
sufferer dwell so constantly on his or her troubles and dif-
ficulties that at last they take a morbid satisfaction in
recounting them. Such a state of affairs does not stimu-
late to better things, but only weakens the narrator, and
etches her troubles more deeply into her own conscious-
ness.

It is to one's friends, of course, that one looks for con-
solation and sympathy in times of trouble, but it is surely
a curious kind of friendship that demands constant at-
tention to personal grievances for the mere satisfaction
of indulging in their recital. And it is utterly selfish, too,
for the truly sympathetic woman throws herself so com-
pletely into her friend's woes, and grieves so much over
them, that she is bound to sap her own energies to a cer-
tain extent. And I don't think any of us should demand
this kind of sacrifice too frequently from our friends. Each
of us, it seems to me, should learn, as far as possible, to
carry our own burdens, and if we do ask our friends some-
times to help us with their sympathy and understanding,
then we in our turn should be ready to help them, and not
allow ourselves to become so engrossed with the constant
recital of our own woes that we have no time to give to
the consideration of those endured by others.

Beside, sympathy alone is not always the best thing
for us. When we are struggling in the mire of despon-
dency we don't want to drag our friends down, too—we
want them to help us out. If we were actually sinking
in a bog or a quicksand, those who desired to save us
would not be foolish enough to jump in, too. They would
keep their own feet on firm ground and give all their
thoughts and energies to the devising of a means of res-
cue. And, in the same way, the friends who desire to be
practically helpful to us in our everyday difficulties are
not always those who express the greatest sympathy in
words.—Nora Carson, in "The World and His Wife."

NERVOUSNESS IN CHILDREN.

The Causes of it and Their Proper Treatment.

A nervous child is greatly to be pitied, not so much
because of its present condition, although that is distress-
ing enough, as on account of what the future has in store
for it.

A nervous child suffers no doubt. It is peevish, easily
frightened, restless, inattentive, incapable of entering with
enjoyment into the sports of its companions, soon tires of
its games, and is often quarrelsome. But it is in adult
life that the real suffering comes. Ineffective work, sleep-
less nights, racking headaches, the formation of drug
habits, alcoholism, early physical break-down, and even
insanity are the dangers that are dreaded for the future of
some—fortunately not all—children with weak and un-
stable nervous systems.

There is always a cause for this nervous condition in

children, and the cause can often be removed if it can be discovered. Heredity doubtless plays an important part in many cases, but not so often as is commonly believed, and even when there is an inherited taint, other factors which perpetuate or increase the trouble almost always exist, and can often be overcome. A careful examination of a nervous child will usually bring to light some physical defect, the curing of which will free the nervous system from strain.

These physical defects may be anywhere in the body, but are usually found in one or more of three locations—the eyes, the throat and the bowels.

The eyes are most intimately connected with the brain; indeed, they may be said to be actually part of the brain, and a defect of vision inflicts constant and innumerable blows on the brain which irritate it, and this irritation is transmitted to the entire nervous system. The eyes of a nervous child should be examined and spectacles worn if called for.

"What a pity to put glasses on a child!" Yes, but what a greater pity to let a nervous child grow up into a nervous man.

A child who is a mouth-breather is almost sure to have enlarged tonsils or adenoids. This condition interferes with natural breathing, which prevents the proper aeration of the blood; and impure blood cannot properly nourish the nerve-cells. Further, enlarged tonsils or adenoids are often slightly inflamed all the time, which causes the absorption of septic products which poison the whole system.

Finally, constipation is a most potent influence in the causation of all sorts of nervous troubles. The treatment of this condition, not at all uncommon in children, in spite of their activity, does not consist in an occasional dose of castor-oil. The root of the evil must be sought, and it must be corrected by a careful regimen and the inculcating of habits of regularity.—Youths Companion.

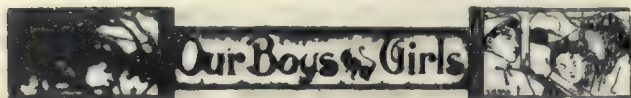
THE SPUR.

Because of your strong faith, I kept the track
Whose sharp-set stones my strength had well-night spent.
I could not meet your eyes if I turned back:
So on I went.

Because you would not yield belief in me,
The threatening crags that rose, my way to bar,
I conquered inch by crumbling inch—to see
The goal afar.

And though I struggle toward it through hard years,
Or flinch, or falter blindly, yet within,
"You can!" unwavering my spirit hears:
And shall win.

—Aldis Dunbar, in the Century.



BY THE FIRELIGHT.

Clara J. Denton.

It was a rude log cabin containing but one low room with a loft above. One end of the living room was almost entirely occupied by an immense fire-place, where burned a

fire of pine knots which lighted the whole room; in fact, there was no other light. Flat on the floor in front of the fire lay a body of thirteen years, his long, lean form stretching well across the floor. A woman and two girls were bustling about the room busy with household tasks. An unkempt man dozed in his chair at one side of the fireplace. Suddenly a stick of wood fell to the hearth with a loud noise. The man roused and glanced at the boy.

"What be you reading now?" he asked, with a querulous accent on the first word, which implied that the boy read more than was advisable.

The boy, without lifting his eyes from the book, answered briefly:

"Life of George Washington."

"I vum," laughed the man; "do ye reckon ye'll ever be like him? Whose book is it?"

"Mine."

"Your'n!" The man half rose from his chair in his astonishment. "Where'd you git money to buy a book?"

"I didn't have any. I borrowed the book from a man down at the corners; it go wet and nearly spoiled, so I cut four cords of woods for him to pay for it, and then he gave me the book. Isn't all here, though; wish I knew what Washington did after the Revolution was over and they wanted to make him king."

The man was gazing at the boy in speechless amazement.

"Cut four cords of wood for a piece of a book," he muttered. "Well, I reckon ye'll never be like him, if ye haint got more sense 'n that."

"I don't expect to be like him," returned the boy, meekly; "but I just wish I knew how he turned out."

"Why, what ye thinking of; don't ye know he was our fust president?"

"Of course, I know that; but I'd like to find out just how it came around, and all that."

"Well, go to bed now, the roosters'll soon be calling fur ye to get up."

As the boy mounted the rude ladder which led to the loft above, the man muttered to himself:

"I vum, the boy's a fool; four cords o' wood for a piece of a book."

Many years afterward this boy wrote the following eulogy on George Washington.

"Washington is the mightiest name on earth, long since the mightiest in the cause of civil liberty; still mightier in the cause of moral reformation. On that name a eulogy is expected. It cannot be. To add brightness to the sun or glory to the name of Washington is alike impossible. Let none attempt it. In solemn awe pronounce the name, and and in its naked deathless splendor leave it shining on."

The man by the fireplace who thought his son bereft of

Th man by the fireplace who thought his son bereft of his wits for paying so much for a piece of a book could not foresee that one day this son's name would be coupled with that of Washington, nor that his birthday coming so near that of the "Father of his country" would be kept with equal love and honor, for the boy reading by the light of the fire was Abraham Lincoln.

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The poetical young man with soulful eyes was walking with his matter-of-fact brother by the brookside.

"How the stream tosses in its slumber!" he exclaimed.

"Yes," answered his brother, "and you would, too, if your bed was full of stones."—Youth's Companion.

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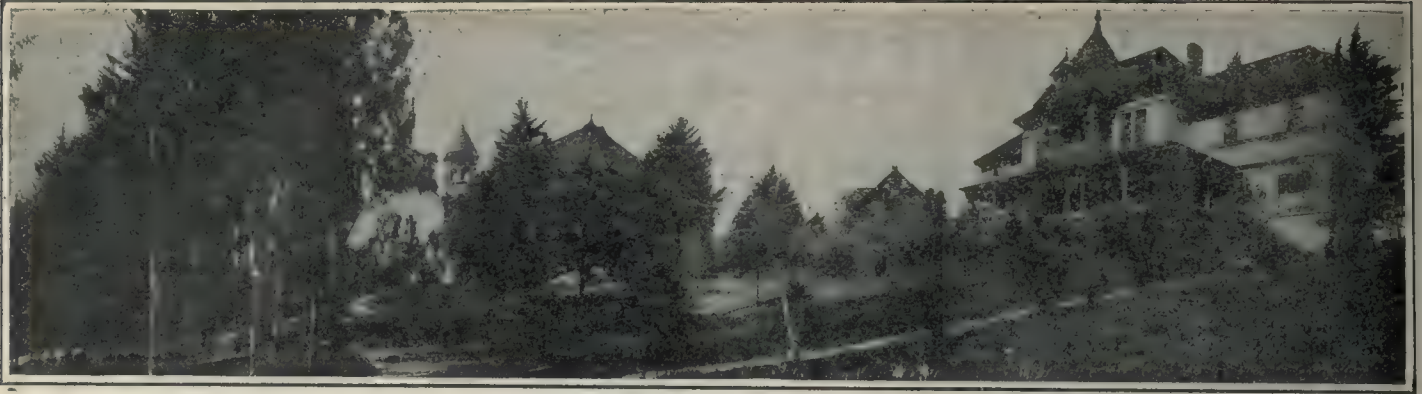
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THE HOLY SPIRIT IN THE LIFE AND MINISTRY OF OUR SAVIOR.

J. A. Gordon.

The Holy Spirit created the human nature of Jesus. The angel in announcing to Mary that she was to be the mother of the Savior, said, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God." Luke 1:35 (R. V.)

As Jesus was entering upon His public ministry the Holy Spirit revealed His Messiahship and empowered him for the work that He was to do. "It came to pass, when all the people were baptized, that, Jesus also, having been baptized, and praying, the heavens were opened, and the Holy Spirit descended in a bodily form, as a dove, upon Him, and a voice came out of heaven, Thou art my beloved Son; in Thee I am well pleased." The Baptist said, "He that sent me to baptize with water, said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit. And I saw and bare record that this is the Son of God."

In the power of the Spirit Jesus withstood the assaults of the tempter, and won a glorious victory. "Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness during forty days, being tempted of the devil." Appeal was made of His bodily appetite, to His desire to be accepted as the Christ, the Son of God, to His desire for power over the world. He repelled every assault. "Having suffered, being tempted, He is able to succor them that are tempted."

It was under the influence and in the power of the Holy Spirit that Jesus preached the word. "Jesus returned in the power of the Spirit into Galilee; and a fame went out concerning Him through all the region round about. And He taught in their synagogues, being glorified of all." In the synagogue at Nazareth He read and applied to Himself this prophecy of Isaiah, "The Spirit of the Lord is upon me, because He anointed me to proclaim release to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." "And He began to say unto them, To-day hath this Scripture been fulfilled in your ears. And all bare Him witness and wondered at the words of grace that proceeded out of His mouth."

It was in the power of the Holy Spirit that He wrought miracles. Replying to a false charge of the Pharisees, Jesus said, "If I by the Spirit of God cast out devils, then is the Kingdom of God come upon you." Peter, in his address in the house of Cornelius, said, "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed with the devil." All the miracles wrought by our Savior,—casting out demons, healing the sick, feeding the multitudes, stilling the tempest, raising the dead, were wrought in the power of the Holy Spirit.

It was through the Holy Spirit that He laid down His life to make atonement for the sins of the world. "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without blemish unto God, cleanse your conscience from dead works, to serve the living God." It was by laying down His life for us that Jesus redeemed us from the guilt of sin and opened the way for our deliverance from the power of sin. "We have our redemption through His blood, the forgiveness of our trespasses." "Thou wast slain, and didst purchase unto God with thy blood men of every tribe and tongue and people and nations, and madest them to be unto our God a kingdom and priests."

It was by the power of the Holy Spirit that He rose from the dead. "If the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you."

It was through the Spirit that our Lord gave instruction to His disciples regarding their future works. "The former treatise I made, O Theophilus, concerning all that Jesus began to do and to teach, until the day in which He was received up, after that He had given commandment through the Holy Spirit unto the apostles whom He had chosen."

It is through the Holy Spirit that He imparts to us the blessings secured for us by His obedience and sufferings, and empowers us for the work to which He calls us. In a subsequent article the truth expressed in this last statement will be unfolded more fully.

In the survey we have just made of our Savior's life and ministry we have seen that the Holy Spirit created His human nature, that it was in the power of the Spirit that He overcame the tempter, and lived a perfectly holy life, and preached the Word, and wrought miracles, and offered Himself for our sins, and rose from the dead, and gave instructions to His followers as to their future works and that it is through the Holy Spirit that He is carrying on His great work of saving men and extending His kingdom.

DISREGARD FOR LAW.

No Class Shows Such Contempt for Law as Lawmakers.

The filing of expense accounts of candidates for office in the recent city election in Oakland, Cal., is a clear case of the contempt in which the election laws are held by the officials of that city. Mayor Mott, who was re-elected, swears to a statement which sets forth that his expenses were but \$125. Those at all familiar with the campaign, which was a hot one, know that not less than this sum must have been spent every day for at least thirty days to secure the mayor's election. We mention a few incidentals. Two newspapers devoting from one column to a page a day; the "sineews of war" for a campaign committee, which employed at least ten men to give their whole time to hustle voters for two weeks before election day, and part of the expense of at least two workers at each of the sixty or more polling places; not less than ten autos election day at \$40 a day, and the printing of cards and other matter. If these things did not cost the mayor more than \$125, he must have had his expenses paid for by "somebody," and the amount expended either by him or his agents under the law should be given or the spirit of the law is violated.

We cite this case only as an example of one of the violations of the law. The same kind of statements are filed by nearly all candidates, while it is known by many that they have spent several times the amount prescribed by law to insure their election. It is such contempt for law by those selected to administer law, that makes disregard of all laws so common by all classes. Let the lawmakers and administrators have greater respect and the people will quickly follow their example.

WORLD EVENTS.**Educational.**

Knowledge is power.

The Academic Council of the University of California conferred the LL.D. degree on Hon. James Bryce, England's ambassador to America, last week.

The superintendents' section of the National Educational Association held its annual meeting in Chicago last week. The topic of chiefest interest was the adapting of lower education to prepare the laboring classes for their work.

A committee representing a number of denominational colleges have petitioned the Carnegie Fund Board to extend the benefits of his foundation upon denominational colleges without asking them to renounce their religion. It's a pity this was not done before so many institutions had sold their souls for a price.

The charge that our present system of education is impracticable is born largely of ignorance, and while an evil is pointed out the true source is not given. A college or university was never intended to teach a girl to cook and sew and a boy how to hold the plow handles; the home is the place for that kind of training. If the home fails don't blame the college.

Temperance.

Arkansas will submit prohibition to the vote of the people.

We are glad President Taft has become a total abstainer, but sorry he has wines served at the White House.

The State Senate of Utah passed a most stringent local option law last week which was later vetoed by the Governor.

Iowa is to submit an amendment to the constitution prohibiting brewers, distillers and refiners from being interested in saloons. Doesn't Iowa know that there is their heart and treasure also?

Mr. S. C. Graham, chairman of the recall committee in Los Angeles, declared before the City Club of Business Men Saturday, March 27, that the saloon had lined up against all kind of reform and had forced the issue so that reform in politics could be adequately accomplished only by first driving out the saloon.

Mayor Rose of Milwaukee and Dr. Dickey, president of Albion, debated the justice of prohibition last week. Mayor Rose stated in defense of licensed saloons that prohibition states, like Maine, North Dakota and Kansas, had more paupers and more criminals than wide-open Milwaukee, proportionately. We don't know how lax the mayor is in enforcing the law in his own city, but he lied about two of those states. The writer cannot speak for Maine, but he has lived in North Dakota and Kansas. Kansas has more money per capita than any other state in the Union. In his Thanksgiving proclamation last year, Governor Hoch referred to the few criminals in the state's penitentiary.

Political and Commercial.

The new line of freight steamers from Portland to San Francisco is to be increased from eight to ten.

Work will soon begin on the steel coal bunkers to be constructed by the Government near Richardson Bay, San Francisco.

The California legislature finally passed a compromise primary law, which though better than none is yet not satisfactory.

The Oregon primary law for the choice of United States Senators by direct vote of the people has become a model for other states.

Governor Cosgrove of Washington died suddenly at Paso Robles, Cal., March 28. He never recovered from the campaign for his election.

The special Grand Jury called to investigate irregularities in Los Angeles has indicted Samuel Schenck for police commissioner, for bribery.

Mt. Olympia and adjacent summits in Washington have been set aside by the Government to protect and preserve the Olympic elk, which has been rapidly decreasing in numbers.

Governor Curry of New Mexico, who resigned last week because the government at Washington would not give him permission to go to Washington in the interest of the territory, has withdrawn his resignation.

THE BROTHERHOOD OF MAN AND THE FATHERHOOD OF GOD.

By an Elder.

The doctrine contained in these words is now taught in many churches and is so acceptable to the people that even those who oppose our Christian Faith are attracted by it, and say that if we would be content to teach and practice that only, they would believe with us. What a blessing if this were true, and if we could thus so easily bring them

into the fold; surely it would be good news, if all men were indeed Sons of God and brethren of His people. But though we may earnestly desire this, there must be no false pretense in dealing with immortal souls; no fool's paradise to rest our hopes on.

Can we say that our Lord taught this? Do we find it written in the Word? Unless we can say, yes, the hope is vain, for with all our wisdom and research we cannot go beyond the written Word.

Although the Faith was once for all delivered unto the Saints, from time to time since the Apostolic age, the church was led to define its doctrines in creeds and confessions. It was compelled to do this by erroneous teaching of men who wrested the Scripture to their own destruction, and so long as it depended on the Word enlightened by the Holy Spirit, it kept the Faith. Perhaps it is too late for that now, even the Sects into which the church universal is divided are ready to say in despair, "what is truth?" We are told by some that truth is a variable thing: what was true yesterday is not true today and today's truth may be tomorrow's lie. But thank God though we may fail, He remains the same, His Word will not fail or change. So the believer may confidently ask, what does Jesus say? Considering how boldly it is asserted that He taught that all men are brothers and Sons of God, it is surprising that not one word of His can be quoted in favor of that doctrine; on the contrary He said of some that they were children of the Devil (John 8:44 and Matt. 13:38), and expressly limits the Brotherhood to those who do the will of God, (Matt. 12:49.) He taught indeed that this was a thing to be attained and that only by being born of the Spirit could we have any such relationship with God. And what do the Apostles say? Evidently when they use the word "brethren" they mean brethren in Christ, except where they limit it as Paul does in Roman 9:3 to his kinsman according to the flesh. In the same chapter, He says, the children of the flesh are not children of God. And John in the first chapter of his gospel limits the power to become Sons of God to those who believe. It would take up too much space to quote all the passages in which this meaning is given to the terms, Sons Brethren, Children of God, but the Bible student can search them for himself.

The only passage which can be quoted as possibly agreeing with this doctrine is in Acts 17:39, where Paul quotes a heathen poet as saying "we are the offspring of God." Now this passage must, as all Scripture, be explained in accordance with other Scriptures; Paul could not contradict our Lord, and we know that in those times Sonship did not then accrue as a matter of course to the offspring of a Greek or Roman. The child had to be openly acknowledged by the father before he was called son, as believers are to be confessed before the angels. Every man I meet is my neighbor and may be a brother in Christ, but unless he accepts Him as his Savior he is an alien from the commonwealth of God. So the notion that the Fatherhood of God extends to all men is groundless.

It may, however, be argued that we are all brethren as descended from Adam, but as that is according to the flesh, it is valueless; all flesh is as grass and shall perish like it.

The church which takes its stand against this error must be prepared to have hard things said of it, but they can be borne if we are sure of the approval of our Lord; whereas the approval of the World should lead us to inquire if we are in the Faith.

LOS ANGELES PRESBYTERIAL CLOSES SUCCESSFUL YEAR.

(Reported for the Pacific Presbyterian by Mrs. Murray M. Harris.)

The Twenty-sixth Annual Meeting of the Woman's Home and Foreign Missionary Society of Los Angeles Presbytery, was held in the Highland Park Presbyterian church, on March 16, 17 and 18. The Session opened with a Young People's Conference on Tuesday afternoon, at which twenty-six churches and sixty-six young people's organizations were represented. The reports of the delegates were full of interest and enthusiasm. Eleven Presbyterial officers were also present at this conference, eager to hear of the work of the young people, and in turn to make them feel the importance of their own relations to the Presbyterial Society. At 6:15 in the evening the one hundred and thirty delegates sat down to a beautiful supper, provided by the ladies of the Auxiliary Societies. In the evening a popular meeting was held, presided over by the Presbyterial president, Mrs. R. N. Cleland. The Annual reports of the secretaries of the various departments of Young People's work were received and Julia Fraser presented the work of our Spanish Mission School for girls, and its needs.

One of the particularly beautiful and inspiring features of this meeting was the presence on the platform of four young women, who have consecrated their lives to mission work,—Dr. Caroline Merwin and Dr. Maud Mackey, who have already done valliant service in China, and Miss Bessie Lawton and Miss Anna McKee, two of our own Christian Endeavors, who are just now setting their faces toward the foreign field. The financial report showed the young people's contributions to be \$5,943, a gain of \$427 over last year.

The presentation of the work of Auxiliary Societies began on Wednesday morning. Forty-one societies answered to the roll call; delegates responding with a two-minute report, in which they answered the following question: "What has been the secret of your success during the past year, numerically, financially and spiritually?" These reports showed an increase in knowledge, through mission study classes; increased subscriptions to the magazines and a larger circulation of missionary literature; increased enthusiasm awakened by the unusual number of missionaries from the field, who had addressed them; and a greater dependence on prayer and more general use of the Year Book and Prayer Calendar. The Recording Secretaries organized during the past year, bringing the total up to fifty-one. The report of the Secretaries of Literature and Box Work were followed by a half hour devotional service, conducted by Mrs. Haddon.

The Wednesday afternoon session opened with the reports of the District Superintendents and the Secretary for Freedmen, followed by a masterly address on Porto Rico, by Dr. John Willis Baer, President of Occidental College, in which he gave us a vivid picture based on personal observation of the country, its resources, its needs, and the results of American occupation and mission work. Mrs. Frank Wheelan, teacher of our Chinese School, gave a bright and interesting report of her work.

The report of the Home Mission Secretary was followed by an address by Mrs. E. Y. Van Meter, on "America's Highlanders," in which she set forth the debt our country owes to the sturdy Scotch-Irish, who were so prominent in its earlier history, and for whose descendents, the moun-

taineers, so little has been done. At the close of her address it was moved that this Presbyterial take the salary of a missionary among the "mountain whites" as a part of its advance work for the coming year. This motion met with quick and hearty response, and was unanimously carried. The report of our missionary among our own Spanish people, Miss Ida Boone, in which she told in her modest way of her Christ-like ministry to the poor and sick and suffering, closed the exercises of the day.

Thursday morning opened with the presentation of the various branches of the Young People's work and the Baby Bands, after which Mrs. A. G. Welbon, who went out from our own Presbytery nine years ago to Korea, told us something of the wonderful work in that wonderful country. The report of our Spanish Mission School, given by the teacher, Miss Smith, was most encouraging, eight of the pupils having recently united with the church, and two or three of the older ones desiring to fit themselves for among their own people. This was followed by a very clear and logical setting forth of the conditions in Japan; the aims of mission work and how they were to be accomplished, by Rev. W. B. Langsdorf, of Hiroshima. Reports of the departments of Mission Study and Temperance, were followed by the election of officers, presided over by Mrs. H. B. Pinney, President of the Occidental Board. As there were few vacancies to fill, practically the entire list of officers, who had served during the past year were re-elected. The morning service closed with a half hour devotional service led by Miss Wood.

Thursday afternoon the report of the Foreign Secretary, Mrs. Weelan, told us that two of our own girls, Miss Lawton and Miss McKee, had been commissioned and were ready to go to the foreign field as soon as their salaries had been arranged for, and asked if we could not assume the support of these daughters of ours in our own Presbyterial. This appeal brought quick response from the auxiliaries; delegate after delegate rising to offer the hearty co-operation of her society. The matter was put to vote, carried unanimously, and the doxology sung, with hearts overflowing with thanksgiving that next year Los Angeles Presbyterial would have two more of her very own to represent her on the foreign field.

The report of our faithful and efficient treasurer, Mrs. F. M. Dimmick, showed the total contributions for the year to be \$21,539, a gain of \$2,891 over last year. Miss Julia Fraser, of the New York Board, presented the work of the Sitka Training School, and the imperative need of new buildings. Two thousand dollars was expected from Southern California, in order to make the California building a possibility, and again our Presbyterial was face to face with a call for guidance, and earnest expressions from many societies of a determination to help to the utmost of their ability in this new work, and it was unanimously voted that we assume the \$2000, all of it to be raised during the coming year, if possible.

The Missionary Home, conducted by our honored Vice-President, Mrs. Quick,—herself a returned missionary,—brought us delightful talks from Rev. and Mrs. G. W. Van Horn and Rev. and Mrs. Langsdorf, Japan; Dr. Maud Mackey and Dr. Caroline Merwin, China; and Mrs. Welbon, Korea.

It has been our custom for a number of years to close our Annual Meeting with a consecration and communion service. We have three days filled to overflowing with business and entertainment, instruction and enthusiasm, but in that last hour before we separate we like to gather quietly around the table of our Lord, and as we partake of

the supper, "In remembrance of Him," get once more into our hearts and minds the vision of the Christ. Rev. Mr. Ganz, of the Highland Park church, conducted the service, speaking to us from the text, "I came not to be ministered unto, but to minister," asking that we put aside for a time all thoughts of our ministry and service for Him, and let Him minister to our own hearts, so filling them with Himself, that they would overflow with love to all mankind. At the close of this beautiful and solemn service the Los Angeles Presbyterial Society went out to take up the work of the new year.

OAKLAND HOME PRESBYTERIAL.

Reported for the Pacific Presbyterian by Mrs. D. C. Mitchell.

The Eighteenth Annual Meeting of the Woman's Home Missionary Society of Oakland Presbytery was held on March 19 in the Union St. Presbyterian church, Oakland. The president, Mrs. J. P. Gerrior, presided and opened the meeting with prayer. Splendid annual reports were read, that of the secretary of literature showing that a large



Mrs. J. P. Gerrior of Elmhurst, California,
President of the Woman's Home Mission Society of
Oakland Presbytery.

amount of literature had been distributed. The report of the treasurer, Mrs. C. M. Burdick, was listened to with a great deal of interest. Total receipts, \$2,784.98. There was a small gain in the gifts to Freedmen.

Mrs. J. P. Prutzman gave a fine description of her visit to the Spanish school and made a plea for scholarships. The officers elected for the ensuing year are as follows: President, Mrs. J. P. Gerrior; vice-presidents, Mrs. A. J. Aldrich, Mrs. H. N. Rowell, Mrs. Robt. Ellis, Mrs. H. Watrous, Mrs. Rutherford, Mrs. G. P. Lare; recording secretary, Mrs. D. C. Mitchell; corresponding secretary, Mrs. B. F. Edwards; treasurer, Mrs. C. M. Burdick; secretary of

Fredmen, Mrs. L. C. Gay; secretary of literature, Mrs. Geo. Mansfield; secretary of box work, Mrs. A. A. Beardsley; secretary of mission study, Mrs. Annie Gill; secretary of temperance, Mrs. Mrs. A. W. S. Smith; young people's secretary, Miss Eva Williams. Mrs. J. N. Boyd conducted a beautiful installation service. Mrs. Goddard spoke of the need of new mission buildings in Sitka, Alaska, and asked for one dollar from each contributing member before June 20.

Mrs. D. A. Mobley conducted the noontide Jevotional service, giving four texts from the Scriptures, some beautiful illustrations and personal reminiscences that were very inspiring. The president, Mrs. J. P. Gerrior, with a plea for united prayer, presented each auxiliary with a new Presbyterian Prayer Calendar, suitable for hanging on the wall, also with a leaflet, "The Power of United Prayer," by Rev. Andrew Murray. The luncheon was served by the ladies of the church to the one hundred and twenty-five in attendance.

At 1:30 p. m., Rev. J. N. Boyd led the devotional service; taking the text, "So as much as in me is, I am ready to preach the Gospel to you that are at Rome also." He made the statement that there are more coming from Rome to the United States than was in Rome at that day and that if we will but avail ourselves of the opportunity we can do greater work than did Paul. The addresses that followed, "Temperance in Our Country," by Miss Marie C. Brehm, and "Immigration in California," by the Rev. Arthur Hicks, were splendid, and those who were not present missed a great treat.

The solo, "Callest Thou Me, O Master," by Mrs. J. B. Rice, was very impressive. A talk on "Mormons in Idaho" by Miss Taylor, who lived there for five years, gave a glimpse of the loneliness and isolation of the Gentile families living in certain sectoins.

After a closing word by Mrs. Gerrior and the benediction by Rev. Arthur Hicks, the meeting adjourned.

THE OCCIDENTAL BOARD MEETING.

All the Presbyterian churches in our Synod are earnestly requested to offer special prayer at their Wednesday evening prayer meeting, April 6, for Home and Foreign Missions. The annual meeting of the Occidental Board will then be in session, and let us in our homes and churches that evening remember the promise, "Thou shalt call and the Lord shall answer."

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Among the most generous gifts for our new Mission Home (920 Sacramento Street) received by Mrs. Kelley in her late trip at the South was \$500 from Mrs. Lyons of Redlands. Mrs. Lyons, since the burning of the old Mission Home, has been one of our most generous givers. Such gifts are highly appreciated, as those women in San Francisco who formerly helped with open hand suffered from the earthquake and fire to such an extent that they cannot even yet begin to give as in the past.

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The reception tendered Dr. Underwood and the other missionaries of the Korean propaganda at the Fairmont Hotel was one of the finest ever given by the Occidental Board. There were over three hundred present, and all must have felt as they left for their homes that day, that the age of miracles has not yet past. Korea's doors are wide open still. From these missionaries we learned as never before how far reaching just now and ever since the last war is the influence of "Little Korea."

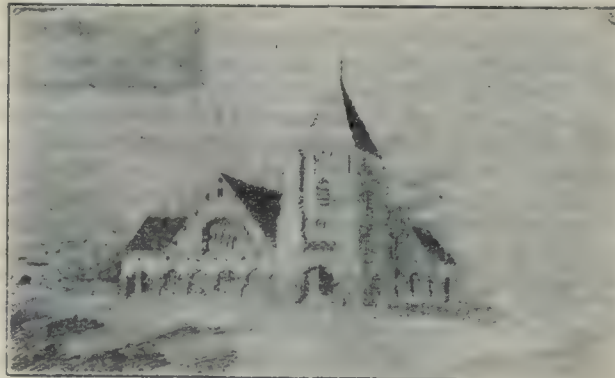
I have just been reading of the wonderful gifts from various parts of the United States, to a building for religious purposes in China. These gifts were wonderful because the children gave them, and were small in themselves, but aggregated thousands of dollars. Now, cannot the children of our Presbyterian Church on this coast give 10 cents each, not a year, but for a lifetime, for our new Mission Home building, 920 Sacramento Street? There are many little Chinese and Japanese children in the school at this Home. Cannot the children all over our Synod give enough to pay for the corner of the building where the school is held, and for their little playground? Is one thousand dollars too much to ask? This has nothing whatever to do with the pledges to the Board. Will the little ones' gifts come as freely as for our former Home that was burned? And with every ten cents let the name of the child who sends it be given. Let us talk of this as we meet one another at the annual meeting. Not only will the building fund be greatly helped, but every child will evermore be interested in the work of foreign missions.

Church News

Prof. C. G. Paterson of San Anselmo preached Sabbath morning and evening in the First church, Oakland, Cal.

Rev. William Foulkes, pastor of the First church, Portland Oregon, is giving a series of Pilgrim's Progress sermons to his people. Las Sunday evening his sermon was, "In Vanity Fair."

SAN BERNARDINO, First.—This church was organized Dec. 5, 1882, with 12 members. Rev. Hiram Hill was acting pastor. Among the ruling elders elected at that meeting was N. W. Adams, still a ruling elder of the church. The congregation at that time held its services in the Knights of Pythias Hall. On Sunday, Jan. 8, 1884, the corner stone of the new church was laid. Today this church has 320 members, and after careful and cautious preparation has started the erection of a \$15,000 church. The old church has been moved back and will later on be transformed into a modern Sunday-school chapel. As fast



First Presbyterian Church, San Bernardino, Cal.

as possible every convenience for successful Sunday-school work will be added to it. The new church will seat all told about 500 and will not only be a credit as to its lines of beauty, but also as to its splendid adaptability for church

work. The beautiful windows furnished by W. H. Judson of Los Angeles will be in delicate tints of the best art glass and will add much to the interior beauty and satisfaction of the church. During the past year 49 have united with this church by letter, and 25 on confession of their faith. The present structure in which worship will continue until the new auditorium is complete is taxed to its utmost, and it is confidently expected that the larger and more comfortable, as well as vastly more beautiful new church, will add greatly to the present large congregations. The pastor is Rev. Alvah Grant Fessenden, who a year ago came from Los Angeles, where under his pastorate the Grandview Presbyterian church erected its splendid chapel on West Adams Street.

Arcata.—Amid much enthusiasm a Brotherhood was formed last week in our church, of which Rev. C. P. Hessel is pastor. An elaborate supper was served in the church parlors and at the close speeches were made and plans outlined. Prominent men of Arcata were present and great interest was manifested in the organization, which is the first of its kind in Humboldt.

SAN FRANCISCO, Westminster.—"Walking a Week with Jesus," is the general theme to be discussed at a series of evening meetings during Passover week. Outlines of Bible study and prayer have been prepared by the pastor and distributed to the members of the congregation indicating the scope and purpose of the services. At a recent Decision Day in the Sunday-school, 33 cards were signed, and classes are being instructed for preparation for communion on Easter Sunday. Dr. Mobley has secured a handsome subscription from Mr. Carnegie for the new pipe organ, which the young people of the church have undertaken to put in the church.

LOS ANGELES, First Church.—First Church had what was spoken of as one of the most delightful communion services on March 28, when Dr. Hunter had the pleasure of receiving 18 new members, about half of them on confession of faith. At the Welsh Church Rev. J. C. Morgan, the pastor, had the pleasure of listening to a sermon by his friend, Rev. K. Roberts, of Denver. Westlake church gave great pleasure to their pastor, Rev. W. D. Landis, by raising \$500 to meet a debt that had been accumulating on current expenses owing to discomforts of their temporary house of worship. This week the officers of the Sunday-school give their annual banquet in the Y. M. C. A. building, inviting all the officers of the church. Beginning April 5, Rev. Alfred W. Hare will preach during Passion Week, assisted by Evangelist H. E. Pack, who will have charge of the music. Rev. P. G. Stevens of Covina gave a much appreciated Bible reading on "Meditation," at the weekly ministers' meeting, emphasizing the value of that which in the C. E. has been called the "Quiet Hour."

BOYLE HEIGHTS.—The first annual meeting of the Brotherhood of this church was held March 26, when some forty men sat down to the supper table, despite the fact that a driving rain was on during the evening. An enjoyable program was presented under the direction of the President, Rev. Robert McAllen. Rev. C. H. Kershaw, pastor, spoke on the topic "Wanted, Men;" Rev. W. S. Young, D.D., formerly pastor of the church, spoke on "The Brotherhood," while the principal address was made by Rev. Arthur S. Phelps, pastor of Central Baptist

Church, on "Going Some." Any Brotherhood would do well to hear this address. Musical selections were presented by Dr. Young's sons, Arthur, Paul and Walter,—so pleasing that they were more than once called back. The Superintendent made a plea for more men in the Sunday-school work. Mr. W. H. Taylor, a college classmate of President Taft, gave some interesting personal reminiscences concerning him.

A mass meeting, under the auspices of the Church Federation, filled the First Methodist Church auditorium on the afternoon of March 28. S. P. Mulford, Esq., presided. Bishop Bell of the United Brethren Church led in prayer. Rev. S. T. Montgomery, pastor of the Presbyterian church, Alhambra, read the Scripture lesson. Rev. E. P. Ryland, President of the Federation, pastor of the M. E. Church, South, Hollywood, gave a report of the National Federation meeting in Philadelphia. Rev. A. C. Smither spoke on "Our Social Federation." Mayor-elect, Geo. Alexander, made a short address. Appropriate music was interspersed. The Federation is planning a thorough house to house visitation of the city. It is doing a great work in drawing Christians of different denominations into fellowship.

San Francisco, Calvary.—On next Thursday evening a "Welcome Home Reception" will be given in the church parlors to our pastor, Rev. Wm. Rader, who has lately returned from the East. All members of the church and congregation are cordially invited to be present. Mr. Rader gave a lecture last Tuesday evening, under the auspices of the Y. P. S. C. E., on the subject, "Eyes and Ears, or What a Preacher Saw and Heard in the East." On Monday evening our Berean Society was favored with an address by Mr. Hiram Johnson. The Women Workers of the church have formed, under the leadership of Miss Morton, a section for the study of our immigration problems—"Aliens or Americans?" The first meeting was held last Monday morning. A cordial invitation to join is extended to all the ladies of the church. The Delta business meeting is to be held at the home of Miss Miller, 255, 11th Avenue, Richmond, Saturday, 2 p. m., April 3. The Sacrament of the Lord's Supper and reception of members will be held next Sabbath at 11 a. m. Services preparatory will be held on Wednesday and Friday evenings of this week.

San Francisco, First Church.—Rev. John E. Stuchell and his wife and little daughter rested for a few days in a visit to friends in Monterey before their arrival in the city last Saturday noon. On Sunday morning Mr. Stuchell was welcomed by several members of the session, and promptly at 11 o'clock was seated in his chair behind the desk. For the Scripture lesson he read the 10th chapter of Acts, which narrates how Cornelius, the devout centurion, moved by divine command, sent to Joppa for Peter, that he should come to Cesarea and tell Cornelius and his kinsmen and friends the things commanded them of God. The words of Mr. Stuchell's text, the inquiry of Peter when he met Cornelius, "For what intent have ye sent for me?" indicated clearly the purpose of the sermon, in the course of which the preacher outlined in a concise way what he would strive and pray to accomplish during his brief stay with the First church and the co-operation he felt sure the church would render. He spoke of the manner in which the invitation to serve the congregation during Mr. Guthrie's absence had come to him as a providence of

God, and prayed that the temporary relationship might prove of great mutual spiritual benefit. Mr. Stuchell's evening discourse pointed the necessity of a strong, distinct and consecrated purpose in the Christian life. The First church has for several years observed Good Friday by a solemn evening service, with a discourse and music appropriate to the occasion, and the custom is continued this year. Prof. Fleissner and his choir have in rehearsal an excellent program of music for Easter day.

San Francisco, Lebanon Church.—A new organization that bids fair to rival, if not exceed, in interest and numbers any of the older organizations of the church has been started by the pastor, Mr. Logan. The society is for boys from twelve to sixteen years of age and the name, "The Knights of King Arthur," is one that appeals to all boys. The membership numbers twenty-five already and interest is spreading rapidly among all the boys of this neighborhood. The Knights have a room of their own in the church, where they meet Sunday mornings to study the Sunday-school lesson and bi-weekly to initiate new members. There is also an athletic department, which is of great interest to all. It is promising for the welfare of the church to have these young boys attend church service in a body and show by their respectful demeanor that their interest does not end with the social side of this club. Mr. Logan was ably assisted by Mr. Charles Pracy, who acted as manager of athletics, and all the members are sorry to hear that Mr. Pracy has been called by business interests to Los Angeles. By the way, these boys are not the only ones in the church who are mourning Mr. Pracy's departure, for his place is one that will be hard to fill, for he was one of the most loyal and capable young men. Among other offices that he filled were: Treasurer of Christian Endeavor Society, secretary of the Sunday-school and business manager of "The Lebanon Church Herald." But what is Lebanon's loss will be a gain to Los Angeles. The Christian Endeavor Society gave a jolly St. Patrick's social Thursday evening, March 18. Everyone came "Wearing of the Green" and all were warned ahead of time to be prepared with some Irish story, recitation or song, for whoever failed to respond when called upon had to pay a fine of ten cents. Everything from the decorations and games to the place cards at the table were in true Irish style.

RICHMOND.—This church, although one of the smaller Home Mission churches of Oakland Presbytery, is yet in the way of taking on new life through the provoking to love and good works on the part of the Home Mission Committee, through Rev. Dr. McAfee, the efficient chairman. The writer, by direction of the Committee and as a member of it, spent Sunday morning, March 21, with the people, addressing the Sunday-school and assisting the pastor, Rev. William McLeod, in the church services. The day was stormy, but the fairly good attendance at the Sunday-school, some forty-eight out of an enrollment of sixty or seventy, betokened the interest which the scholars took in their work. Mr. McLeod is a licentiate under care of the Presbytery, and pursuing his studies at the direction of a committee with a view to ordination. The Sunday-school review for the quarter as conducted by him showed careful preparation, spiritual power and a mental grasp which with a little more training will qualify him for efficiently directing the growing work of the Kingdom now opening out in that field. A personal canvass of the town is to be undertaken as soon as the weather becomes settled, and the gospel is to be carried to the doors of the people, inviting

them to come in, so that the house of the Lord may be filled. The changes of population due to the variable extent of the force employed from time to time by the Santa Fe and the Standard Oil corporations, from which industries the town was principally formed, make permanent results in a religious way very difficult, but both pastor and people are encouraged by the outlook, and are entering their new fiscal year with renewed hope. One very important work which they seem in the way of accomplishing at no very distant date is the moving of their church building out to the front line of the lots, so that it can be seen by the passers-by, and thus its location as a temple of the living God be visibly proclaimed. Mr. McLeod is also conducting an afternoon service on Sundays at Stege, about a mile south of Richmond, where there is a small Protestant gathering. This enterprise is reported by Mr. McLeod to have signs of increase in spite of the fact that progress is greatly hindered by the evil influences of a park there which seems to be conducted with a blatant disregard of the laws of decency and order. It is hoped to obtain the gift of property from one of the family from which the town takes its name, on which a building may be erected. These two fields are worthy the attention and prayer of all our people that God would bless the efforts put forth in His name.

OAKLAND, Chinese Church.—The little Chinese mission which stood for many years at 264 13th St., was sold when the Bankers' Hotel Company purchased the site for the magnificent building which so far has failed to materialize. The little Chinese chapel was taken down and used for other purposes. A building at 837 Harrison St., between 6th and 7th, was purchased and transformed into a suitable building for a chapel on the first floor, with school room for children in the rear, and above rooms to rent for use of Chinese Y. M. C. A. The Occidental Board occupies the school room for their "Condit" day school, where a large class of children receive instruction from Miss Hatch, a most successful teacher. The church services are: preaching Sabbath morning and evening in Chinese by the pastor or his native assistant; a Thursday evening weekly prayer meeting; a Saturday evening Y. P. S. C. E. Meeting, and every evening in the week a school for men and boys, with an attendance of from 30 to 40, with two teachers, Miss Agnes Fortin, senior teacher, and Miss Pearson, her assistant, using the chapel for the school sessions. Sabbath evening, March 21, the Lord's Supper was celebrated in the chapel, and one interesting young man was baptized and received into the church by Dr. Condit, who has this work in charge. It is a question whether any other charge in the Presbytery would have stood such a severe test so loyally as these Oriental converts have done. They deserve the prayers and sympathy of Christians in the Presbytery and this we bespeak for them. Tuesday evening, March 23d, the school planned a surprise birthday reception for Miss Fortin. A large number of her scholars and the young ladies of the church made the evening pleasant with music, short impromptu talks and recitations, closing with refreshments of ice cream and cake. The surprise was complete and much appreciated by all. On a recent Saturday afternoon the pastor's wife received the young girls of the church at her home. All her guests were High School pupils, and the occasion gave them an opportunity to talk over their church and school affairs. How they did talk, and how happy they all were!

PACIFIC PRESBYTERIAN

SEMINARY NOTES.

San Anselmo, Cal.

Rev. H. H. McQuilkin of San Jose has accepted the invitation of the faculty to deliver the Commencement address on April 29.

Rev. George H. Roach, '00, of Bandon, Ore., has been elected a commissioner to the next General Assembly by the Presbytery of Southern Oregon.

Rev. Robert A. Crichton, '06, of Healdsburg, has accepted a call to Eureka. The church in Healdsburg had a steady growth during his four years service. It has come to self-support and nearly doubled its membership. Fifty new members have been received during the past year, the larger part of them on confession of faith. The church is well organized and has an active Brotherhood. In Eureka he succeeds Rev. Edward P. Shier, '98, who has been the pastor there for nine years. Mr. Shier has done a very vigorous work. He has participated actively in the reform movements of the county. The membership of the church has increased from 153 to 258 and the benevolences have increased fourfold. He was compelled to retire from the field on account of his health.

Tidings have come announcing the safe arrival of Dr. and Mrs. Wicher in Jerusalem. They spent four days in Cairo, Egypt, where they saw the pyramids inside and outside and all the other great wonders of the ancient empire. They are now completely settled in the American School premises. They are to make trips to Gezer and to Beersheba and will then go to their special work in Jericho.

SPRING MEETING OF PRESBYTERY.

The regular spring meeting of San Francisco Presbytery will convene in Memorial Presbyterian church, 14th Ave., South, San Francisco, Tuesday, April 13, at 2 p. m. There will be an election of a new moderator for the ensuing year, and reports from committees on Home Missions, education, church erection, bills and overtures, judicial, narrative, board of trustees and sessional records.

In the evening there will be a parlor meeting, at which addresses will be delivered by the retiring moderator and by representatives from the Home Mission committee, the committee on church erection and committee on education.

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The Presbytery of Spokane will meet at Harrington, Wash., Tuesday, April 20, 1909, at 7:30 p. m.

EUGENE A. WALKER, S. C.

PRAYER AND CONFERENCE MEETING.

A meeting for prayer and conference on city-wide evangelism will be held in the First Presbyterian church, San Francisco, Monday, April 5, 1909. An earnest invitation is extended to all interested in a revival of religious fervor and power in our church life. Addresses will be given by Dr. Fisher of Seventh Aven. church, Dr. Rader of Calvary, Dr. Strong of Trinity, Rev. Alex. Alkin of St. John's and Rev. J. E. Wolfe, evangelist. This conference is to outline a series of evangelistic services in the Presbyterian churches of the city, centering the strongest spiritual forces in an effort to awaken a deep and wide interest in the Christian life.

The conference is open to all, and the elders of our churches and the leaders in the various church organizations are asked to be present with their prayers and their counsel.

CONVENTION RATES TO FRESNO.

Woman's Occidental Board Delegates to Have Reduced Railroad Rates.

The Southern Pacific Railroad has granted a reduced rate to delegates to the Annual Meeting of the Woman's Occidental Board, the Woman's Synodical Society of Home Missions and San Joaquin Presbyterial, provided the delegates secure a certificate from the ticket agent when they purchase their ticket going to Fresno. The delegates will pay full fare to Fresno. When the certificate has been countersigned by the Secretary of the Meeting, the delegate will then be able to purchase a return ticket for one-third the usual rate. No reduction can be secured unless the certificate or a receipt is secured from the agent at starting point.

THE TIME IS SHORT.

I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to others hearts more tender.
The time,
The time is short.

A shepherd's tent of reeds and flowers decaying,
The night winds soon will crumble into naught;
So seems my life, for some rude blast delaying
The time,
The time is short.

Up, up, my soul, the long-spent time redeeming!
Sow thou the seeds of better deed and thought;
Light other lamps, while yet thy light is beaming.
The time,
The time is short.

Think of the good thou might'st have done, when brightly
The suns to thee life's choicest seasons brought;
Hours lost to God in pleasures passing lightly.
The time,
The time is short.

Think of the drooping eyes thou might'st have lifted
To see the good that Heaven to thee hath taught;
The unhelped wrecks that past life's bark have drifted.
The time,
The time is short.

Think of the feet that fall by misdirection;
Of noblest souls to loss and ruin brought,
Because their lives are barren of affection.
The time,
The time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught;
Soon thou may'st need the sympathy of others.
The time,
The time is short.

If thou hast friends, give them thy best endeavor.
Thy warmest impulse and thy purest thought,
Keeping in mind, in word, and action ever
The time,
The time is short.

Each thought resentful from thy mind be driven,

And cherish love by sweet forgiveness brought;
Thou soon will need the pitying love of Heaven.

The time,
The time is short.

Where summer winds, aroma laden, hover,
Companions rest, their work forever wrought;
Soon other graves the moss and fern will cover.

The time,
The time is short.

Up, up, my soul, the shade will soon be falling!
Some good return in later seasons wrought;
Forget thyself, at duty's angel's calling.

The time,
The time is short.

By all the lapses thou hast been forgiven,
By all the lessons prayer to thee hath taught,
To others teach the sympathies of Heaven.

The time,
The time is short.

To others teach the overcoming power
That thee at last to God's sweet peace hath brought;
Glad memories make to bless life's final hour.

The time,
The time is short.

—Hezekiah Butterworth.

EUCALYPTUS CULTURE.

According to a Washington correspondent plans are being made to have a special study undertaken by a representative of the forest service in the near future to determine the feasibility of the culture of the eucalyptus tree in the lower Rio Grande Valley and along the Gulf coast of Texas. The importance of eucalyptus culture from a commercial standpoint in California has within the past few months aroused general interest throughout the country concerning these rapidly growing trees. Eucalyptus are native to the coast region of Australia and Tasmania, where at least 150 distinct species are recognized. They were introduced into California about 1850 and first planted near San Francisco for ornamental purposes. The extremely rapid growth of certain species, their value for fuel, lumber, and special products, have resulted in the undertaking of extensive investigations concerning the habits of these trees and their commercial uses and possibilities. Fully 100 species have been introduced into the United States.

Blue gum is one of the largest and most rapid growing trees in the world. In California under favorable conditions trees have attained a height of 175 feet and a diameter of 5 feet in 25 years while in exceptional instances individual trees have reached a height of 125 feet and a diameter of three feet in nine years. Sprouts from the stumps of eucalyptus trees frequently reach 3 inches in diameter and 35 feet in height in eight months. The wood of blue gum is principally valuable for fuel and lumber although it finds numerous other uses. Eucalyptus oil, a drug of considerable commercial importance, is distilled from the leaves.

"Sugar gum is also a very rapid grower, but like blue gum, will not tolerate much frost. Red gum and gray

gum, while possibly a little slower in growth than these, are more drought and frost resistant. They are being planted extensively owing to the durability of their timber in contact with the soil and its many commercial uses. Both red gum and gray gum are valuable for piles, ties, posts and poles, while the wood of red gum is said to be considered an excellent substitute for mahogany. Manna gum is also fairly frost resistant and is a rapid grower. The wood, however, is principally valuable for fuel.

"The eucalypts are adapted to a subtropical climate, and the limits within which they may be planted for commercial purposes in this country may be broadly defined as that bounded by the frost line. They are therefore adapted for planting in the warmer portions of California and in parts of southern Arizona and Texas. It is not likely that they can be grown with any degree of success in New Mexico. Few of the eucalypts can survive a temperature lower than 20 degrees Fahrenheit, and none lower than a temperature less than 12 degrees Fahrenheit. Blue gum and sugar gum may be planted where the temperature does not fall below 26 degrees and 28 degrees Fahrenheit respectively, while red gum has been known to stand a drop to 12 degrees Fahrenheit."

Concerning railroad ties this correspondent says:

"The railroad tie is a most important factor in the material development of the country. The engine is a slave to the steel rails that insure a smooth and safe road, and these rails in turn depend on the old-fashioned wooden cross-tie which holds them in place. Yankee invention has not yet found a substitute which has induced the railroads to give up wood, although experts say that the day will surely come when the country's forests will no longer be called upon to supply the demand for ties. The country's railroads during the last two or three years used 110,000,000 to 150,000,000 of sawed and hewn ties a year. The ideal tie timber is white oak, which combines the qualities of durability, hardness, strength, and close grain. It is not only excellent for ties, but is widely used in ship building, for general construction, in cooperage, in the manufacture of carriages, for agricultural implements, interior finishes of houses, and for furniture. On account of this wide use, the supply has been greatly reduced and some of the railroads have been forced to pay almost prohibitive prices for ties, or to substitute other and cheaper woods to replace the white oak ties rapidly disappearing from their lines.

"Over 40 per cent of the ties recently purchased are oak, according to latest statistics of United States Forest Service. Ties of Southern pine formed less than 25 per cent; Douglas fir ranged third, with approximately 10 per cent. Naturally the proportion of these two timbers will increase as the supply of oak dwindles. This is also true of cedar, chestnut, cypress, Western pine, tamarack, hemlock, and other trees which are coming into the market as tie timbers. One of the woods which has all the requisites of a good tie, with the exception of durability, is beech. Beech, on the other hand, allows a thorough and easy preservative treatment. In Germany and France beech ties have been successfully preserved from decay, and are used very extensively. If, therefore, the railroads whose lines are located in the regions where beech is abundant can make use of this wood, treated with some suitable preservative, another source of supply of tie timber will be opened up."

THE SWEET REFRAIN

I hear it singing in the dawn—
A world-old, sweet refrain—
I hear its notes insistent drawn
In music of the rain;
It sings within the swaying corn,
A canticle of cheer
This glorifies the golden morn:
"He loves thee: do not fear."

I hear it singing in the noon
When aging summer grieves,
And fading maples sadly croon
The farewell of the leaves;
I hear it when mid shrouding snows
The chanting winds intone
A threnody above the rose:
"Will he not keep his own?"

I hear it singing the night
When out across the bar
The moonlight falls in shimmering white,
And calls my bark afar;
It sings to me when vesper bells
Steal out upon the deep,
And through all nature sings and swells:
"He loves thee: rest and sleep."
—Rose Trumbull, in Sunday-School Times.

The University of Pennsylvania has received a gift of \$200,000 for the establishing of a department of medical research.

THE HOME

THE DEAR TOGETHERNESS.

I dreamed of Paradise,—and still,
Though sun lay soft on vale and hill
And trees were green and rivers bright,
The one dear thing that made delight
By sun or stars or Eden weather,
Was just that we two were together.

I dreamed of Heaven,—with God so near!
The angels trod the shining sphere,
And each was beautiful; the days
Were choral work, were choral praise:
And yet in Heaven's far-shining weather
The best was still,—we were together!

I woke, and lo, my dream was true,
That happy dream of me and you!
For Eden, Heaven, no need to roam,—
The foretaste of it all is Home,
Where you and I through this world's weather
Still work and praise and thank together.
—W. C. Gannett.

THE FATHER AND THE HOME.

The home is the most important of all institutions, at once the foundation of the church, the state, society. Nothing should ever be permitted to pervert or supplant it. All institutions derive their charters from it.

The education of the child begins in the home. For the first few years the home is the child's school and his teachers are his parents. These few years are the most important in the child's whole life. When the child's education demands more time than his parents can spare from their other duties, a portion of his training is turned over to the church, and still later other portions to the school. The parts which the church and the school play are delegated parts. The home is the school of original jurisdiction and continues as the predominating influence in the child's development. This is right. The responsibility for the child's future clearly rests with the parents, not with the church or the school or other agencies designed to assist parents rather than supplant them.

If we were to raise blooded stock, we would begin by making a careful study of the needs of the young not only as to the primary needs of food, shelter, and general bodily comforts, but also to those secondary and nearly equally important considerations of training, in order that the highest market value might be realized; and we would become so busy as to neglect this work. Why not consider the rearing of children as an equally important business and get ready for it? The following incident illustrates this point: A neighbor has several boys and a good-sized yard. This neighbor lives on a corner in a fine residential district. Her boys and their boy friends play all sorts of outdoor games, including football and baseball, in the yard. This gives the mother opportunity of knowing where her boys are and enables her to study the effect on her sons of those who come to play with them. In the most effective and gentle manner she eliminates those boys who in her judgment have a bad influence upon her own and the other boys who meet from day to day to play with them. The yard soon lost its turf. This so annoyed a neighbor that he took occasion to remark to the mother that such a crowd of boys in her yard would prevent her from having a nice lawn. To this the mother replied that she was raising boys, not grass. Here is the point. The chief business of parents is the raising of boys and girls and their daily welfare should be the chief concern of both parents whatever their walk in life.

The father as a bread-winner must be much away from home, but this does not excuse him from duty of training his children. The mother as caretaker must be much at home, but this does not excuse her from taking intelligent interest in the father's business. Both are likely to be tired at the end of the day and need recreation. One way this can be had is by talking over the trials and the triumphs of the day and planning for the future. Such conferences will keep parents each in the confidence and sympathy of the other, will make home happier; and after all the home is the chief part of earth's joys.

The father and mother should form the closest partnership relation. The text "And they two were made one" is too frequently interpreted by the father to mean that he is the one, while the real meaning is that the new partnership is the one. Let there be no "allowance" for the weekly expenditures of one parent-partner unless there is for both. If both have equally performed their duties, both have equal claim to the income. Let the treasury be common, accessible to both; together, keep some kind of a family account. At the beginning of the year make an estimate of what the family income and expenses are likely to be and try to keep within the estimates for expenses.

Before the children reach the age of "understanding" or "accountability" take them into the family partnership on a business basis. Put their names on the treasurer's books of the church the first Sunday they are in the world.

and keep them there as paying members. This step is a good method of business initiation. On the first birthday start a bank account in the name of the child, and keep it upon succeeding birthdays. If possible, let the amount be one dollar for each year the child is old, that is, one dollar for the first year, two the second, three the third, and so on.

At an early age, as soon as children can toddle, teach them to assist in the work of the home from getting papa's slippers to tending the furnace and caring for the walks, or from dusting to making the beds and getting dinner. Children are entitled to share in the joys of contributing something to the home comforts. Don't forget this. Those things which we pay others for doing should be paid for when done by our children. Money thus earned should be put in the bank in the name of the one who earned it. Candies and knickknacks should be bought by the parents on Saturday evenings and on holidays because the family will enjoy the little extras together.

Attendance upon church, helping about the home, and and similar duties and pleasures can be made attractive to children. There is no need of compulsion. But fathers and mothers must begin early. They must talk to their children about these things, that they may go somewhere or do something if they are real good. Always take for granted that to go or to do is a highly desirable thing and talk about it as such, and there will be little need for urging; but if necessary parents should urge and decide always though not appearing to do so, if possible. However rebellion in the home is like rebellion everywhere, a bad thing for the home government, and to be put down.

Parents cannot be too careful about the companionships which their children form. Neither can they be too careful concerning the selection of the books which they read. Evil companions will do much to undo the work of the home; evil books will do more. A child curled up on a sofa absorbed in the pages of a book until he is unconscious of the things about him, is liable to greater injury if the book be evil, than he would were he playing in the open with an evil companion. The power of a good book has corresponding good influence. But children must have companions and books. The normal child loves play, must have it, will have it. A child that does not play is abnormal, and should be made to play until the habit is formed. All children read. Some read a great deal—an average of a book each week. Each book is an influence for good or evil. All of this takes time, study and patience. Fathers and mothers who shine as club or society leaders must delegate these duties to hirelings and take the chances, but they can't shirk the responsibility.

We assign to the church an impossible task, namely, that of instructing our children in the great truths and principles of eternity, giving them thirty minutes a week in which to accomplish their work. Here again the home must supplement the work of the church. The responsibility for the religious training of children rest entirely with the home—with the father. The church aids—is an assistant to fathers and mothers. One of the pleasures of the home circle is derived from reading aloud. There is no book containing more interesting narratives than the Bible. The Century Company publishes an excellent edition known as the Children's Bible. It contains nothing of the horrible, or questionable but all of the great stories and principles. This or a similar book should be read aloud in the family

circle until each member is thoroughly familiar with its contents. An excellent book for the morning worship as the family sits about the table is entitled Daily Strength for Daily Needs, published by Little, Brown & Company. It contains a page made up of Scripture readings, poetic and prose selections for each day in the year. It is strongly recommended by Bishop Vincent and makes possible at the morning hour in the most hurried families the recognition of God, the Father Almighty, Maker of heaven and earth, which is the important thing. Children's Treasury of Bible stories (three volumes), published by The Macmillan Company, are exceptionally fine. Many public schools, public libraries and publishers now get out carefully prepared lists of books for home reading on all topics to aid and instruct parents in the selections of suitable books for children. The Children's Hour (ten volumes), published by Houghton, Mifflin & Company, and Young Folks' Library (twenty volumes), published by Hall & Locke, are among the very choicest collections for children.

One of the pleasantest gatherings of the family should be at the table, and this may be so if a little thought is given beforehand. Let each member of the family circle be assigned the lot of directing the conversation for a day, selecting his own topic and giving something to the family which is worth while. In this way the great historical characters of the world may pass in review, the great events which have shaped human destiny may be considered and noted. The question of vacations, in which all members of the family are equally interested, matters pertaining to the church, the school, great paintings, books, games, the questions of systematic benevolence, one's duty to himself, to his neighbor, to those less fortunate, and questions of civic interest may have their turn about to the mutual uplifting and benefit of all.

A large family is desirable. A family is large or small not according to numbers, but in proportion to the largeness of the opportunities for complete living that can be given to each individual member, including the father and mother. A family of two children may be much larger than one of a dozen!

Parents should take time to know what their children are doing outside of the home circle. They should strive to keep that thorough sympathy in the children and the children in the parents as they grow older, that they had in their younger years. If this is done and the parents are interested in and help to plan the amusements of their children and encourage and direct them, there will be no trouble or misunderstanding in after years. I recall an incident relating to a friend who had returned with his son to college after a vacation. When it was time for father's train, the son went down to the depot with him, boarded the train and went back to the junction of the main line. When the father's train arrived the son boarded it and waited until the conductor shouted "All aboard." Then the father and son embraced each other with a kiss as simply and genuinely as though the son had been ten instead of over twenty.

My final word is that parents are responsible for the training of their children, and especially the father. They should know from personal inspection as far as possible what they are doing and the character of those who are training them. In this work the mother is bound to do much, but this does not excuse the father from doing his full share, giving his sons the training which only a father can give.—F. D. Boynton, Ithaca, N. Y.

Young People

SISTER GERVASIA.

A Story of the War of Spanish Independence.

During the war of Independence, there was in Castile an order of nuns so little favored of God and man that for leagues around they were called "the poor nuns." They lived far from other people in an old decayed mansion, transformed to a convent, whose windows were orphaned of panes, whose gratings were broken and whose roofs were full of leaks.

Only patience and contempt of life would have lodged in such a house. To cap the climax, the land was sandy and infertile, the chapel dark and damp, and the well bitter and unwholesome. In short, the Lord had so forgotten his bride, and she led such a wretched life, that even the diocesan bishop overlooked a convent where they could give him no milk in his chocolate. His reverence paused an instant by the garden wall then went his way, praising God for the gospel poor and vowing that no one would find him passing that way again.

In spite of their poverty, the nuns possessed an image of the Virgin of solid silver that weighed at least seventy-five pounds, a great treasure in their eyes. As a work of art, she was atrocious; but to them better than Berruete or Alonso Cano. So wonderful they considered her that for some time they hoped that, added to her beauty, she would be able to perform miracles.

Accordingly, once when the prioress was ill, they removed with great labor the image from her niche and bore her in solemn procession to the patient's cell, applying her devotedly to the suffering body. The prioress died the same night.

On another occasion, when the water of the well was uncommonly bitter, they decided to sweeten it by the Virgin's aid, and tying her strongly with ropes, they gave her a bath of many hours in its depths. When Our Lady came out, the most enthusiastic rushed to taste the water dripping from her, only to suffer the disenchantment of noting that the water was as bitter as ever.

Convinced now that she could not work miracles, but considering that she was of solid silver, that might tempt some ill-doer to rob the poor convent, they determined to conceal the silver with a coat of whitewash. No sooner said than done. With the same brush and liquid with which they whitewashed the walls, they painted and repainted her until she was a plaster fright. Then they placed her back in her niche.

To these quiet fields came the sound of war. The friars of a neighboring convent formed a company; the young men of the district, mostly drovers and cow-herds, a troop; in the neighboring city, the women and children scraped lint and the old men made cartridges; fine altar cloths were transformed into bandages, bird-shot into bullets.

The poor nuns decided that they would serve God and their native land. Their first idea was to pray to heaven, night and day, the royal soldiers might not come nearer their convent; the second, that if the invaders did approach, they would boldly, in a procession led by the prioress and singing psalms, march out even to the gate and die rather than have their house profaned. Finally,

not trusting to the plaster coat to conceal the silver Virgin, they resolved to bury her in a corner of the garden.

Day after day passed away with nothing appearing on the distant hills, until one afternoon were heard the distant rumble of cannon and the firing of musketry. Then the nuns, grown more bold, mounted to the little pigeon-house converted into a campanile, and saw on the horizon clouds of smoke, while the wind brought the smell of powder and by the sun rays they distinguished what must be rows of bayonets. The next day they heard yet nearer the sound of a hard-fought battle, and even from the convent windows could observe the movements of the troops. One sister maintained that she saw the French fleeing, and the prioress, without further investigation, ordered all the candles in the house burned and a hymn of praise to be sung.

About midnight they began to hear rude words and oaths under the convent wall. The portress, opening the door, saw, by the light of the moon, the most dreadful sight that human eyes can gaze on. In the little field before the holy house, there were drawn up three carts full of wounded men and beneath each a pool of blood; there was also a crowd of half-dead men uttering groans, wails, shrieks and oaths. "Sister," cried one of the drivers, who seemed to be the leader, "come help these people."

"Men may not enter here."

"The fact is we are going to enter; if you do not come down quickly we shall set fire to the convent. Do you not see they are bleeding to death?"

All the nuns came down and between drivers and sisters the more seriously wounded were placed in cells, others in the hall, the refectory, and even in the cloisters, corridors and passages. But in the convent there was neither physician or dispensary to alleviate the sufferings of these poor creatures, who, tormented with pain, cursed the sisters and declared if they must die they would prefer the open field.

Meanwhile the prioress begged the drivers to go to the mayor of the city for physicians and remedies, but their chief declared that he and his companions must report before daylight to their regiment, and off they went; then the poor confused woman called the sisters together to consider what was best to do. One suggested that they build a great bonfire that would bring to their aid the neighboring people, another, that the bravest mount the ass and go to the city to consult with the authorities; still another advised that they all assemble in the chapel and chant prayers until God inspired them to do the right thing.

Suddenly Sister Gervasia came forward. She was young and pretty and looked very intelligent.

"Mother," she said, addressing the prioress, "if I could do what I like I could save most of these wounded men."

"How would you do it?"

"The Virgin has not done miracles here because our sins are great and our house is unworthy, but my heart tells me that if I could go to the city and place her under the arches of the cathedral altar, so worthy of her, and offer prayers in the name of our order, the miracle will follow that at other times has failed. She did nothing for us because we were unworthy, but these men have been wounded in defense of God and their native land."

The discussion grew noisy. Several nuns declared that before consenting that Our Lady should leave them they would rather every one of the men would die. Others feared that God would punish them for such a lack of compassion; still others hoped for the possibility of a miracle.

"Do you not hear them groaning?" said Sister Ger-

vasia. "Listen, how they are condemning us for our fault; and the worst of it is they will not hurry alone to perdition, but we shall follow after for not having given them Christian aid, and for not listening to the words that the blessed Virgin has suggested to me."

After a little further discussion, so persuasive were the words of Sister Gervasia, that she was permitted to go as she desired. In a half hour the sacred image was dug up, put into a hamper and loaded on the back of the ass; Sister Gervasia seized the bridle and, with the woman before and the ass behind, the way was taken to the city, leaving behind her the wounded moaning with pain and the nuns consumed with curiosity.

After six hours of anxious hope the nuns saw coming enveloped in a cloud of dust, an old coach drawn by two stout mules. In a quarter of an hour it had reached the gate; out sprang Sister Gervasia, followed by three men and immediately the coachman took down a box about the size of a trunk.

"Sister," who are these?" inquired the prioress.

"These," responded Sister Gervasia, pointing to the two better dressed, "are surgeons; the other two are their assistants, and in this great box that is called a medicine chest are a set of surgical instruments, waters, ointments, plasters and other remedies that the patients need."

"All this is very well, but where is the Virgin? Where is the ass?"

"The ass is meditating in the inn stable; Our Lady is at the cathedral altar in a forest of candles, cared for by the senior canon, a great friend of my family. I left them to lose no time because the image is so heavy and the ass walks so slowly."

"What an imprudent creature!"

"No harm is done. One of the surgeons has to go early tomorrow to procure more medicines; I will go with him, and in the afternoon bring back Our Lady, the drugs, and the ass."

Two days passed with the Virgin "out of her home," as the prioress expressed it, when the nuns began to be alarmed; but the third day, Sister Gervasia went away with the surgeon as she had agreed, returning with the Virgin and the donkey. The ass was stabled and the Virgin, during the night, buried again the same corner of the garden from which they had reluctantly disinterred her. They could hardly believe that they possessed her again and were so happy that they sang a solemn thanksgiving together.

There were forty-eight of the wounded in the convent. Of these, seven died and were given Christian burial. Forty-one got well. These marched away to the city, giving great praise to the admirable care of the poor nuns, and after convalescence, returned to bear arms for Spain.

After a few years and the end of the war, one of the wounded soldiers, grateful for his restoration, sent to the convent a generous donation. The roofs were repaired, and the windows repainted, the grates mended, and the chapel quite luxuriously adorned. Finally, for the first time a gardener and messenger boy were employed.

Then, considering that the house was now worthy of the Virgin, and that with two men on the place it would not be so easy to rob the convent, with litanies, Hail Marys and other rites the Virgin was exhumed. But the fact was that the image came out of her grave a sorry sight; hence it was decided that a skilful workman should peel off her coat and restore the proper color of the precious metal.

The man came and the statue was delivered to him,

when suddenly there echoed through the sacred precincts loud laughter. In a corner of the chapel Sister Gervasia trembled with fear.

"What are you laughing at, brother?" inquired the prioress.

You said the Virgin was made of silver."

"Of what else should she be? We, who possess her, know."

"You do, indeed; but I say, with due respect, that the sculpture is worth nothing, because it is made of lead, and the worst kind of lead at that."

He spoke truly. The nuns approached and the man broke off a piece, demonstrating that it was not of shining silver, but black lead.

The prioress, stupefied and confused, wailed, "She was silver, she was silver."

"Maybe she was and worth a good deal of money, but now no one would need her services even to repair gutters or mend roofs." Then he added, "Without doubt there has been a substitution; a robbery, well carried out."

When they heard this the prioress looked at the nuns and the nuns looked at the prioress, and seized instantly with the same suspicion, all looked where stood Sister Gervasia, frightened and trembling.

The next scene was frightful. First shrieks and insulting inquiries; then reproaches pinches and pushes; finally they began to beat her.

One said she should be condemned to bread and water until she confessed; another, that for a week she should have only cod-fish and chesse without a drop to drink; the third said that she should be beaten with candles, and the most enflamed maintained she should be buried alive in the very grave from which they had taken the statue.

The prioress began to fear that something dreadful would ensue, for which she alone would be held responsible, when Sister Gervasia, driven to desperation, began to give back as good as was sent, in order to get free space around her.

"Yes," she said with a clear ringing voice that quelled the tumult, "I sold the silver Virgin in the city and had lead one put in her place. With the money I paid the surgeons, hired the coach in which they came and bought the medicines we lacked. Do I merit punishment? Then let the mothers of the men who came in half-dead and went off strong men to fight again, impose it upon me. Be very careful what you do, for it may cost you dear."

Saying this, she unloosed quickly her rosary, with beads as large as nuts, twisted it into a scourge, and stood in threatening an attitude that not a nun was able to confront forward or say a single word. Seeing the case was new and extraordinary, the prioress summoned the Bishop. Sister Gervasia was subjected to an ecclesiastical trial and expelled from the order. She was compelled to leave the convent, her head veiled in black, barefooted, holding in her hands an extinguished candle. She went out into the world through the same door that the wounded soldiers had entered. A relative in the city befriended her and gave her hospitality.

At the end of two years an honorable young man fell in love with her and married her. As the stories for children go, they were happy, had charming children, and lived merrily many years. All of which made the prioress exclaim, I fancy, "Holy Virgin, we were right when we said that such a disgraceful creature was not born to serve God." —Louise W. Hodgkins.

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The poetical young man with soulful eyes was walking with his matter-of-fact brother by the brookside.

"How the stream tosses in its slumber!" he exclaimed.

"Yes," answered his brother, "and you would, too, if your bed was full of stones."—Youth's Companion.

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No. 1



"I am the Resurrection and the Life."

AN EASTER FLOWER.

A tiny seed by the tempest tossed,
Fell close by the garden wall;
Nobody saw it—and nobody cared—
Save He who careth for all!

A gentle zephyr, soft and warm,
Woke the leaves with its springtime call;
They rustled away with a merry song,—
Far away from the garden wall.

When, lo! had a miracle been performed?
There stood by the garden wall
A slender stalk, with a star-like flower,
Which had bloomed at the sunbeam's call.

The Gard'ner said, "Twas an Easter flower,
Which had strayed to the garden wall;"—
The tiny seed had "risen again,"
In this loveliest flower of all.

The falling leaves in their hurried flight,
Were caught by the garden wall;
They nestled close and fell asleep,
Nor woke at the tempest's call.

The drifting snow in its merry dance,
Stopped to rest by the garden wall;
The sleeping leaves and the tiny seed
Were hid 'neath a snowy pall.

A sunbeam chanced to come that way
And lifted the snowy pall;
Whispering a secret to the seed
Which lay by the garden wall.

Mrs. Cora H. Buell, Lima, New York.



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THE RELATIONS OF SESSIONS AND BOARDS OF TRUSTEES.

(Written for the Pacific Presbyterian by John W. Dinsmore, D.D.)

I have been requested to state the law and the usage of our church touching the relation between the Session and the Board of Trustees of a particular congregation; specifically as regards control of the property. Without setting up at all to be an authority on the subject, it seems to me the law and usage are pretty clear. It sometimes happens however, that uncomfortable, and even painful misunderstandings arise between these two boards simply from want of clear perception of the duties and prerogatives of each. The trustee as known to our practice, is an official wholly unknown to the Constitution of the Presbyterian Church in the United States of America. Nowhere in our standards is there the least recognition of such a body as a Board of Trustees. In New Testament times, in the Primitive Church, and even down to comparatively recent days, it is probable that the duties now assigned to trustees were performed by deacons. To the deacons were committed the charge of the temporalities of the congregation. This was the case in the earliest history of our church in this country. But in the course of time, and soon, a somewhat different policy grew up, suggested, if not required by the laws of the land. As far back as 1752, the General Synod took action authorizing the election of trustees "for the disposal and application of the public money raised by the congregation, to the uses for which it was designed." The religious society, strictly so-called is the only body known to our standards, while it, as an organization, is wholly unknown to the civil law in most of our States. The session of a Presbyterian church is not a

civil corporation, and is not recognized as such by the law of the land. It cannot buy, sell, inherit, or hold property; cannot sue or be sued; has no civil rights, duties or responsibilities distinct from those belonging to its individual members. It is exclusively a religious, or spiritual body. It is chosen by the communicants, and has jurisdiction over them only. But the congregation as such, is incorporated, and elects trustees to represent the civil corporation. They have no control over the worship, discipline or the religious administration of the congregations. They have to do exclusively with the temporalities. If there were no temporalities, they would have no function. They hold the property as trustees, for a specific purpose and under clearly defined limitations. This purpose is defined and these limitations prescribed by the laws of the church, and by such by-laws as may enacted by the congregation, which however, must not be in conflict with the laws of the church. The purpose for which the congregation exists is distinctively religious, and all its agencies, boards, and other subordinate organizations must be held to that purpose. The civil corporation is simply a convenience. It exists as the servant of the religious society, and as a means of carrying out the purpose for which it is instituted. The religious purpose is central and dominant, and all else is subordinate and subservient. To the session is given jurisdiction over the religious interests of the congregation, and as these interests are chief, its jurisdiction is chief. It has the authority, and it is its duty to determine what is for the interest of the congregation, and to see to it that all the agencies' activities and assets of the entire body shall be so managed as to work for the central purpose for which they exist. The trustees have custody of the property, but not to do what they will with it. They hold it for a purpose, they are to use it for that purpose, and no other; and if a conflict of opinion arises, it is the province of the session to determine the question. For its wisdom and fidelity in this, the session is responsible to the higher courts of the church. In any particular case it is the prerogative of the session to determine whether the proposed use of the property is in harmony with the purpose for which it is held in trust.

The General Assembly has very often interpreted the principle which governs this whole subject. In every case the Assembly has decided the question in harmony with these principles. The subject was up in one form or another before the Assemblies of 1838, 1860, 1863 and 1864. Then in the famous Walnut Street church case, which was decided by the Supreme Court of the United States in a very full and elaborate opinion, which is given in our minutes for 1872, the same principle is affirmed. Again in 1874, the Assembly declared that,—"as regards the church building, Sabbath-school, and lecture-room, the trustees have no right to grant or withhold the use either against the wishes or consent of the session"

It seems, however, that this subject will not down, and in 1892, the same subject came up by overtures from about twenty Presbyteries. Then a special committee was appointed to report to the next Assembly. This committee did report to the next Assembly, and kept on reporting up to and including the Assembly of 1897, when, after the whole subject had been threshed out in at least five Assemblies, it was allowed to drop. Those interested in ascertaining the latest decisions on the question may consult the minutes of these Assemblies under the head of Temporalities. It would seem that the church has spoken often enough and emphatically enough to dispose finally of this whole subject.

The Assembly has stated the principles and laid down the rule which governs the case frequently, fully and explicitly. When such difficulties arise, we are afraid it is commonly due not so much to want of knowledge as to what is the rule and what is right, as it is to want of practical wisdom, tact, patience and good temper. Even some ruling elders have been known to magnify their office overmuch, and fall into an overbearing, not to say tyrannical and exasperating mood and method. Then trustees resent it not so much because of the law, as because of the slight or indignity they fancy has been shown them. What is needed is, not more light, but more of what St. Paul calls, moderation-epieikes-aptly translated by Matthew Arnold, as sweet reasonableness.

WORLD EVENTS.

Japan has refused China's proposal to refer Manchurian difficulties to the Hague.

A fifty million dollar fertilizer combine has been organized in the Southern States.

A commercial treaty between France and Canada has been adopted by the French Senate at Paris.

Lieut. Governor Hay of Washington has taken the oath of office succeeding the late Governor Cosgrove.

It is understood that the British Cabinet has decided to build eight Dreadnaughts: four during the fiscal year.

The United States Government has brought suit against sixty corporations in Colorado, for cutting timber illegally.

President Diaz opened the second session of the Congress of Mexico, by reading his annual Message, April 1.

Los Angeles and San Pedro are carrying on a campaign for consolidation. If accomplished, this will make Los Angeles a harbor city.

General Sir O'Moore has been appointed by the British Government to succeed Lord Kitcher as Commander-in-chief in India next August.

Indians under the leadership of Crazy Snake are on the warpath in Oklahoma. Reports of Indian restlessness come from other localities.

Admiral Cervera, commander of the Spanish fleet in Santiago harbor during the Spanish-American war, is lying at the point of death.

Ecuador is being sorely tried with Yellow fever and bubonic plague. There are persistent rumors of trouble in the Central American republics.

Dr. William Jones, noted anthropologist of Chicago, was lured to his death and killed by tribesmen among whom he was living, in the Philippine Islands, last week.

The pros and cons of the new tariff schedule are being discussed at Washington. It is expected a vote will be called for soon to pass the measure substantially as originally presented.

A new press law, promulgated in Egypt last week providing penalties for publishing false news or incitement against the government, caused a dangerous riot among the students at Cairo.

Mayor Alexander, recall candidate in the recent election, was inducted into office April 1. Several changes for the better have been made. All decent Los Angelesans are rejoicing over the victory.

Sergeant Cortes and son of Cuba, who were active in the

recent rebellion, have been sentenced to death. It is hinted that American interests are responsible for the revolt, but the report seems to be without foundation.

Excited interest prevailed in California as result of raids made to gain control of evidence for the Calhoun graft trial in San Francisco. Prosecutor Heney has a hard fight but he stays with it persistently and tenaciously.

Dr. Charles W. Elliot, retiring President of Harvard, one of America's most noted educators, has declined the post of Ambassadorship to England. It is strongly rumored that ex-vice-president Fairbanks will be chosen for the post.

Austria and Servia have reached an agreement and the European war situation is quiet for a while. The most important incident connected with the affair was the renunciation by the crown Prince of Servia of his claim to the throne.

The eightieth birthday of Wm. Booth, founder of the Salvation Army, will be celebrated April 10. In this connection Commander Evangeline Booth announces that a movement will be started to raise \$5,000,000 to found a University of Humanity. This man has builded a great work.

REPORT OF THE ANNUAL MEETING OF THE SACRAMENTO PRESBYTERIAL, HELD IN COLUSA,

MARCH 24 AND 25, 1909.

24 AND 25, 1909.

Foreign Mission Day.

The Eighteenth Annual Meeting has past into history and the fruition of the past year's striving in work and prayer was presented in carefully prepared reports, which gave cheer and dispelled anxious forebodings of failure to meet pledges. Hearts were made glad that the gifts were sufficient, the total from all sources amounting to \$782. This is a little falling behind that of last year, but no doubt accounted for by the Occidental Board moving forward the time of closing their books. The Presbyterial has a constituency of sixteen auxiliary societies, with a membership of something over 300, and 17 young people's societies. The women's societies, exclusive of young people's, average more than \$2.00 per member in their gifts to Foreign Missions.

The area of this Presbyterial is so great that a full representation of delegates at the Annual Meeting is scarcely practicable, but the earnest enthusiasm, the cordial welcome and gracious hospitality of the Colusa Auxiliary, together with their pastor's interest, supplemented by a band of charming Endeavorers, made every session a full and joyous one.

The reception to the delegates Tuesday evening in the church was an expression of the thoughtfulness of the Colusa ladies, as it had not been planned upon the program and the entertainers were principally the young people, in whom their pastor, Rev. H. T. Dobbins, is justified in taking pride. Their songs and recitations were most pleasing, and the refreshments served at the close of the program were greatly enjoyed.

The sessions were opened and closed morning and afternoon with a devotional season, the theme being "Growth." The first of these, led by Mrs. Thos. Tracy, of Orland, was marked by a deeply devotional spirit, as this dear saint more than thirty years a missionary to India, opened up the deeper things in the Word and out of her own heart experiences exemplified the growing in the knowledge and grace of God.

Mrs. E. G. Denniston represented the Occidental Board and inspired a new interest in the "Mission Home," as she told of its rebuilding and the quiet heroism of some of the lives that are being lived there.

Mr. Earl S. Bingham, publishing editor of the Pacific Presbyterian, presented the claims of that paper upon the women of the Presbyterian, urging its support by subscription. Much good will and interest was expressed by the delegates, which it is hoped will be evidenced in a substantial way.

Mrs. C. C. Hensen of Siam, gave a most interesting address on the people and customs of that land, and also referred to her own and husband's experiences in Syria, where they labored among the Armenians. Mrs. Hensen was of special interest to the Sacramento Presbyterian, having met our Miss Bruner on her arrival in Siam.

Miss Ednah Bruner, who is the special object of this Presbyterian, was often spoken of and prayed for during the sessions of the meeting. She will have her first furlough this year, and is expected home in June. There is joyful anticipation of her home coming and visiting throughout the Presbyterian.

The music, which always adds so much to the interest of a meeting, was under the direction of Mrs. H. T. Dobbins, and her choir of young ladies and young men certainly did her and themselves credit.

An "Honor Roll" for 1910 was conspicuously displayed, i. e.:

- 1st. An average attendance at regular meetings equal to two-thirds of the membership.
- 2nd. Ten per cent increase in membership; ten per cent increase in offerings.
- 3th. Magazine subscriptions equal to one-half the membership.
- 4th. At least one praise held during the year.

The present incumbents of Presbyterian officers were retained, excepting that of Young People Corresponding Secretary. Miss Donna Williams of Chico, was elected to take the place of Miss Margaret Stewart.

Dr. J. J. Thomas, D.D., of Fair Oaks, Sacramento county, who spent eleven years in Laos, addressed the popular meeting in the evening. Dr. Thomas related many thrilling experiences of his work in Laos as medical missionary, his earnest words making a deep impression upon the audience as he told of answered prayer in the miraculous healing of the Governor's grandson, which opened the entire province to the preaching of the Gospel.

With the closing prayer and benediction by Dr. Thomas the annals of the years record were completed and the realization that a new year of opportunity and privilege impressed itself upon every heart, and as one delegate expressed it, "I am going home to do better service this year than ever before."

The following is a list of the Sacramento Auxiliary societies and their presidents.

OUR AUXILIARY SOCIETIES AND THEIR PRESIDENTS.

- Carson, Nevada, Mrs. H. H. McGreary.
- Corning, Cal., Mrs. J. Johnson.
- Colusa, Cal., Mrs. L. M. Prior.
- Chico, Cal., Miss Margaret Stewart.
- Dixon, Cal., Mrs. Roy Thompson.
- Elk Grove, Cal., Mrs. J. Polhemus.
- Fair Oaks, Cal., Mrs. J. P. Hurst.
- Marysville, Cal., Mrs. R. F. Fenlenson.

Placerville, Cal., Mrs. Oscar Fitch.

Red Bank, Cal., Mrs. D. A. Bell.

Red Bluff, Cal., Mrs. W. W. Armstrong.

Redding, Cal., Mrs. Hannah Hume.

Sacramento, Cal., (Westminster), Mrs. J. A. McIntyre, 1530 "O"

Sacramento, Cal., (Fremont), Mrs. E. H. Rivett, 1715 "Q"

Winters, Cal., Mrs. D. Hemenway.

Vacaville, Cal., Mrs. L. Thomson.

Church News

Five new Presbyterian churches have been organized in San Francisco since the earthquake.

First church, Spokane, Wash., is erecting a new church building, to cost \$70,000.

The Los Gatos church, Rev. Henry H. Wintler, pastor, now has a membership of about 250.

Rev. Hugh Moran, Palo Alto, sailed for China, March 9, to become a Y. M. C. A. missionary.

The spring meeting of the Presbytery of Southern Utah will meet at Richfield, Utah, April 8, 1909.

Rev. D. O. Bean, LL.D., of Evansville, Minn., has lately been called to the Odessa, Wash., church.

The First church, Boise, Idaho, Rev. Charles L. Chalfant, pastor, received 259 new members during the year just closed.

Twenty-two members were received into the church at Gooding, Idaho, on March 7, following a series of meetings held there by Rev. H. W. Rankin.

Some very effective evangelistic work has lately been done in Spokane, Wash., resulting in over 400 members being added to the Presbyterian churches.

The regular spring meeting of the Presbytery of Nevada will be held in the First Presbyterian church, Goldfield, Nevada, April 20, 1909, at 7:30 p. m.

Five new members were added to the church at Buxton, Oregon, on March 21. This was the result of a ten days' meeting recently held there by the Rev. A. S. Foster.

The Brotherhood Glee Club of Madera church held a box social at Empire Colony school house, Friday evening, April 2. The musical program, furnished by the Brotherhood, and the "boxes" by the ladies, were equally enjoyed.

Rev. James A. Dodds, Ph.D., the very efficient missionary at Sunnyside, Utah, coal-mining camp, is meeting with unusual success in that difficult field. It will be much regretted should he find it necessary to leave for a lower altitude, as seems probable.

The congregation of the University Mound, San Francisco, church held a reception Monday evening, April 5, welcoming their new pastor, Rev. J. E. Blair, and his family to their midst. Rev. Mr. Blair has been actively at work in his new field for some weeks and is now joined by his family.

Mr. John A. Sellers, formerly Sunday-school missionary in Kendall Presbytery, Idaho, has been transferred to the

Presbytery of Southern Utah. He will probably make headquarters at Castledale, ten miles north of Ferron, the county seat of Emery and the home of Emery State Academy, the Mormon church school.

The first public religious services ever held in Pioneer, Nevada, were conducted by Francis H. Robinson of the Sunday-school Mission in Nevada. Presbytery, Sunday, March 14. The meeting was well attended. Rev. Mr. Robinson has held the first service in twelve different Nevada mining camps.

The First church of Clovis, Cal., has received twenty-four members during the year just closed, making a total membership of about 100. Besides being self-supporting and giving to other good causes, the church contributed \$120 to Home and Foreign Missions. The work is growing rapidly and the outlook encouraging.

Rev. F. H. Geselbracht, Ph.D., was installed as pastor of the First church, Albany, Oregon, Tuesday evening, March 30. Rev. W. H. Foulkes, D. D., pastor First church, Portland, Oregon, a seminary classmate of Dr. Geselbracht, took part in the installation services. The church at Albany is going forward very rapidly in Christian work under the leadership of this new pastor.

First church, Portland, Oregon, Rev. W. H. Foulkes, D.D., pastor now has a membership of 1,334, a net increase of 103 during the past year. They are soon to begin the erection of an addition to the present church building at an approximate cost of \$40,000. Reports at the annual congregational meeting of the church, April 1, showed that substantial gains had been made during the year by the various departments of the church, both in things temporal and spiritual.

Two missionaries of the Utah Gospel Mission of Cleveland, Ohio, Messrs. Fisher and Swogger, with their camping wagon outfit, are now operating in Castle Valley and at present are at Castledale, Utah. They distribute tracts and good gospel literature in every home, selling Bibles and holding gospel meetings generally in the Mormon meeting houses. Rev. J. D. Nutting is head of the mission, and his missionaries are paid bare expenses (they go without "purse or scrip," as the Mormon missionaries profess to do). Only two wagons are in commission this year.

SACRAMENTO, Westminister.—The regular annual meeting of this church was held on Wednesday evening, March 31. There was a large gathering and all sat down together at 6:30 p. m., to an elaborate banquet provided by the Ladies' Aid Society of the church, which was held in the Sunday-school room. After all had eaten to their satisfaction, the business of the evening was taken up. Reports of every part of the work of the church were rendered, and all together showed the church to be well organized and doing good work in every department. The church has had a regular and steady growth during the pastorate of Dr. Willis, having never passed but one communion during his pastorate without receiving some new members. Nine new members were received on the 21st of last month. Dr. Willis closed two weeks ago a series of twelve sermons on the "Ministry of Healing," which were heard by very large congregations from first to last. Last Sunday night he began another series of lectures on "Bunyan's Pilgrim's Progress," taking for his first subject "The Life and Times of John Bunyan." There was a large congregation present. All connected with the

church are looking forward with the expectation of a more prosperous year than ever before. The plans are laid for good work and good results are expected.

KERMAN.—Rev. W. B. Noble, D.D., Superintendent of Home Missions, Synod of California and Nevada, preached to our people, Sunday, March 21, on "The Joy of the Christian." He carried his listeners in thought to the Amargosa river, Nevada, that trickles through the sands of the desert into the region of Bullfrog and, after the winter rains, flows on and disappears in Death valley.



Rev. Hugh K. Furneaux, Sabbath-school Missionary, San Joaquin Presbytery.

This is the joy of the world; but the joy of the church of God is like unto one of the great rivers that rise in the perpetual snow-crowned Higher Sierras and rushes through Kings river canyon to the farms of the San Joaquin valley—and 'where the river floweth there is life'—not desolation and death. Rev. Mr. Noble, representing the home mission committee of the San Joaquin presbytery, formally released Rev. Hugh Furneaux, Sunday-school missionary, from all further responsibility in connection with the church work at Kerman and the Empire colony on Sunday last. Mr. Furneaux has done a splendid work here. At times he has labored under very trying conditions and many discouragements; but he is a man of earnestness and great determination and never at any time lost sight of the great purpose of his endeavor in this new field. He will probably make his headquarters for some time at Fresno. After the Sunday services a congregational meeting was held at which it was voted to call Rev. John W. Dorrance of Madera. This was likewise the result of the vote in Empire colony, and Mr. Dorrance has been invited by Elder Snyder and Dr. Noble to consider this invitation.

Knox Church.—This church closed a very successful year with March 31. The annual meeting of the congregation was held on that date and reports for the year read. The church has been able to do better for benevolences this year than any time during its history. The membership is only one hundred, but it reports something like four hundred and fifty dollars for the Boards of the church. No a Board but was remembered. At the last communion held in March there were five received on confession of faith, three of whom received baptism. These

PACIFIC PRESBYTERIAN

were two young ladies and a young man of sixteen. The young life of the church is one of the most encouraging features of the work. A large number of young people are taking a greater interest than at any time since the present pastor has known the church. The Sunday-school is doing very fine work and would largely increase in size if we had teachers for the growing work. The Woman's Missionary Society is active under the leadership of Mrs. Fick, and reports more money raised this year than in any year of its life. The Ladies' Aid Society did some efficient work during the year in recarpeting the church and refitting the parlors. For the coming year they are planning greater things. During Holy Week services are being held every night and the pastor is taking the people along the paths the Master walked during the last week of His earthly life. Special services are planned for Easter for both morning and evening. At night the Sunday-school will hold its exercises and take a collection for missions.

MONETA.—Rev. F. S. Seward is with good reason much pleased over the financial work of the year in this church. In a community from which his members were moving away, and where conditions had been during the year specially unfavorable in some respects, financial obligations were met faithfully. With a reported membership of forty-one, the offering to the Home Mission work in Presbytery was \$41, being in excess of the apportionment. Other gifts to Home Mission work made a total of nearly \$84, or more than two dollars per member; while to Foreign Mission work the average was \$5.79. The total benevolent offerings were \$351.30. Has any other church done better?

LONG BEACH.—Rev. R. W. Cleland was greatly surprised and delighted recently to be made the recipient of \$50 in gold, the gift of a little group of people who have been coming to his house for cottage prayer meetings.

PASADENA, First Church.—The Sunday-school held very pleasing exercises of graduation from the Primary Department on April 4. The examination showed thorough instruction and a good grasp of Bible truth. Rev. M. J. McLeod, the loved pastor of the church, spoke to the children and gave certificates of graduation.

LOS ANGELES.

The Ministers' Association had the pleasure and instruction of a lecture by Rev. T. J. Allen, illustrated by a model of the Tabernacle. The foundation truths of Christianity find splendid enforcement here. Mr. Earl S. Bingham, of the Pacific Presbyterian, spoke a few minutes in the interest of our Coast paper and was cordially received. It is hoped that plans now under way will largely increase the subscription list. Dr. Glen MacWilliams spoke of his week's work just closed at Newhall, and gave a testimony that came with special force, following the Bible reading on "Meditation" given a week before by Rev. P. G. Stevens. The testimony was to this effect; that if we tarry long enough before God He will use us. Resolutions were heartily adopted commending Dr. E. S. Chapman and the work of the Anti-Saloon League, and deprecating some recent criticisms that have been made. But Dr. Chapman and any one engaged in temperance work have to become used to and impervious to criticism.

Third Church.—Rev. H. H. Fisher received fourteen members last Sunday. Work is being organized along a number of new lines, looking to more systematic and thorough oversight. A personal workers' league of fifty

members has been formed, each one committed to definite effort in soul winning. At the recent annual meeting the session was enlarged.

First Church.—This church closed the fiscal year with a cash balance on hand for the first time in some years; and also for the first time in several years made contributions to all the Boards of the church. During the year 85 members have been received, the net gain being 40. In the time Dr Hunter has been with the people he has found a warm place in their hearts.

South Park Church.—Rev. W. G. Palmer welcomed 28 new members at communion service April 4.

HOLLYWOOD.—Rev. H. A. Newhall, D. D., had the joy of welcoming nineteen new members April 4, at the communion service. Dr. S. E. Wishard had assisted in some preparatory services. The portion of the new building that is already occupied is proving a great help in this work.

UTAH.

FERRON.—Two series of special evangelistic meetings have been held here during the year, one in June and one in December, conducted by Rev. R. M. Stevenson, D.D., President of Westminster College, and Rev. H. W. Rankin, Synodical Sunday-school Missionary, with good results in both instances. We have gained only four in membership; but that means more under the circumstances than a much larger increase would mean under ordinary Western conditions. Our little band raises \$200 on pastor's salary, ranking third in the Presbytery. Our benevolences will approach \$70 for the year now closing. And it must not be forgotten that we have a big building proposition on hand in which the people of the Pacific Coast are substantially interested to the amount of \$1500, contributed by the women of the Los Angeles Presbyterian, we believe. To this same building is being contributed an equal amount locally. These amounts, together with \$1000 expected confidently from the Board of Church Erection and \$1000 coming from other assured sources, will close in and finish the upper story so that its four rooms may be ready for use when the school reopens in September next; but we still need a heating plant that will cost at least \$700, and we should have about \$300 worth of furniture at the start. Next year we shall require to raise another \$1000 to finish the lower story, which is designed for reading room, social and other institutional purposes, including night school and physical culture. This feature the present management believe is one that might be profitably introduced in most of our churches, but especially in the conditions prevailing in Utah. These facts are stated (1) To inform the friends of Forsythe Memorial Building of the way their child is growing (It should also be stated that the funds contributed became available in December last, since which time the building committee have been pushing the work as fast as the weather and other circumstances have permitted—the stone walls are now rising rapidly). (2). In the hope that some benevolently disposed person or persons interested in the kind of work we are attempting in this peculiar but most interesting and needy field, will come to the rescue with funds for a heating plant and possibly furniture. The Academy is bound to be a grand success; we have had the most convincing proof this year in the appreciation accorded to the work being done by the pastor in an unofficial way in giving first year High School work to those who attended. Address all communications relating thereto to Rev. John K. MacGillivray, Ferron, Utah.

FILLMORE.—A good work is being opened up at this point in Millard County. We had a school here twenty-five years ago. The work done at that time is still remembered most favorably by the people of the town; and they are rallying to the support of the work now. A good property has been secured and S. S. Missionary Herrick is "holding the fort" for the arrival of a home missionary. Other points in the county are developing rapidly under the stimulus of irrigation schemes. In fact all Utah is feeling the same kind of influence; for capital is only now waking up to the fact of the almost unlimited resources of this State lying until now undeveloped.

GOOD WORK IN NEVADA.

Goldfield.

The annual meeting of this church was held on the evening of March 31, and was well attended. The report of the various societies in connection with the work of the church shows a good progress during the past year, and the spirit manifested indicates good results for the year to come. The meeting was moderated by Rev. Francis H. Robinson, Sabbath school missionary for the Presbytery of

his successful pastorate, resigned his charge and the resignation was accepted by the congregation. The very strong terms of commendation uttered by the people indicates that the separation was reluctantly consented to, albeit there was plainly a full understanding beforehand that it would be done at this time, and he was commended to the new field to which he goes. He will take up the work in Reno, thus still remaining within the bounds of the new Presbytery. The people showed their wisdom in the choice of Rev. F. E. Dorris, who has already made a good record in Nevada by his excellent service in Tonopah. There were two other candidates whose names were presented with splendid recommendations, but the choice of Mr. Dorris was made unanimous and it is hoped he will accept and begin the work by the first of May.

In connection with the above a brief item regarding the early work of the church may interest the readers of the Presbyterian. It was April 24, 1904, at the very beginning of the life of the new and promising camp, that a school was organized in a small dwelling occupied by a family interested in the work. The membership was fourteen, and various sects of Christians were represented. One of the officers was a Roman Catholic, and on the same day the first service was held in the home of another of the same faith. For the next Sunday, May 1, a new building, afterward used as a saloon, was secured. Because the carpenter work was still in progress it could not be made ready till Sunday morning. On entering the room the missionary found sixteen barrels of beer lying on the floor. With the help of H. B. Lind, one of the early mining men of the new camp, who passed at the moment, the barrels were arranged around the room to be used as seats for the school. The carpenter's bench was put into the back yard, and the gaming table just completed was placed for a desk.

The morning was exceptionally warm and balmy, but before time for the school, one of the fiercest snow storms that every visited the desert suddenly arose and nearly everybody was driven from the streets. Because men did no care to come out to be shaved on account of the extreme cold, we had a place for the four pupils who came to the second session of the school; for the barber's tent along side the building was warm and we were permitted to use it.

The Miner's Union, in every camp very courteous to the missionary, had a small tent on Main street and for several months it was accorded as a place of meeting. Here also the missionary taught the first public school to hold the district, a month's sessions being needful for this purpose. Later in 1904 a hall was erected and granted for religious services. Here a home was found for a time. In the winter of '04 and '05 a large tent was erected by the provisionally organized society. It was here that the church was formally organized by authority of the Presbytery of Sacramento, which then included Nevada in its bounds. In this tent a reading room was established and kept open twelve hours every day. There was scarcely an hour of the day that there was not some one enjoying it. Papers almost literally "from everywhere," as the news stand criers would say, were on hand; also books and magazines were secured for use of all. Here public services were held and they were attended by representatives of almost every part of the world. It was truly a most cosmopolitan gathering.

In May, 1905, Rev. James Byers came from Sumpter, Oregon, to become the first pastor. It was then that the new work began to assume permanent shape, and it has ever



One of Goldfield's Churches, Goldfield, Nev.

Nevada, who first began the work in 1904. Beside the usual business transacted at such a meeting there was one item of more than passing mention, Rev. James Byers, who has done such a good and constructive work during the four years of

since been in a prosperous condition. The tent was used till the handsome edifice which is shown in this issue of the Presbyterian, was ready for occupancy. It was first occupied on Easter, 1906, and finally completed in June of the same year. It stands upon a lot that is exceptionally well located, the selection of which stands to the credit of the new pastor. The building and two valuable lots are worth \$14,000. In the opinion of many, Goldfield has before it a great future. Certainly our church will have a large part in the future of the community. It is the pioneer of protestantism in the desert, and the edifice is in fact at this time the only completed house of worship in the city. Through the pastor's efforts, also a dwelling has been added to the assets of the organization, and the people not only offer the pastor a good salary, but also a place in which to live. We bespeak for the church a good future, and the record of the pastor elect argues well for it, as well as the vigor they themselves have shown for the work. They seem to be united in whatever they undertake, and there is strength in unity everywhere.

FRANCIS H. ROBINSON,

Sunday-school Missionary for Presbytery of Nevada.

SAN DIEGO.

(Written for the Pacific Presbyterian by Henry P. Wilber.)

The city of San Diego is just now in the throes of an anti-saloon campaign. The word has gone forth from the women of the city that the saloons must go. Word has been passed and simultaneously by the saloonists of the place that the saloons are to stay. The forces for righteousness and the forces for sin have locked horns and will make a test of strength at the polls. Just now everything is sizzling hot. Miss Marie Brehm, the Field representative of our Assembly's Committee on Temperance who has been laboring during the winter among the Presbyterian churches of the Coast, has dropped all engagements elsewhere and is here on the firing line, directing the ladies in the fight they are making against the rum power. The writer was present at a reception given Miss Brehm at the Club House of the city, Thursday afternoon. Several hundred ladies were present. Miss Brehm made a powerful appeal and when a call was made for funds to carry on the campaign, five hundred dollars were subscribed on the spot. The work has been thoroughly planned. There will be daily meetings, the town is to be sown with literature and banners and the crowning sensation will be an automobile parade. The ladies are making it very hot for the lukewarm, the dodgers and the sitters-on-the-fence, on moral-issues people. The writer saw one of the liquor candidates for councilman, sitting in his automobile in one of the principal streets, surrounded by a circle of ladies who were trying to make him promise to take part in their automobile parade. The tried worried and anxious look on the man's face was highly amusing. This campaign marks a real crisis in the history of San Diego. The port will be an important naval station when the fleet of battleships is built which the Pacific Coast is going to demand for its protection. The government has already ordered vast coalbunkers erected here and Rear-Admiral Manning has arrived to superintend their construction. This will necessitate also an outlay of a quarter of a million to deepen the bar at the entrance of the bay. When the work is done, San Diego will be the finest harbor on our western coast, not excepting the harbor of San Francisco. But with battleships, cruisers and torpedo boats coming and going all the time, not to mention other craft, the city is likely to become a hot-bed of intemperance and vice

if the saloon is permitted to stay. If the ladies can win out the game is worth all the time, strength and money they are putting into it. With the saloon eliminated, a great future opens for Christian work among the sailors. No class of men are more open to religious influences. A sailor's Y. M. C. A. is in operation with a reading room and temperance restaurant attached. An ardent band of Endeavorers visit the vessels and conduct religious services. Many precious souls have been given them and sailors who found the Savior in San Diego Bay are witnessing a good confession of His name on our national vessels all round the world. The letters received from them show that the work done here is deep and abiding. Shall the good work go on or shall the powers of sin prevail? That is really the question before the voters of San Diego to decide.

SABBATH SCHOOL INSTITUTE.

Dear Sunday-school Co-worker:

In accordance with the recommendation of the last meeting of Presbytery, the Sabbath-school Committee has prepared to the best of its ability for a Sabbath-school Institute to be held in connection with the spring meeting of Presbytery at Hanford, beginning on April 12. The evening of April 12 and morning and afternoon sessions of April 13 will be devoted to the consideration of Sabbath-school work. We believe we have succeeded in bringing together some of the ablest Sabbath-school workers of our valley to discuss the most vital questions of the Sabbath-school of today. But all this feast of good things will be in vain unless it is brought to the various Sabbath-schools of the Presbytery through chosen delegates, who will absorb all the knowledge and inspiration they can and distribute it in turn to their own individual schools. All now depends upon you. We have done our part as well as we know how. Will you now add your great and necessary part of furnishing delegates to share in the discussions and gather all the information possible and report back to your school.

The delegates, two at least, more if practicable, should be chosen or appointed not later than Sunday, April 4, and their names immediately sent by the enclosed card to Rev. Geo. B. Grieg, Hanford, Calif. This prompt courtesy should be granted to the Hanford church, which has undertaken to entertain all delegates. Copies of the program will be mailed in good season.

Yours for "Better yet" Sabbath-school,

The Sabbath-school Committee of San Joaquin Presbytery,

L. C. DARLING, Chairman.

Arrangements are being made with the Santa Fe and Southern Pacific Railroads to have one and one-third rate for round trip to Hanford from all points in the valley. Have all delegates to the Sabbath-school Institute or to Presbytery take a receipt from the ticket agent, and have it signed by the Stated Clerk of Presbytery.

Rate good April 12 to 15.

REV. SAMUEL LOVEJOY GILLESPIE.

Rev. Samuel Lovejoy Gillespie entered into rest, March 10, as the sun was sinking toward the west. He was born January 12, 1838, in Fayette county, Ohio. By birth and training he was a Presbyterian. Very early in life, like Samuel of old, he heard the call of God, and gave himself without reserve to the Master's service. Three years of his early manhood were spent as a soldier in the Civil war. He took an active part in fifty-two battles; in not a few of these engagements his own experiences were intensely tragic. Mr. Gillespie was a graduate of Washington Col-

lege and Princeton Theological Seminary. In the winter of 1871 he sailed for Africa as a missionary. He hoped that this would be his life work, but God had other plans for him. In three years he was forced to return on account of the ill health of his wife. At the earnest solicitation of Dr. Sheldon Jackson and other friends, he gave himself to the Home Mission work among the Mormons in Utah, taking charge of the already organized work at Corinne. Here so fearlessly he wrought that in less than a year Brigham Young determined upon his destruction and that of the little Christian community, which had gathered about him. For the accomplishing of this three thousand Bannock and Blackfoot Indians, at Brigham Young's instigation, took to the warpath from Southern Idaho. A detachment of troops, however, was sent by General Sheridan for their relief, and the plot of the arch Mormon defeated. At the close of a year in Corinne he was sent to open work at Brigham City. This community was a hot-bed of Mormonism, and it was with great difficulty that he gained even the smallest foothold. Himself and family were cursed by a Mormon Bishop and he was in constant danger of personal violence, but fear had no place in Mr. Gillespie's physical or moral make-up. Here he stayed for twenty years, during which time he started and maintained a Christian school, organized a church and in a great measure transformed the entire community. After almost a quarter of a century of labor in Utah, he went East and was busily engaged in various ways and in a number of places. But his heart was ever in Utah. A year before his death he returned to that state, and from city to city, from village to village, in highways and byways he went, preaching the gospel, without salary.

With tears and entreaties he besought lost men and women to be reconciled in Christ to God. At the end of a year he joined his family in Los Angeles, in the hope that here he might continue his work for the Master. But God had another plan for him, however. A fatal sickness took hold of him. For several months previous to his death he knew that the end was near. Though oftentimes in great pain of body, in spirit he was always jubilant. His face became brighter and brighter as he neared the gates of the eternal city, through which he finally passed and was lost to our view. His pathway was rough, the mountains steep, the burdens heavy, but grace was, as he testified, ever sufficient and multitudes may envy him his reward.

J. H. STEWART.

Till recently the proprietor of an old-time hotel in Warwickshire, England, used to invite all his customers to accompany him and his wife to the service at the parish church on Sunday mornings, which was situated on the opposite side of the road, the house being closed while they were away. On returning each customer was invited to partake of refreshments offered by the hospitable landlord free of charge. That is a good idea. It would help some if the hotel keepers would all attend, not to mention the guests.

WHY STEEL IS PAINTED RED.

"Why is iron or steel invariably painted red?"

This question was asked by scores of men and women who were walking on the viaduct, where workmen were busy painting the steel work of the structure a beautiful carmine, says a New York daily.

In most of the skyscrapers it is noticeable that the

steel frame is first painted red and then some other color. It was also the case with the "L" road structure and is also the case with all steel bridges and iron works of all kinds.

One of the workingmen was asked why iron work was painted red.

"Oh, it's not the color that counts," he said, "but it's red lead, and any steel man will tell you that red lead is the best preservative against dampness and rust. Recently a dark green lead has come into use as a first coat for iron and steel, but after all, red lead seems to hold its own as a covering to preserve steel work. When the red lead is once on it the structure can be painted in any other color to suit the taste. The red lead lasts years."

THE HOME

THE LAST GATE.

If it would only keep afar
While loving eyes look through!
But it so swiftly closes up,
And hides our loved from view:
And we can only dream and guess
What they are doing there
Within the land of mystery,
Which yet we know so fair.

They would not care for seas of glass,
Or streets of shining gold;
They left a home, they need a home
Where loving arms enfold.
They longed to see the Master's face,
As for their own great bliss,
And almost ere the gate was closed
I think He gave them this.

The earth is poorer now, but heaven
Comes down to meet sad hearts,
And only those who suffer know
The joy that God imparts.
Think of the glories spread for them,
After their swift release;
I can not tell His welcome gifts,
But one of them is peace.

So mourn not over much, dear hearts,
Yours, and not theirs, the pain:
A sense of loss is yours to bear,
And theirs a wondrous gain;
And presently a greeting-joy
Such as no soul has guessed;
Your festival will come in time—
Let faith pursue the quest.

—Marianne Farningham.

THE ILLUMINATION OF MRS HUNTER.

Mrs. Jabez Hunter was a notable housekeeper. So far back as domestic tradition ran she had come of a line of notable housekeepers—women who waged unremitting war not on dirt alone, but upon all that non-descript variety of material which they were accustomed to comprehend under the generic term of "litter."

Her carpets were guiltless of a suspicion of dust, her floors scrubbed to the last degree of whiteness, and her furniture ranged at exactly symmetrical angles with her spotless walls. Her brass and silver emulated the brightness of the rising sun, and even kettles and pans transformed to mirrors, reflected the keen-eyed countenance of their mistress.

But Mrs. Hunter's energies were by no means exhausted upon inanimate objects. Each Hunter baby, by turn had taken its first independent journey into the world with its snowy cambrics protected by a blue calico "creeper," which was replaced on the child's arrival at school age by a checked gingham apron of proportions ample to envelop its small person and protect its clothes from soil. In vain five-year-old Tom had protested against the objectionable over-garment

"The boys call me 'sissey,' muvver!" he declared with tears, but Mrs. Hunter's only answer was, "My little boy must learn not to be ashamed of anything that mother thinks best for him to wear."

One had only to scan the row of slippers ranged along the wall of the rear entry, from the number nines of Mr. Hunter himself to the small red moroccos of the youngest child, to understand that the sacredness of the Hunter interior, like that of a Hindu temple, demanded the removal of ordinary foot-wear upon entrance.

Mrs. Hunter was by no means unloving. She would have been ready at any moment, had the emergency arisen, to give her life cheerfully for her husband or children. None the less there was no room in her scheme of living for the small indulgences which might disturb the rigidity of her domestic code. To tolerate anything which might in any manner "make dirt" was to her a moral impossibility.

If her children's innocent desires or secretly cherished tastes conflicted with the housewifely regime, so much the worse for them, since the system admitted of no compromise.

It would be difficult to do justice to Mrs. Hunter's feelings when, after an unaccountably restless night, she found herself one morning unable to rise from her bed. Could it be possible that she was going to be ill? And if so, what would become of the housekeeping? As well might a watch be expected to keep time with its mainspring broken.

She had been accustomed to apply to all "hired help" the single adjective "shiftless." Was it to the hands of such as these that her spotless kitchen and closets, the preparation of the family meals, the care of the children's wardrobe, the supervision of washing and cleaning days, were to be intrusted? She groaned aloud, vainly struggling with the pain and faintness which attended every effort to move. As the day advanced her suffering increased, and by the time the doctor arrived she was in a burning fever.

This proved the beginning of a long and dangerous illness, when through many days of weakness and delirium those who watched her bedside alternated between hope and despair.

At last the crisis passed and, with slow and feeble flow, the tides of life turned once more shoreward. For a time after recovering consciousness she was too weak for any connected thought. All the cords of interest and authority which she had been used to gather in so strong

a grasp, had slipped unnoticed from her nerveless hands and she felt no impulse to take them up again.

One night she awoke from a more than usually refreshing sleep with a new sense of clearness in her brain. She made no movement and the two neighbor-women who were sharing the care of her, supposed her still unconscious. The sound of their low whispering came to her ear with singular distinctness.

"If Jane Hunter hadn't taken a turn for the better, there'd have been a different deal in this house. I can tell you. Of course they'd 'a' missed her terribly at first. 'Twould have taken a good while to get used to having things move along easier like. Jane's been a good woman—none better, and mighty capable, dear knows! But she's held altogether too tight a rein. To be sure her children have gone on well enough so far, but I wouldn't want to bank on 'em for the next five or ten years. When home is too spick and span for anybody to have a good time in, young folks are bound to go somewhere else for it."

"You're right there, Mary. I made up my mind a good while ago that I'd let my folks do while I'm alive some of the things they'd be certain to do after I was dead!"

For a moment Mrs. Hunter's heart almost stopped beating. Could it be possible that her death would have been in the nature of an unconscious relief to those whom she loved better than her own soul? She throbbed with almost passionate indignation. But slowly the excitement subsided and with pitiless persistency her memory began to retrace long forgotten incidents.

Once more she seemed to be climbing the stairs to the room of Jack, her elder boy. She saw herself pausing in the doorway in surprised displeasure at sight of a great oak branch trained against the wall and holding a number of birds' nests of various sorts and sizes. A few fallen twigs and straws lay upon the spotless matting underneath.

"Jack!"

She saw the apprehensive look on the boy's face as he glanced up from his book of natural history.

"What do you mean by filling the house with litter?"

"Oh mother! I'm making a collection. See, here's a hang-bird's nest—I've looked for an empty one ever so long. And this—"

"Jack, if you want a collection of nests, you can keep it in the barn-loft. The house is no place for it."

"But mother—"

"Don't argue, Jack dear. I simply can't have such messing. Take them out directly."

How plainly now she saw the hurt expression of the boy's eyes as he silently obeyed her.

Another picture: this time it was Tom standing in the kitchen doorway with a beautiful collie puppy in his arms.

"Can't I have him, mother? Hendy Jarvis will give him to me if you are willing. See, what a little beauty he is!"

The young face was flushed with eagerness—the two pairs of eyes, the boy's and the dog's, seemed to plead in unison.

"I'm sorry, Tom, but you should have remembered what mother has told you before. I can't have a dog tracking up the floors and scratching on all the doorpanels. You will have to take him back."

"Oh, mother, please!"

"Tom, I am surprised. Don't you know that when mother has said no you are forbidden to tease?"

The boy turned away with a half sob. His arm tightened around the silken body of the little creature, whose small red tongue licked his hand as if in silent sympathy.

"Mother." Now it was Susie's voice she heard. "Dick and Jessie are coming over after supper, and their cousin Mary Gray." She flushed and hesitated.

"Yes, daughter. What is it?"

"Mother, could we have a fire in the parlor? Jessie's mother always lets her."

"Susie, I have told you often enough that a clean, pleasant kitchen is good enough for children to visit in. I can't have you racing over the parlor carpet."

"But, mother," Mr. Hunter gently protested, "don't you think they might just this once? I'll buy another carpet when that one's gone."

"Jabez, I wonder that you can counsel wastefulness."

Oh fool and blind that she had been! It was such little, easy things as these that they would have been doing—if she had died!

It was hard to wait for the morning. At last it came, and with the first gray streaks of the dawn Mrs. Hunter heard the careful steps of her husband at the door and his whispered question:

"How is she?"

"Better—better!" she answered for herself in a voice clear though faint. "Oh Jabez, come here! Tell me that you—you and the children—would have cared if I had never got better!"

"Jane—dear—" faltered her husband, horror-stricken. She saw the terror in his face.

"No, no! Don't be frightened! I know what I'm saying. I'm not feverish, but—I've seen things! Jabez, listen! I want the parlor opened—every day, mind! And Tom is to have a dog, and Jack shall bring all out-of-doors into his room if he likes! Oh! this shall be a different place, and I another sort of mother, if God lets me get well!"

Mr. Hunter laid his big hand on his wife's forehead with awkward tenderness. Her own pale fingers closed about it and the eyes of the father and mother met in a new understanding and compact, which was to transform a house to a home, and shape to loving ends the lives of those who dwelt within it.—Mary Stansbury.

THE GIRL AND THE TEST.

The teacher stood watching the class in algebra take a test. It was a fair examination, containing no "catch" questions, but problems similar to those which the pupils had solved day after day. There was no need of haste, for the teacher had said, "Work carefully, taking the problems in order; I shall rank you on what you do, whether five or two." Again, "Do not hurry; it is correctness, not amount, which counts."

The boys were working deliberately, with here and there a frown at a problem which would not "come right," but there was no such placidity among the girls. Each face was tense, fingers flew, there were mad dashes after erasers, gasps of consternation, and one girl, with hands clenched, actually jumped up and down in her seat. At the striking of the gong they fled out of the room, utterly wearied. All this nervous force was expended on an ordinary test, the like which, in some study, they met once a week.

The papers handed in were such as one would expect under these conditions. Those written by girls who work

best under pressure were perfect, but most of them fell below the daily work; several contained portions of each problem, but not one completed. The owners proffered time-worn excuses with glibness: "I never do anything on tests;" "I always go to pieces;" "I had a headache;" and over and over, "It was nervous."

For once they received no sympathy; the teacher had been considering whether or not an examination is such an ordeal as it is customarily considered. When she returned the corrected papers she talked not about the failure in mathematics, but the failure in self-control.

"I can teach you mathematics," she said, "but I can't teach you self-control. No one but you yourself can teach that. You offer 'nervousness' as an excuse for failure. You are on the road to being nervous women—the kind of women who 'go to pieces' in an emergency, who have nervous prostration when things go wrong. All of you know women of that class, and many of you know how much unhappiness one causes. If you want to be that sort of a woman, no one can stop you. On the other hand, if you want to be a helpful, reliable woman, the kind one naturally turns to in trouble, you can make yourself so, but you have got to begin now to control nerves.

"You can start in learning to take tests calmly. Tests do not stop with school; there will be test days all your life. If you go into an office, there will be days when your employer will be ugly, the accounts will be tangled, and you will make mistakes in your dictation. They will be test days. If you are a teacher, there will be times when the classes will be maddeningly stupid and the pupils exasperating. If you are a housekeeper, there will be mornings when the bread will not rise, the cake will burn, the milk sour, and the meat fail to come from the market.

"You are going to meet these test days just as you meet school tests now. If you can keep your head, you'll win out. If you lose your grip and go to pieces, as you did yesterday, you will be a failure. Any one can work when all is smooth; it is a crisis that shows what one is made of."

Some of the girls giggled, some sulked, but most of them appeared to be considering the new idea that "nervousness" is not unconquerable. When the time of the next examination came the teacher said:

"This is to be not only a test of your knowledge of algebra, but also a test of your self-control. Whether you do all or none of the problems, one thing you are to do—keep a grip on yourself."

During the next hour, whenever she saw the tense look, the rigid pose, she said firmly, "Quiet down; we are not going to be nervous today," and the girl instantly relaxed. As a natural consequence, the papers of this easily taken examination were the best of the term.

If teachers in school and parents at home would unite in discouraging the view of examinations which holds them unavoidable but abnormal ordeals in which "cramming" and luck are prominent factors, and substitute the thought that just as school work is a forerunner of a world, so school tests are preliminary training for life tests, the pupils themselves would come to look upon the matter in the same light. A test should never be considered a legitimate excuse for "nervousness." An actually nervous girl should be under a physician's oversight—eating, sleeping and studying according to his directions—but in most cases the nervousness is under the girl's own control, though she may not believe it. Some girls insist that they cannot help constant giggling in class, but when every

outburst of hysterical sickening is instantly and severely punished, they find that they are able to control themselves. If nervousness could be treated in its true character of a contagious disease, to be avoided when possible and its victims isolated, it would no longer be a handy excuse nor an interesting state, and wondrous peace would settle over girlhood.

Young People

WHEN MOTHER IS AWAY.

The house is such a dreary place when mother is away;
There isn't fun in anything, no matter what you play;
The dolls just sit as stupid, and act so still and queer—
They always say such funny things when mother's by to hear.

The little china tea set looks so lonesome waiting there;
There's no fun playing party and eating only air!
It isn't like the lovely things you most believe you see
Upon the plates and saucers, when mother comes to tea.

There's no use doing up your hair and dressing up in style;
You know it's just pretending, and you're Betty all the while;
You never hear a whisper from the chairs against the wall:
"Dear me, what splendid lady now is coming here to call!"

The pictures in the picture-books are never half so fine;
The stories won't come out and talk for any prins of mine;
An hour goes so slowly, it's almost like a day—
The house is such a lonesome place when mother is away.
—Rubie T. Weyburn, in *Good Housekeeping*.

THE LIFE HISTORY OF A BUTTERFLY OR WHAT A BOY FOUND IN A CATERPILLAR.

An Easter Story.

(Written for the Junior Y. P. S. C. E. by J. Edward Warren, of Fruitvale, Cal.)

"Blessings on thee, little man, barefoot boy, with cheek of tan
With thy turned up pantaloons, and thy merry whistled tunes;
With thy red lips, redder still, kissed by strawberries on the hill;
With the sunshine on thy face, through thy torn brim's jaunty pace.
From my heart I give thee joy. Heaven's blessings on my boy."

Once upon a time, some forty years ago, a boy who answered somewhat to the description given above, about ten years of age and who called himself "mamma's little man," was attending school in a small country town known as Wyandotte, Michigan. He was very fond of roaming in the woods and fields, and as he was not over strong, his mother encouraged him in being out of doors as much as possible.

His day-school teacher interested him in collecting insects, particularly butterflies; so he soon enjoyed nothing better than chasing after them with his home-made net, endeavoring to catch the swiftly-flying beauties.

One day as he was running at the top of his speed after a very fine one, he stubbed his toe and fell headlong into a clump of wild caraway growing in the big meadow near his home.

As he picked himself up, he spied a big green caterpillar with black stripes, feeding on the caraway leaves. It was more than two inches long, about as big around as a lead pencil, and just about as thick through.

He noticed that when he touched it with his finger it stuck out from its neck a pair of soft orange-colored horns which emitted a disagreeable odor, which his teacher afterwards told him were designed as a means of defense against the attacks of other animals.

He gently cut off the stalk of caraway upon which Sir Saterpillar was feeding and carried it home with him, putting it in a good-sized box in his bedroom by the window, where it could get plenty of light and air, but could not get away, as he had tacked mosquito netting over the open top of the box.

The caterpillar seemed quite contented and at home for a few days, eating heartily, in fact some days he actually ate his own weight in leaves. Think of that, boys and girls! What would happen if you tried to do that?

But one day Eddie went to pay his morning visit to Sir Caterpillar to see if he had enough for breakfast, and lo and behold he was gone! No caterpillar to be seen in the box, but, looking very carefully, the boy spied a dry, gray-colored casket-shaped thing about one-half as big as the caterpillar had been when he last saw it. His teacher told him this was called a chrysalis or cocoon—a dull, dead looking thing with no sign of life about it at all, hanging by a short silk thread to the top of the box in one corner, away from the light. And so it remained for several days.

Now, his teacher had told the boy to watch this chrysalis every day and see what would happen. Accordingly he did so, and one day, about two weeks later, he noticed that the shroud or casket seemed to be splitting up the back, and as he watched, gradually the head of a little animal came slowly poking out and was soon followed by the legs and body of a butterfly, all but the wings.

It hung limp and moist to the side of the box, and our boy noticed something like small wet rags gradually unfolded and expanded until in an hour or so they came to be beautiful wings, but very limp and soft. The next day, however, Sir Butterfly was flitting about the inside of the box in all his beauty, a perfect specimen of the Papilio Asterias, or black, swallow-tailed butterfly.

His front wings were dark, glossy black, bordered with a double row of yellow dots, while the hind wings, Eddie noticed, were also black and had a double row of yellow dots, between which were seven blue spots, and at the lower extremity was a swallow-tail, hence its name, Sir Knight of the Swallow-tail, and to this day he is known as such.

And so this boy had learned from watching a caterpillar change to a butterfly, the great lesson of immortality, which we think of in connection with the celebration of Easter Sunday,—the resurrection of the body in a glorified form,—for he had seen with his own eyes the crawling caterpillar, the silken shroud or casket in which he had enfolded himself carefully, not to die and decay, but only to rest a little while, and then exchange a crawling body for a beautiful winged ethereal form, fitted to fly in the sunshine, up in the blue sky and amid the lovely flowers. Yet he was the same animal that he was when on the earth eating his food on the caraway stalk, only with a changed and glorified body.

What scene in nature is more elevating, more consoling and more full of promise to us all in the life that now is and that which is to come, dear Juniors of the Y. P. S. C. E!

STUDYING OUT OF DOORS.

Tom Townsend looked wistfully through the school-room window near which he was seated. The out-of-door world presented a most alluring picture. From a cloudless sky the sun glistened upon gayly blossoming boughs and soft greensward. A balmy breath filled the air, and Tom completely succumbed to that easily contracted malady known as spring fever.

"Answer to your name," Dr. Bradley has called it twice," whispered Dan Nelson, pulling at Tom's coat sleeve.

"Here, here!" blurted the dreamer confusedly as a low ripple of laughter passed through the room.

"Young gentlemen," said Dr. Bradley when he had called the last name on the long roll, "as you have no doubt observed, the weather is excellent for out-of-door work as well as play. The shade trees on the campus are most inviting. Now and then, on such days as this, I have allowed my pupils to prepare their lessons out of doors, placing them on their honor not to leave the campus or shirk their duty. Can I so trust you today?"

"Yes, sir!" replied a chorus of eager voices, and soon the boys were trooping out of the chapel and settling under the shade trees in pairs or small groups. Tom Townsend and Dan Nelson selected a quiet spot in a far corner of the grounds and began an industrious conjugation of the Latin verb. Tom and Dan often studied together. Both were apt pupils, and some time before the class bell was to ring they had thoroughly mastered their lesson.

"I tell you what would be fine about now," said Dan, looking longingly toward the village at the foot of the hill.

"What's that?" asked Tom, accompanying the longing gaze.

"Milk shakes," replied Dan. "We've gotten our lessons, and there's nothing else for us to do now. We'll have plenty of time to run down the hill to the ice cream parlor and get back for the class. I'll set up; come on, let's hurry."

"But we promised not to leave the campus or shirk our duty," said Tom, trying to overcome the temptation of milk shake.

"Well, we haven't shirked our duty. We've learned our lesson, and we'll get back in plenty of time for the class. Anyhow, a fellow's got to have a little fun now and then. You're such a slow coach. I wonder you'd come out of doors today to study even after the Doctor told us we might. Come on, or we won't have time," urged Dan.

And Tom, who disliked very much to be called a slow coach, raced Dan down the hill to the ice cream parlor.

The man who had charge of the soda water fountain was busy with something else when the boys ran into his shop, and, in spite of their urging, was in no hurry about filling their order. Time has a way of slipping by with remarkable rapidity when one is seated in an ice cream parlor listening to the lively music of a pianola. In the midst of refreshment and music Tom glanced up at the clock. "Look, Dan," he said surprisedly, "it is long past time for the class bell. Already we've missed half the recitation."

"Then it's too late now to go to class at all; and as recess comes next period, we might as well stay here awhile longer," said Dan.

"No, we'd better hurry back," said Tom, arising from the table, only to resume his seat in surprise; for Dr.

Bradley was entering the door.

"We're caught," said Dan under his breath.

"Well, boys, you got down here in a hurry. The ice cream parlor's a popular resort on a day like this," said Dr. Bradley pleasantly as he passed by the table on his way to the telephone.

Neither Tom nor Dan replied, for they were too overcome with dismay.

"Presently a crowd of their schoolfellows entered the shop and took seats about the tables. "What's happened pended? It's not recess time yet," said Dan in an undertone.

"Why, weren't you in class?" said the boy nearest him.

"No, we ran off down here," admitted Dan confusedly.

"Well, the Doctor was called to receive an important long distance message at the telephone, and he dismissed the class without even calling the roll." He said he'd give us double recess today," was the reply.

"My, but that's lucky for us, Tom," said Dan in relieved tones; but Tom made no answer. Somehow he couldn't enjoy deception.

The fair, mild spring weather continued without interruption for several days, and the boys were allowed to get their lessons out under the shade trees. One morning toward the latter part of the week, when Dr. Bradley had finished calling the roll, he read out an additional list of names, saying: "The following pupils will hereafter be deprived of out-of-door privileges, as I have learned from reliable sources that they have broken their promise, have left the grounds during study hours, and can therefore no longer be placed on their honor as gentlemen. I am glad to place a boy on his honor until he violates that right, and then I can no longer trust him. The following boys will remain indoors."

Tom Townsend listened closely as the names were read. His own was not among them. Although he had not left the campus during study hours since that day when he and Dan ran away to the ice cream parlor, he realized that he had broken his promise and had violated his right to be placed on his honor just as much as the fellows who had been slipping off every day.

"My, but you're lucky, Tom!" whispered Dan, whose frequent flights down the hill to the ice cream parlor caused his name to head the list of the confined. "Wish I'd stayed in the yard after our first trip. Sorry I can't go out and study with you today."

"I am not going out," answered Tom, resolutely, remaining at his desk, "for I deserve to be punished just as much as if I'd been running away every day. I broke my promise just the same, and I shan't take what isn't my right."

"Now, Tom, don't be silly," said Dan, but he was interrupted by a rap for silence from the teacher's desk.

"Townsend," said Dr. Bradley, "I did not read your name. Why don't you go out of doors to study? You are on the honor roll."

Tom remained silent for a minute. It was very hard to confess his guilt while everybody in the room was looking intently at him. "Why, sir, I don't belong on the roll of honor; for I broke my promise," he replied in resolute tones.

Dr. Bradley in turn remained silent for a while. "Townsend," he said at last, "I'm disappointed and surprised that you have broken your word; but I'm deeply

gratified that you had the manhood and courage to confess it and to refuse to take advantage of a privilege to which you were not entitled. Temptations, I know, sometimes overcome us in our weaker moments unless we take time to consider the matter and let right have the upper hand; therefore we must always be on our guard. I have determined upon a new plan. I shall release all of these boys who have broken their word, and I shall not keep you in; but if any one of them leaves the campus during study hours or is discovered shirking his duty, you shall be held responsible as well as they and receive the same punishment, even though you be guiltless. I'm going to make you your brothers' keeper and trust to your influence over them as well as to their sense of honor."

During all of the mild spring weather the boys of Bradley Academy continued to prepare their lessons out in the good, pleasant shade of the wide-spreading oak trees; but not one of them again forgot to keep his word.

A PLEA FOR DAILY KINDNESS.

The daily evils that make life hard are not the great sorrows, but the infinity of irritating trifles, the unnecessary injustice, the man-made wrongs of life. Such are the cruel temper that upsets a household for a day and leaves a trail of enervating sadness and protest, the unreasonable selfishness that overrides the rights of others like a car of Juggernaut. There is a bitterness of unforgiving condemnation that listens to no reasons, explanations, or motives, that believes because it has seen, that credits the senses and accepts circumstantial evidence as final. Then too that love may walk alone down the valley of darkness and separation, heart hungry for the treasure that has been thrown away.

Man is said to have been made in the image of his Creator. Some men seem to be trying to remove the labels and other identifying brands. If we are men, with the dignity of our powers and privileges and possibilities, let us live like men. Life is not something to be lived through; it is to be lived up to—in all its highest meanings and messages. There was in the army of Alexander the Great a soldier who, although he bore the very name of the great conqueror, was in his heart a coward. Cowardice in any soldier of that mighty army was the worst of all crimes, yet for this man to be a coward was shame unspeakable. And Alexander in great anger commanded the craven: "Either give up my name or follow my example." Living up to our possibilities means living up to our name—anything less means failure.

If for a single week in any city each individual were to say each morning, "To-day no one in the world shall have even one second darkened by any act of mine," and live it, that city would be transformed and glorified. It would, after all, mean only negative goodness, the avoidance of evil, not real, aggressive, positive, high-keyed living at our best; but the burden of life would be lifted, and in an atmosphere warm with the radiant glow of love and brotherhood we could almost hear the faint rustle of the angels' wings—the angels of peace ushering in the millennium.—From the Circle Magazine.

THE THOUGHTFUL GIRL.

"Why does Margery always have such a good time? That is easy! It is because she is the most thoughtful girl I have ever known," and the person questioned glanced admiringly at Margery helping a lame child over a crossing.

"It isn't a forced thoughtfulness, either, the kind that is put on with the company manners, but cannot be found when mother must do the cooking or father comes home

tired and wants his slippers. She seems to know by instinct the kind of thing you would best like, and she promptly does it for you.

"It makes no difference whether you are young or old, Margery seems to sense your needs. I've seen her put down a book to amuse her baby brother almost before the little fellow realizes he is getting tired of his present plaything; and she is just lovely with that tiresome grandfather of hers, who asks such impossible questions. Knowing how curious he is, whenever she hears an unusual noise she makes it a point to find out what it is, then run and tells him.

"The bashful boys and girls just dote on Margery, for she never forgets what torture it is to them to be noticed and is always speaking up for them, or not telling when they hide in corners.

"Hers is the kind of popularity that is going to last too, for it don't depend on her complexion, or on the shape of her nose."

The thoughtful girl is not only popular, she is loved. She knows how to make herself welcome whatever the circumstances, she merges her own wishes in the welfare of others without counting the cost.

TEN WAYS TO HELP MOTHER.

Do you ever help mother? How many ways to help her can you think of? Would you like to know some others besides the ways you know, or would you rather not know any more? You may think there are too many already. Below you will find ten ways to help mother. Here they are:

1. Keep the caps and hats hung up where they belong, no matter whose cap, or where you find it. Just put it where you know it ought to be.

2. Keep the papers folded right side out and piled nicely together on the library table. It takes mother good many minutes a day to do just that.

3. Get into the habit of remembering where you see things. This will help not only mother, but everybody in the house. It is such a comfort to the people who lose things or forget where they put them.

4. See how many times a day you can "save steps" for her by running errands. It is what little feet were made for, partly.

5. Laugh twenty times every day. It will help make others laugh.

6. Like things she does for you. Tell her how nice they are.

7. Whisper in her ear sometimes. Whisper this, "I love you."

8. Watch for chances to do "things she has spoken about. Don't wait for her to ask you. It is such fun to surprise people!

9. Notice when she is sick or tired or headachy, and go about the house on tiptoe.

10. Don't tell her you are going to be this kind of a boy or girl—have the fun of seeing her find it out.—Ex

THE BOY WHO WINS.

Not the one who says, "I can't,"

Nor the one who says, "Don't care,"

Not the boy who shirks his work,

Nor the one who plays unfair.

But the one who says, "I can,"

And the one who says, "I will"—

He shall be the splendid man,

He the chair of trust will fill.

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The poetical young man with soulful eyes was walking with his matter-of-fact brother by the brookside.

"How the stream tosses in its slumber!" he exclaimed.

"Yes," answered his brother, "and you would, too, if your bed was full of stones."—Youth's Companion.

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did you cut that worm in two?” “Why
I thought,” said Tommy, hesitating.
“I thought he would not be so lone-
some if there were two of him.”

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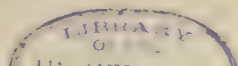
SAN FRANCISCO, APRIL 15, 1909.

No. 1



This Church Has Just Closed a Prosperous Year.
SOUTH PARK PRESBYTERIAN CHURCH LOS ANGELES.

**SOME ASTOUNDING REVELATIONS
BROTHERHOOD CONVENTIONS FOR PACIFIC COAST
SAN DIEGO VOTERS THINK TOO MUCH OF THE
DOLLARS**



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Office at San Francisco, Cal., under the Act of
March 3, 1879.

Rev. Hugh Gilchrist will address the San Francisco Pas-
tor's Union next Monday, his subject being "Wynona."

Robert Mackenzie, D.D., who is to return to assume the
presidency of the San Francisco Theological Seminary, is
expected about July 1st.

Lapslee A. McAfee, D.D., associate editor of the Pacific
Presbyterian and pastor of the First Church, Berkeley, has
returned from a pleasant trip East.

Miss Mabel Thayer Gray, superintendent of the primary
department of First church, Oakland, Cal., is spending a
pleasant six months abroad visiting the old cathedrals.

Rev. F. L. Goodspeed, pastor-elect of the First Presby-
terian Church, Oakland, Cal., is preparing to remove his
family from Springfield, Mass., to Oakland in time to begin
his church work May 4th.

Rev. John E. Stuchell, who is supplying the First church,
San Francisco, was tendered a reception on Monday evening
that was attended by nearly all the members and a number
of the pastors of other churches.

"He who tooteth not his own horn, the same shall not
have his horn tooted," does not apply to the Pacific Presby-
terian, as pastors and workers everywhere take delight in
tooting our horn. Rev. Hugh K. Walker, pastor of Imman-
uel church, Los Angeles, says that the present management
is printing the best paper the Coast has ever had.

Rev. Duncan Wallace and Rev. John Boyd, pastors of
the Presbyterian churches at Fresno, and E. M. Precott of
the First church, are largely responsible for the success
of the temperance forces at the polls this week. Rev. Wallace

swore to a number of complaints for illegal registration,
which had the effect of keeping a large number of imported
voters away from the polls. Our congratulations to Fresno
on her victory, and the men who made it possible.

THE RENEWING OF THE HOLY GHOST.

J. A. Gordon.

The Holy Spirit is not a mere influence, but is a Per-
son. He is a Divine Person, infinite, eternal and unchang-
able in His being, wisdom, power, holiness, justice, good-
ness and truth, equal in glory with the Father and the
Son.

The Holy Spirit is the Executive of the Godhead.
Whatever God does as Creator, Preserver, Ruler, Re-
deemer, He does by the Spirit.

The special office of the Holy Spirit in Redemption is
that of imparting to us the blessings of salvation. He
gives us a new divine life. "Except a man be born of
water and the Spirit he can not enter into the kingdom
of God." If we are true Christians, we have received from
the Holy Spirit a new life, have by Him been made "par-
takers of the Divine nature." He gives us knowledge of
the fact that we have become children of God. "The
Spirit Himself beareth witness with our spirit that we are
children of God; and if children, then heirs; heirs of
God, and joint heirs with Christ." "Having believed, ye
were sealed with the Holy Spirit of promise, who is the
earnest of our inheritance"—a pledge given us by God.
Thus we shall hereafter receive the "inheritance incorrup-
tible, undefiled, unfading, reserved in heaven."

He not only came into our hearts to impart to us the
blessings of salvation, but He abides there for that pur-
pose. "I will pray the Father and He will send you an-
other Comforter, that He may abide with you forever
even the Spirit of truth." "Your body is the temple of
the Holy Spirit, who is in you, whom ye have from God."
"If any man have not the Spirit of Christ, he is none
of His."

The Holy Spirit reveals to us the truth we need to
know in order that we may become what God would have
us be and live the life He would have us live. He is the
author of our Bible. "No prophecy ever came by the will
of man, but men spake from God, being moved by the
Holy Ghost." "All Scripture is given by inspiration of
God, and is profitable for doctrine, for reproof, for cor-
rection, for instruction in righteousness; that the man of
God may be perfect, thoroughly furnished unto every
good work." "Things which eye saw not, and ear heard
not, and which entered not into the heart of man, what-
soever things God prepared for them that love Him,
unto us God revealed them by the Spirit; for the Spirit
searcheth all things, yea, the deep things of God. We
received the Spirit who is from God, that we might know
the things that are freely given to us by God. Which
things also we speak, not in words which man's wisdom
teacheth but which the Spirit teacheth."

Not only is the Holy Spirit the author of our Bible, He
is the Interpreter of the Scriptures. He enables us to
understand His word and to receive it aright. The Com-
forter, even the Holy Spirit, whom the Father will send
in my name, He shall teach you all things, and bring to
your remembrance all I said unto you." "When the Spirit
of truth is come, He shall guide you into all truth." "He
shall take of mine and declare it unto you." The Holy

Spirit helps us to pray, and Himself prays for us. He is called "the Spirit of supplication." "The Spirit helpeth our infirmities, for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings that can not be uttered." "He maketh intercession for the saints according to the will of God." The Holy Spirit sanctifies us. "God chose you from the beginning unto salvation." "We all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." (R. V.-.

Dwelling and working in us, the Holy Spirit exerts through us a saving influence upon others. "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. This spake He of the Spirit which they that believed on Him were to receive." Through our character and acts and words and prayers, if we are filled with the Spirit, there will stream forth a Divine influence to bless and save our fellow men. There are special gifts of the Spirit that are needed for the particular service to which God calls us, and are bestowed upon us if we fulfill the conditions upon which the promise rests. "Ye shall receive power, when the Holy Ghost is come upon you; and you shall be my witnesses, in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." This truth will be presented more fully in a subsequent article.

The work of renewing us after the image of Christ will be completed by the Holy Spirit in our resurrection. "If the Spirit of Him that raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal body by His Spirit that dwelleth in you." "Our citizenship is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be fashioned like unto His body of glory."

WORLD EVENTS.

In Indiana last year marriages decreased 2814, while divorces increased 120.

The designs for notes and currency in the United States will be uniform in the future.

The anti-saloon forces lost their fight in San Diego last week, Alameda, and Santa Cruz lost also.

Naples, Italy gave Ex-President Roosevelt a flowery reception. The King met him at Messina.

Diamonds similar to the famous Kimberly stones have been found at Luderitz bay South Africa.

One can travel now from Chicago to New York by trolley; the connecting links were recently finished.

Jefferson Day, April 13th, will be celebrated largely over the United States especially by the Democratic party.

Governor Hughes is meeting with much opposition to his direct primary bill from machine politicians in New York.

The legislature of Illinois has passed a bill for the purpose of levying a special tax to establish sanitariums for tuberculosis.

Ex-Vice-President Fairbanks delivered a masterful address on Civic Duty in the Chapel of Occidental College, Friday, April 9th.

The revolutionary labor organizations in Paris have

taken steps to unite the electricians and masons to strengthen their campaign against the government.

The total expense of Mayor Alexander in the recent Recall Campaign in Los Angeles was \$15. The interesting feature of this reports is that it is correct.

The Pacific Mail Steamer Indiana was wrecked on the rocks at Magdalena bay last week. No lives were lost. Wireless communication with the steamer were perfect.

The Supreme Military Court in Russia, has recently confirmed twenty-two death sentences upon political prisoners. This is Russia's usual method of dealing with such prisoners.

Admiral Evans is lecturing on the Pacific Coast at present. He insists that we ought to have at least twenty-four battleships to defend our western coast from possible invasion.

Former President Castro of Veneguela, is a man without a country. He can't return to his homeland and now Great Britain, France and United States serve him notice that he is not desired.

The anti-saloon party in Colorado scored many victories last week. In various parts of the United States the question was voted upon with the temperance forces winning a majority of victories.

President Stryker announces that Andrew Carnegie has given the sum of \$200,000 to Hamilton College, to be known as the Elihu Root Peace Fund. Senator Root is an Alumnus of Hamilton.

The Central American situation seems to be growing more suspicious. There is much uneasiness felt in Mexico and United States lest one or both of these governments be forced to interfere for justice and peace.

General Fred D. Grant at an Appomattox day banquet at Chicago, April 9th, asked the Hamilton Club to give Grant and Lee a silent toast. The Club arose and after an impressive silence sat down and broke out in unrestrained cheering.

Efforts are being made to deport Emma Goldman the Anarchist, and her husband. Whether this be done or not, something ought to be done. It is one thing to criticise a kind of government or a policy of government, but persons of the Emma Goldman type, who seek to destroy government are guilty of treason of the worst kind and ought to be made to feel the power of law and order.

After much debate, some change and political manouever the Payne tariff bill was passed by the House of Representatives, Friday, April 9th. Some important changes were made, still the bill passed materially as introduced. One unusual feature of the week was the protest of women from various sections of the country against the tax on woman's wearing apparel. The bill is now before the Senate, where it can be passed or altered, the latter being more probable.

BOOKS OF INTEREST.

The Occidental Board through its traveling libraries, offers to all who are interested, groups of works on China, India, Africa and some individual books on the lives of missionaries. A book for the juniors on Africa and also one on China. Others of deep interest which you will be sure to enjoy. Send for them and judge for yourself.

MRS. F. B. MILLS, Chairman,
410 65th St., Oakland, Cal.

BROTHERHOOD CONVENTION FOR PACIFIC COAST.

At the National Presbyterian Brotherhood Convention at Pittsburg, endorsement was given to a series of Brotherhood conventions for the Pacific Coast, to be held soon after the adjournment of the General Assembly at Denver. Dates and places for the convntions have been suggested as follows:

- June 1 and 2, Los Angeles, Cal.
- June 3 and 4, San Francisco, Cal.
- June 8 and 9, Portland, Oregon.
- June 10 and 11, Seattle, Washington.
- June 14 and 15, Spokane, Washington.

An executive committee for the meetings has been appointed, consisting of Rev. William Hiram Foulkes, D.D., Portland, Oregon, chairman; President John Willis Baer, LL.D., Los Angeles, Cal.; Rev. Mark A. Matthews, D.D., Seattle, Wash.; Rev. William Rader, D.D., San Francisco, Cal.; Rev. S. Willis McFadden, D.D., Spokane Wash.

It is the purpose to make these conventions gatherings of great spiritual uplift and power for the men of the Coast. Speakers of national reputation will address all the meetings, and every church in the three Coast Synods will be urged to send delegates. Already the preliminary steps have been taken for the San Francisco convention, and the following committee of fifteen appointed as a central organization:

Elder J. G. Chown, chairman; Mr. Earl Bingham, Mr. Donald McKenzie, Mr. J. O. Davenport, Mrs. Geo. A. Mullen, Mr. Chas. Adams, Mr. H. E. Bostwick, Dr. A. S. Kelley, Rev. W. J. Fisher, Rev. Wm. Rader, Rev. G. A. Blair, Rev. K. H. Sanborn, Rev. L. A. McAfee, Prof. C. G. Patterson and Rev. D. A. Mobley.

Letters have been sent to the clerks of Presbyteries north of Tehachapi, asking for the appointment of two associate committee men to promote the movement in their respective Presbyteries.

A meeting of the Committee of Fifteen met in the Stewart Hotel, San Francisco, Thursday, April 15, and discussed various phases of the work, and appointed sub-committees to have charge of the details of the meetings.

SOME ASTOUNDING REVELATIONS. N

In the May number of the Cosmopolitan, which is already out, appears an article entitled, "Blasting at the Rock of Ages." The title is significant. The article was written by Mr. Harold Bolce. He says he has given two years to the work of visiting the universities and colleges of our country. He has taken some studies for a brief time in some of the institutions for the purpose of hearing for himself certain lectures on morals, sociology, the home, and the deeper questions of the spiritual life.

He has visited the universities from the Atlantic to the Pacific, and quotes extensively from the professors. The following are some of the universities he has visited, and from which he has gathered his information: Harvard, Princeton, the University of Pennsylvania, George Washington University, William and Mary College, the University of Chicago, Columbia University, Syracuse University and the University of California. He says: "What I have come upon in the teachings of these universities, with what I have obtained additionally from presidents, deans and professors of Northwestern University, New York University, the University of Iowa, the University of Wisconsin, the University of Nebraska, Union College, Cor-

nell, Brown University and Leland Stanford Jr. University, constitutes a profound surprise—a series, in fact, of increasing surprises."

There is not space here, to quote extensively from the article. The object of this communication is to call attention of the Christians on the Coast to the entire article. But I venture to quote the note of the editor of the Cosmopolitan, which is a prelude to the article itself, which ought to open the eyes of those who can see.

The editor says of the article: "This is the first of a series of three articles, by Mr. Bolce, who has now completed a study of American colleges extending over two years. What Mr. Bolce sets down here is of the most astonishing character. Out of the curricula of American colleges a dynamic movement is upheaving ancient foundations and promising a way for revolutionary thought and life. Those who are not in close touch with the great colleges of the country, will be astonished to learn the creeds being fostered by the faculties of our great universities. In hundreds of class rooms it is being taught daily that the decalogue is not more sacred than a syllabus; that the home as an institution is doomed; that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standards; that democracy is a failure and the Declaration of Independence only spectacular rhetoric * * * that moral precepts are passing shibboleths; that conception of right and wrong are as unstable as styles of dress; that wide starways are open between social levels, but that to the climber children are encumbrances; that the sole effect of prolificacy is to fill tiny graves; and that there can be and are holier alliances without the marriage bond than within it."

These doctrines are coolly discussed in co-educational institutions, in the presence of young ladies and gentlemen.

Mr. Bolce does not skulk behind generalities, but quotes the language and gives the names of the professors, and their photographs. Hence the Christian public is face to face with these teachers that are "Blasting at the Rock of Ages," teachers who are striking at the very foundations of the state, the family and the church.

It is hoped that enough has been said here to call for the reading of these articles of Mr. Bolce, and to raise some important questions, that must be answered.

S. E. WISHARD.

SUPERVISORS OF SAN FRANCISCO VOTE OUT SLOT MACHINES.

Other So-Called Righteous Cities Might Take Notice.

Though it was pointed out that \$12,000,000 was annually fed to the slot machines of San Francisco and that the city would lose \$190,000 evenues, the Board of Supervisors by a vote of 13 to 5 passed Comti's bill forbidding their use after July 1st, -1909. It is needless to say the saloon and cigar men put up a strong fight to save the machines. The bankers, headed by Wells, Fargo Nevada Bank, signed a petition, which urged delay in the matter. One of the cigar men said a financial panic would follow the cutting off of the gambling machines.

We note that the Presbyterian ministers by their presence and words strengthened the purpose of the supervisors. We take pleasure in printing the names of the men who were strong enough to vote for the bill. Ayes—Bancroft, Booth, Broderick, Center, Connolly, Comte, Johnson, D'An-

cona, McAllister, Pollok, Rixford, Murdock and Payot.

San Francisco has been labeled the most unrighteous city in America, but we note that some cities that lay claim to being better have not taken such action as this.

SAN DIEGO VOTERS THINK SO MUCH OF THEIR DOLLARS THAT THEY FORGET THEIR BOYS.

Miss Marie C. Brehm Does Good Work for Temperance Forces.

Written for the Pacific Presbyterian by H. P. Wilbur.

The San Diego No-Saloon Campaign is over. We have met the enemy and "we are theirs." While the smoke of battle is clearing away, our first duty is to count up our gains and losses and account for our defeat. A few words will explain the situation as it existed before the election.

The present city administration is an acknowledged failure. The saloons and the Red Light, or "stingaree," district were run wide open in defiance of decency. There were fifty-five saloons from which an annual revenue to the city of \$49,000 was derived. Besides these breeding places of vice, there were fifty so-called "temperance joints," selling 'soft drinks' such as beer, peruna and whiskey in adulterated forms. These places had bars, the same as saloons and were worse, if possible, than saloons because in them large numbers of men and fast women miscellaneously

The situation had become so intolerable that the best citizens resolved that the saloon must be driven out of San Diego at any cost. The late Anti-Saloon Campaign is the outcome of that resolve.

The saloon power spared no pains or money to defeat the movement. The Liquor Dealers' Association mailed thousands of dollars worth of literature to San Diego voters from their head-quarters at Madison Square, New York City. Men were hired to come from Los Angeles to vote. Many fraudulent votes were cast. Many of the judges at the poles were in the ring. Many voters repeated several times to the knowledge of judges of election and were permitted to do so. The circulars published by the "Liberal Alliance" by the Progressive League and by the Push were all printed at the same office showing that they emanated from the same source.

Had there been but one issue before the people, the temperance folks, would probably have won the day. An analysis of the return shows that they did actually elect the "City Council." Why did they not eliminate the saloon along with the "Push?"

Several reasons are given, but probably the true one is; that many temperance men voted against the ordinance from financial considerations. Even church members said, "This is simply an economic question." They argued that if



Parade of Temperance Workers, San Diego, Cal.

Miss Marie C. Brehm dressed in White, is seen Standing in Center of First Float.

congregated. On a single Saturday night 600 men and 400 women were counted in these "temperance joints."

The city administration permitted this state of things to continue, calling it "a necessary evil." The real reason was, the income and graft that it brought. Pete Cassidy, a criminal, a murderer, a saloonist and a boss of the Red Light District was a member by appointment of the Police Commission and ran the Police Department. His saloon which is said to net him \$100 a day, was regarded as the real police headquarters. The Chief Detective of the city was Cassidy's former bar-tender. Time and again, policemen have reported to the department the state of things in the "stingaree" district. Their reports were pigeon-holed and they were called "fools" with a condemnatory adjective prefixed.

the city should elect a "Dry Ordinance" and a "Dry Council," the lost of revenue from the saloons together with the cost of fighting "Blind Pigs" would put the city hopelessly in debt. If both could not be "dry," it was thought better to choose a "dry council" to enforce it.

It is to be regretted that the campaign was not fought out on moral grounds alone. The question "Is it right?" rather than the question "Does it pay?" should have turned the scale. The key note of righteousness was left out by some of the church people to please the outsiders and win their votes for "Councilmen," with the result that some of the church people themselves went over to the other side and voted to continue the saloons. Temperance leaders here believe that with the splendid council that was elected and with the thrift that follows clean and economical adminis-

tration, the city could have been kept out of further debt without depending on saloon money. The good results that we expect from our partial-reform may justify more radical measures the next time. For a "next time" there will surely be and when that time comes "the saloon must go" from San Diego. It should be added that enough voters, presumably temperance men, either staid away from the pole or did not vote at all on the ordinance, to have carried the vote the other way. The "next time" these men will be with us.

We are expecting great things from our present council. Almost to a man they are clean out-spoken and fearless on the moral issue. One is an ex-Mayor who, when in office before, cleaned up the city. Another is a man of the Roosevelt type. I hear good things said of all of them. Some of the reformed councilmen were elected by majority so large that one of them is sure to be elected Mayor two years hence.

In conclusion, the Presbyterians of San Diego have reason to be proud of the fact that the results gained were due in no small degree to the splendid leadership of our Presbyterian Temperance Field Worker, Miss Marie Brehm. Dropping all other engagements, she came to San Diego and threw herself heart and soul into the struggle. The town was flooded with literature and decorated with banners and badges. The mighty moral force of woman was organized and spoke as never before. Miss Brehm poured forth a stream of addresses and appeals,—sometimes five a day. Under her inspiration a monster parade of floats and automobiles was planned and successfully carried out. The parade was three miles long and it is estimated that 30,000 men witnessed it. All sorts of temperance and church organizations were represented. Three floats especially attracted attention. Each consisted of a heavy beam forty feet long, mounted fore and aft on wheels and covered from end to end with boys. Many of the banners bore solemn appeals to voters; some were amusing. Here is a sample of the latter.

"Never mind, little Grog Shop,
Dont you cry;
You will be a shoe shop
Bye and bye."

We believe it can be said of the women of San Diego that, in the late campaign, they have "done what they could." A ballot in their hands would not have increased the moral power of their appeal—perhaps would have diminished it. They are organized now and know how to work. There will be "something doing" in San Diego the "next time."

REPORT OF THE MEETING OF THE BENICIA PRESBYTERIAL.

The twentieth annual missionary meeting of Benicia Presbyterial was held at Napa, March, 26th; the President, Mrs. T. F. Day, presiding.

The reports of Mrs. T. F. Burnham, Foreign Secretary, and Mrs. W. Sutherland, Home Secretary, showed that interest in the societies had greatly increased the last year. Two new societies were formed.

The treasurer, Mrs. Mitchell, reported a gain of more than four hundred dollars over last year. The reports of the other secretaries showed growth in all directions.

A review by Mrs. T. V. Moore, of Miss McBeth's work on the Nez Perces Indians, gave an outline history of that most interesting people.

Miss Fraser, Field Secretary, told of her visit to

Alaska, and particularly of the work in Sitka. Last year the New York Board asked Miss Fraser to visit and report on the location and situation of buildings constructed thirty years ago from old lumber, and by unskilled workmen. Her suggestion for new buildings was acted upon, and the Pacific Coast given the opportunity to raise the money.

The subjects of Home Mission stereopticon slides and the "Far West" were presented by Mrs. Aldrich, in a most telling speech, illustrated by colored posters.

Dr. Merwin gave a charming talk on her medical work in Northern China. In the evening, dressed in Chinese costume, Dr. Merwin spoke again of the C. E. work in China.

Mrs. A. F. Moffit, our missionary from Korea, held the audience by one of her thrilling talks on the wonderful evangelistic work in that country.

As a beautiful closing to an inspiring meeting, Mrs. Robinson gave a message from the Veteran's Home, near Napa, that we pray for them, and sang, "Blest Be the Tie That Binds."

STATE SUNDAY-SCHOOL CONVENTION.

The California State Sunday-school Association will hold its annual convention at Santa Rosa in the First Presbyterian Church, of which Rev. Wm Martin is pastor.

The meetings begin at 2 p. m., Tuesday, April 20, and conclude with the evening session Thursday. The principal speaker from outside the state is Mrs. Foster Bryner, of Chicago. The music will be in charge of Prof. B. P. Stout, of Los Angeles.

A large attendance and much interest is anticipated.

MRS. A. S. FISKE.

The old friends of Rev. A. S. Fiske, D.D., the former beloved pastor of Howard Street Presbyterian church, San Francisco, now Trinity, will be grieved to hear of the sudden death of Mrs. Fiske, on the 6th inst., at Cortland, N. Y. A troublesome cold for only a week previous caused no suspicion of a fatal outcome, but heret failure ensued, and in the early dawn and alone she fell into the sleep. To Mr. Fiske and his two daughters their friends on the Pacific Coast extend loving and tender sympathy, and the prayers go up.

ROCKHURST CONFERENCE.

The Rockhurst Committee have been very fortunate in securing Dr. Elmore Harris of Toronto, for their Conference this summer. Dr. Harris was associated with Dr. Schofield, Dr. Arthur T. Pierson, Dr. Gray for the Moody Bible School, and others, in editing the new Schofield Reference Bible just published. All who have heard Dr. Harris need no invitation to hear him again, as he is one of America's leading Bible teachers, a man marvelous in the Scripture. He will speak at Rockhurst, Mill Valley, June 10-12; in San Francisco, June 13-19; in Oakland, June 20-23, and after that in Southern California at Los Angeles and Pasadena.

THE WATERFALL.

When birds are hushed and winds be journey-worn;
Listen! Across the forest sleep is borne
The white voice of the waterfall, that flings
Her song unto the night from moonlit wings,
Whose iridescent feathers mark her flight
Off her lone nest on some far craggy height!

—Martha Gilbert Dickinson.

Church News

Los Angeles, South Park.—This church was organized by the Church Extension Committee of Presbytery, Easter Sabbath, (April 23,) 1905. Ninety-nine members were enrolled at that time, Rev. William George Palmer was the active agent in gathering these people together, and he has continued as their pastor until the present, in spite of arduous activities in other centers as well as here. Through the kindness of Mr. Henry E. Huntington, the lot at the south east corner of Fifty-first and San Pedro was secured,



REV WILLIAM GEORGE PALMER.

and now a beautiful and commodious edifice occupies it, fronting on Huntington Park. The present value of their property is about \$12,000. Steps have been taken to secure the lot adjoining, and once more the interest of Mr. Huntington has found expression in a handsome donation. It is hoped that in the near future a manse may be erected. During the four years of the church's history, some 600 persons have been admitted to membership, mostly on confession of faith. The changing character of the neighborhood is witnessed in the fact that at present the membership is only about 400. The officary of the church consists of 11 Elders, 9 Deacons, and 7 Trustees. The Sunday-school has a membership of 275. There are also about 200 in the Home Department. The church boasts a Brotherhood of 50 members, Christian Endeavor of 75 Seniors and 50 Juniors, besides Women's societies for Missions and Church Aid.

Los Angeles.—Bethesda church holds continued evangelistic services this week, Dr. Henvver being assisted by Rev. T. T. Creswell of Pomona. With the large number of young people in the Sabbath-school this makes a great field for work.

The weekly ministers' meeting listened with pleasure to a paper Dr. S. E. Wishard on "Capital Punishment from the Biblical Standpoint." Easter observances were general in the churches, with large congregations and joyous services.

Los Angeles.—The churches generally show a year of blessing in the work. The number of additions have been larger than usual and financial obligations as a rule met.

Indeed, in view of the conditions in business matters, some very gratifying advances have been made. One pleasing report that has been mentioned, is that the Ladies' Missionary Society of Highland Park church has made gifts averaging \$15 per member. Rev. J. R. Compton, pastor, closes a successful year of work on April 4, and received 25 new members. Grand View received 39 on the same date, making 67 since Dr. Fishburn came, about the time of Synod. Boyle Heights received about 100 during the year and advances some \$400 in benevolences.

Los Angeles, Central.—This church, located close to the business section of the city, has a present membership of 300. From its beginning it has been characterized by its interest in the missionary activities of our denomination. Though but fifteen years has elapsed since its organization, fifteen of its members have given themselves as missionaries and are now engaged in either foreign, home or city, evangelism. With the beginning of the last fiscal year it was decided to take all offerings for the benevolences of the church by subscription, and the "plate collection" has been omitted throughout the year. A definite schedule of gifts was agreed upon as the basis for an effort to raise \$2,500 for benevolences during the year. Recently the session agreed that instead of relegating the reports of the various departments to the annual meeting, the morning of the first Sabbath in April should be devoted to a service of praise, at which these reports should be presented and the entire work of the church for the year be reviewed. The experiment was a most happy one. In succession reports were presented by the deaconess' board, the Sunday-school, the young people's society of Christian Endeavor (Senior and Intermediate), the women's society for missions and church work, the trustees, the session treasurer and clerk and the pastor. The results disclosed so far as offerings are concerned, were as follows: Home Missions, \$510.79; Foreign Missions, \$1,095.65; Education, \$330; Publication and Sunday-school Work, \$25; Church Erection, \$20; Ministerial Relief, \$68.89; Freedmen, \$80; College Aid, \$10; Anti-Saloon League, \$189.40; Miscellaneous Benevolences, \$276.79; total benevolent offerings, \$2,606.52; for congregational purposes, \$3,966.07; an average for all purposes of \$22.02 per member. Included in the church roll are 25 Koreans, two of whom have been recently commissioned by the foreign board as evangelists and are now on their way to Southern Mexico to labor among the 1,000 or more Koreans there.

Bells.—This church has had a year of blessing. Prof. Peterson of Occidental College had charge of the work until after fall meeting of Presbytery, when Evangelist R. M. Robinson came to the field first for some special evangelistic services and later a resident minister. Attendance at all services has increased, a Christian Endeavor Society been organized and the membership increased by the addition of 26 new members, several times as many as there were a year ago. On April 5 Rev. E. P. Baker moderated a congregational meeting which, by unanimous vote, invited Mr. Robinson to continue the work for the coming year.

San Francisco, St. John's.—This church has enjoyed a good degree of prosperity during the past year. It is very encouraging to pastor and officers to find such an excellent spirit of co-operation and helpfulness along all lines of church activities. The fiscal year just closed finds all bills paid and the current expenses for the coming year

amply provided for. Last year the church raised \$4654.48 for congregational expenses, and \$587.81 for benevolences. Fourteen were added on confession of faith and fifteen by letter. The pastor conducted two very successful Mission and Bible study classes; the first course from from October to Christmas, the text-books being "The Cross in the Land of the Trident, and 'How We Got Our Bible;' the second course from January to April, studying "The Moslem World" and "The Old Testament and its Contents." Our Sabbath-school work is the most encouraging feature of our church life, and nowhere can be found a more faithful and efficient body of teachers and officers.

San Francisco, Calvary.—Easter Sabbath was a great day, the house not being able to accommodate those who desired to attend. The pastor, Rev. Wm. Rader, spoke in the morning on the theme of "Reason and Revelation." The choir presented a beautiful and impressive service. The Deltas hold their initiation on Friday evening. Thursday the monthly meeting of the Women Workers was held.

San Francisco, Westminster.—Easter Sunday was one of marked interest in Westminster church, San Francisco. Both Sunday-school and church presented special programs, and the floral decorations were elaborate. The quarterly communion was celebrated in connection with the morning service, and 20 new members were received—15 on confession. This makes 47 new members for the year. Passion Week was observed with special evening services which helped to make the day one of spiritual blessing.

Fillmore.—This church has let the contract for a \$1,500 parsonage. The work goes forward under the direction of the Rev. A. W. Anthony, whom the church has called for another year.

Alhambra.—Easter was observed with special services. During this week meetings are held preparatory to the twilight communion on next Sunday. Some of these preparatory services are addressed by laymen.

Pasadena.—Rev. W. H. Cornett begins May 1st as assistant pastor of the First Church. This appointment is gratifying, as he is well known here from a residence of some time and having often preached in the church.

Long Beach is entertaining the Presbytery of Los Angeles in spring session this week. Pastor Sibley is pleased at the prospect of work on the new building. Twelve members were welcomed at the April monthly reception.

Bairdstown.—After a week of continued meetings, in which Rev. W. Allison was assisted by Rev. G. C. Buterfield and Rev. W. B. Gantz, a petition goes to Presbytery with twenty-five names, asking for organization as a church. Five decisions were publicly made during the meetings.

Fresno, First.—This church received twenty eight at its last communion service, twelve by letter sixteen upon confession. This makes a membership of about four hundred. Total number received during the year, fifty-five. This has been one of the best years in the history of the church. It has now passed the Omaha Standard, its contributions to Foreign Missions being over five dollars per member.

Winters.—Mrs. Margaret A. Wolfskill (Aunt Peggie) celebrated on April 12th her eightieth birthday. Some forty

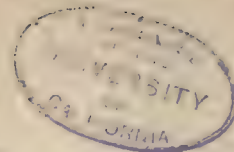
odd children and grandchildren were present and filled the old home with gladness. In the afternoon Pastor Culten and his wife dropped in to see the happy company and to say "Many happy returns." Aunt Peggie was a charter member of the Winters Presbyterian church, and is still a regular attendant at preaching, Sunday-school and mid-week prayer-meeting.

Arcata.—Three members were received Sunday, at the communion service, and there was one infant baptism. The church was a bower of calla lilies and ferns. In the evening one of the most eloquent temperance addresses ever delivered in this county was given by Professor Joseph Merritt Morton, principal of the High School. Mr. Horton is an elder of the church, and one of the foremost leaders in the battle for reform now being waged in Arcata. The church was filled. The Brotherhood, recently organized, has outlined an interesting program for the remainder of the season. Several new members will be welcomed at the next meeting.

Oakland, Emmanuel.—The membership of the congregation was increased on Easter Sunday by the addition of 16 adults, 10 of whom were received on profession of faith. The work of this church since last November has been under the pastoral care of Prof. H. C. Biddle, Ph.D. of the State University. The congregation has been heartily co-operating with their pastor in advancing the interests of the church. A few months ago the gallery of the main auditorium, which for a number of years had remained in an unfinished condition, was completed, thus largely completing the seating capacity of the audience room. The Christian Endeavor Society has recently purchased a new piano to assist them in the presentation of the concerts in their "Star Course" entertainments. The young men of the congregation have organized a young men's club and the Men's League, an organization in the community, has decided to come into closer relationship to the church by reorganizing on the basis of a Presbyterian Brotherhood.

Alameda.—On Easter Dr. F. S. Brush ended his fifteenth year as pastor of the First Presbyterian Church, and congratulations were showered upon him from all sides. There were many visitors at the services Sunday, who attended the church mainly to greet the pastor, who has served so long and faithfully. Dr. Brush came to California seventeen years ago, and spent his first two years in the State as pastor of the Presbyterian Church at Los Angeles. Prior to coming to this State he occupied the pulpit of the First Presbyterian Church of Bloomington Ill. Sunday also marked the fifth anniversary of the new Presbyterian Church, which was built mainly through the efforts of its pastor. This church is one of the finest edifices on this side of the bay, and its architecture has been patterned by many of the other churches in the State. Six hundred and sixty members have been received into the church during the fifteen years of the pastorate of Dr. Brush. At the Easter services Sunday, ten new members were taken into the church, making forty for the year. Eleven infants were baptized Sunday.

San Rafael.—Easter Sunday was a day of unusual interest in the San Rafael church, beginning with the Sabbath-school, followed by the Easter service. Rev. Lynn T. White preached a very strong sermon, a clear-cut appeal for the individual and national recognition of the resurrection idea; the supremacy of the moral and spiritual over the



merely material ambitions of life. In the evening the Oratorio Society rendered Strainer's Cantata, "The Daughter of Jairus." In no part of the day's services was the splendid development of the church work better displayed than in the Sunday-school rally at 3 o'clock, the church being crowded with Sunday-school scholars and their friends. The occasion was made especially interesting by the attendance of the students of Mt. Tamalpais Military Academy, and the participation in the program of the boys' club, the Knights of King Arthur. The work of Sabbath-school missions was presented by Rev. Arthur Hicks, Synodical Sunday-school superintendent. A generous offering was given to the Sabbath-school board. The pastor very pleasantly expresses to the congregation his appreciation of the work of Mr. Richard White, superintendent of the Sunday-school, who leaves soon to make his home in Florida.

Corcoran.—Rev. G. R. Harrison is S. S. of this mission church, which was organized two years ago. Mr. Harrison under appointment of the Home Mission Board and Presbyterian Committee took up the work last July. Ten members have been added since that time. The conditions are pioneer and the work hard. Last Sunday two new elders were ordained. The congregation worships in a rented hall. Though 40x60 the hall will soon be too small to accommodate the people. It is already too small for the Sunday-school. Plans are drawn and \$2,000 pledged to build a cement block church, with auditorium, parlor, pastor's study, etc., to cost when finished and furnished \$4,500. A five-room house will also be built at the same time, all to be finished and occupied by the first of September. The pastor's salary has been raised \$100 over last year. It is the hope and determination of pastor and people to dedicate the church free from debt. It is also hoped that the very day the church is dedicated the congregation will be able to declare itself independent of board help. The Ladies' Aid gave an old maids' convention last week and realized \$57 net. The same week the juniors and seniors each gave an entertainment, realizing together \$24. All are very much encouraged. Corcoran is a "dry" town and must forever remain that way. Few towns in the San Joaquin valley have a brighter future.

Grace Presbyterian, Berkeley.—Good congregations gathered on Easter Sunday to the services of this church. At 9:45 the Sunday-school rendered an interesting Easter exercise, consisting of songs, recitations, etc., suitable for the season. Special music by the choir was given at both services. The church received two suitable gifts, one a handsome curly redwood pulpit, the gift of J. Emil Petersen of the Valona Presbyterian church, and a baptismal bowl, which was used in the service, from Mrs. Farley, a member of the church. The congregation voted unanimously to thank these donors for their most acceptable gifts. The pulpit, which matches the finishing of the church beautifully, was formally presented to the church on behalf of Mr. Petersen by the pastor, Rev. G. H. Whiteman, and it was voted to send a letter from the trustees by their secretary, thanking the giver most heartily for his liberality. A strange coincidence of this gift was the fact that it was placed in the church on the date of the second anniversary of the foundation stone laying of the building without any foreknowledge of the fact on the part of the pastor or friend who donated the same. The people of this church are rallying to the work and a spirit of encouragement is beginning to prevail,

and under the faithful work of the new pastor it is hoped spiritual and financial prosperity may return.

Red Bluff.—The holy week has been a great time in the history of the local church. On the first Sunday of April at the celebration of the Lord's Supper the number of communicants was greater than ever in the annals of the church. Six were added to the roll, three upon confession of their faith and three by letter from churches in the East. A collection for foreign missions was taken, which shows that the gifts of the past few years will be duplicated this new year. Pastor Sharpe delivered two excellent addresses on Tuesday and Wednesday evenings and on Thursday and Friday evenings Prof. Paterson of the seminary preached. He also preached both sermons on Easter. The themes of his four masterly sermons were: "The Gospel of the Incarnation," "the Gospel of the Cross," "The Gospel of the Resurrection," and "The Gospel of the Kingdom." The series will no doubt be a great stimulus to the local church, for Pro. Paterson is one that convinces his audience with his intense earnestness and his logic is so clear, so simple, and so convincing that one feels that while what has been said is nothing but what might be said by an other yet the spirit of the speaker so shines through the words that it seems that nothing more need be nor could be said. The Easter sermon was beyond question one of the finest ever heard in our pulpit and those who heard it will not soon forget the message of consolation it brought. On Saturday, R. H. Elmore, for years a supporter of the church, though not a member passed out into the world of the Resurrection. Long had he suffered, yet before the end he expressed his firm confidence in the saving grace of the Christ and gladly welcomed the end as a beginning of things glorious and eternal. The infant daughter, Maragret Isabel, of Mr. and Mrs. Sharpe was baptized by Pro. Paterson at the Easter morning service.

Azusa.—The Annual Congregational Meeting of the First Presbyterian Church was held on Thursday evening of last week. Reports were given from all societies in the church, and officers for the ensuing year were elected. The church session reported that the church had now 185 members, and that the church congregational offerings for Home and Foreign Missionary work and other benevolences amounted to \$550.50.

The past year 26 new members have united with the church, making a total of 73 received the past two and a half years. The report of the Board of Trustees showed a total amount of receipts of \$2018.00. The disbursements have included \$115.50 for cement side-walks, and \$90 for insurance for a period of three years. The Pastor's Aid Society whose work is to look after the sick and needy, and to advance the interests of the church both socially and financially, reported that they had now forty-five members and had raised by voluntary subscriptions \$209.59, having now in the treasury over \$350 toward the new hard-wood floor for the church. The Woman's Home and Foreign Missionary Society reported twenty-seven members, and as having raised for Home and Foreign Missions and Freedmen, the sum of \$225, and for other benevolent work \$25. The Sunday-school reported 163 members, with contributions for the year \$159, and birthday offering to the amount of \$8.50. The "Whatsoever Circle" reported twelve members. Their object is to study and contribute toward Foreign Mission work, the past two years being devoted to Africa, contributing this year \$11.43 for the purpose of supporting the Missionary ship "Dorothy," which cruises

along the coast of Africa. The Christian Endeavor Society reported seventy-six members and as having raised \$55, of this sum \$29 was for Home and Foreign Missions. This Society uses the "envelope system" for their contributions, the members subscribing five cents per month, three cents of which is for missions, and two cents for local work. The church through all its societies and organizations this year has raised the splendid sum of \$2,955.50, of which \$550.50 was for Home and Foreign Missions and other benevolences. This is an amount exceeding that raised in any year for a number of years past. The elections of officers resulted in the re-election of Mr. W. R. Powell as elder for three years, and Messrs. Dana King, P. C. Daniels, V. M. Greever, M. I. Coffin, J. R. Eldred, H. S. Rogers and J. H. Anderson, as Trustees. The officers of the Sunday-school were re-elected with the exception of the Assistant Supt., Mr. George R. Stewart being elected to fill that position. A social time followed, with refreshments served by the ladies of the church.

OREGON.

Oregon, Astoria, Alderbrook Church.—January 1, 1909, this church had eleven members and a Sunday-school of forty. Today it has twenty-two members and ninety-five in the Sunday-school. The benevolent contribution amount to fifty dollars for the three months, and the canvass for funds for support over the highest amount pledged for any previous year. Rev. J. V. Milligan, D.D., of Portland, is now assisting the pastor, Rev. Robert J. Dinien, in a series of meetings to close on Easter. A number of additions to the membership is expected to follow these meetings.

Salem.—The First Presbyterian church of this city held its annual congregational meeting on last Monday evening. A supper was served by the Ladies' Aid Society and annual reports were given by all societies. Between 150 and 200 people were present. The reports revealed a marked advance in the service of the church. Eight hundred and fifty-eight dollars and seventy-seven cents was contributed to missionary work, an advance of nearly \$200 over the previous year. Of this amount \$258.05 was given by the Woman's Missionary Society, \$96.51 by the Sunday-school, \$48.60 by the Senior Christian Endeavor society, and \$3 by the Junior Christian Endeavor society. The total amount for the general expenses of the church was \$2,792.86.

The session reported that 63 had been received into the membership of the church during the past year, 23 of these by profession of faith. All organizations have gained in membership, the Sunday-school received 38 new members, the Senior and Junior Christian Endeavor societies each 11. The present membership of the church is 415.

The attendance at the Sunday services has increased substantially, in the morning from an average of 176 to 195, in the evening from an average of 105 to 165. The mid-week prayer meeting has increased from an average attendance of 34 to 38.

These results show that the honest, hard work has received God's blessing. The pastor, Rev. Henry T. Babcock, begins his fifth year of service in this church.

Presbytery of Pendleton, Oregon.—The annual spring meeting of the Presbytery of Pendleton, will be held at Monument, Oregon, which is sixty miles from the railroad station, and the nearest Presbyterian Church to the Monument Church is Pendleton, 150 miles distant. Monument is in the mountains and timber of central Oregon, and five

feet of snow is between it and most of the other churches and men. And when that snow melts there will be mud and swollen rivers to cross, but the Presbytery is going in there to show the devoted man who has labored there for several years, and the people too, that it does care for them. The finish of it will read that some on horse back, some by stage, and otherwise did arrive at Monument. We are anticipating a good meeting, and those that go by their own teams or horses hope to diverse from Monument on the return trip to hold meetings a different places, and so explore the country. This is a great unexplored country so far a church work is concerned, yet many people are in there. It is a good rich country, but the railroad has not reached it yet. But it is heading that way and we are anxious to secure the mission funds to hold these strategic points for the church of Christ, even before the railroad arrives.

Oregon, Tutuilla.—The session and people of Tutuilla Church, (Ind.) on the Umatilla reservation, near Pendleton, Oregon, have decided to hold their third annual Evangelistic Encampment, April 28—May 5, inclusive. Announcements and invitations have been sent to all the nearby reservation to send delegates to the encampment. The Christian people will be encamped around the church to entertain all visitors. Excursion rates over all the railroads coming into Pendleton, of one and one-third for the round trip, have been arranged for, from the following named reservations: Yakima, Spokane, Nez Perce, Ft. Hall, and Warm Spring. These are within a radius of from 200 to 300 miles from the Umatilla reservation. The people are preparing to care for over 100 visitors besides those from the distant parts of our own reservation. Among the prominent helpers already assured to be present are Rev. Wm. Wheeler and Robt. Parsons, two of the Nez Perce ministers, and one Sioux minister from South Dakota, whose name cannot be announced till he is selected by their Presbytery this month. Other ministers and missionaries from the other reservations are expected, but it is not known definitely as to who or how many will be present. It might not be amiss to say here, that all the delegates and helpers that come to Tutuilla to help in this meeting will come at their own costs, so far as is known, except some of the churches may help in part those coming from a great distance. This note is made here to show how intensely interested the Indian is in the Indian, to Christianize and elevate him. And again, as all know, there is always more or less incidental expenses attached to the conducting of such a meeting in any church, in the matter of programs, transportation from Pendleton to mission, pumping of water, etc. Therefore, if any individual or society, who might chance to read this note, should be moved to make a small contribution to help in defraying these expenses, it will be appreciated. And the same might be sent to the pastor, Rev. E. J. Connor, Pendleton, Oregon, or to the missionary, J. M. Cornelison, Pendleton, Oregon, or through the Home Board to either.

Third Church, Salt Lake City, Utah.—The ten days' series of Biblical evangelistic services led by Dr. Gilchrist have borne good fruit. Church members were quickened in spiritual life and service. Several of our young people have applied for church membership. Great good has been done in many directions. The newly constituted Presbytery of Salt Lake held its first regular meeting in our church recently. The reports showed more progress than for several

years. Rev. Josiah McClain and Mr. Thomas Weir were elected commissioners to the General Assembly.

Westminster Church.—It is expected that the foundation for the new church will be commenced next week. The annual meeting of the church was held Wednesday evening, April 7. The reports indicated progress in all lines.

Westminster College.—One of the new buildings proposed is finished. The second is about two-thirds done and the work has ceased for want of money, it being against the president's policy to incur debt. The institution is badly needed and the new equipment is absolutely necessary to any large success.

SEMINARY NOTES.

San Anselmo, Cal.

Prof. Paterson had a strenuous week last week. On Tuesday evening he was at Fresno and delivered an address on "Home Mission Expansion" before the joint meeting of the Occidental Board and the Synodical Home Mission Society. In addition to this he did a part of his classroom work and went to Red Bluff on Thursday where he assisted the pastor, Mr. Sharpe, in special services Thursday and Friday evenings and Sabbath morning and evening. On Sabbath he baptized Mr. and Mrs. Sharpe's youngest child.

Dr. Moore was at San Jose on Wednesday evening assisting in the Calvin anniversary services of the San Jose Presbytery. He delivered an address on the Theology of Calvin.

Dr. Landon, assisted by Elder Bostwick of Trinity church, conducted on Wednesday evening the first of a short series of services in Howard church. Dr. Gilchrist had charge of the succeeding services, assisted by Rev. E. K. Strong of Trinity church and Elder Charles Adams of Westminster church.

Rev. J. Robertson Macartney, '96, pastor of the First church of Bellingham, Washington, has been elected a commissioner to the General Assembly to represent the Presbytery of Bellingham.



"AN HIGHWAY SHALL BE THERE."

Mr. Courtenay Pile alighted from the train at the small station of Littleton March, his handsome face wearing a somewhat troubled expression.

He passed through the booking-office, and found an open trap of the type usually to be hired at village inns awaiting his orders. He had wired for it because his visit was unexpected by those who might have seen that he had a more comfortable reception. It was a mild February day, with a suggestion of spring in the gentle air, soft clouds chasing one another across the dappled sky. The clouds were soft and muddy, and Mr. Pile looked critically at the somewhat sorry old crock between the shafts of the village fly and ruefully shook his head.

"How much for the lot, Simon? and how long before we get hauled up to March Manor?"

"Matter o' 'arf an hour, sir," replied Simon, without blinking an eye. "There's more go in that there old crock than you thinks."

Mr. Pile swung himself up beside the driver, drew the emaciated rug gingerly over his well-cut trousers, and the old crock, laying his ears well back, set off in a weird amble that was half gallop and half trot.

"They be gittin' on, sir, up to the Manor," said the driver, inclined for a little friendly talk. "Every day the walls gits a little bit 'igher, so to speak. It'll look tip-top when it's done."

"Is it approved in these parts then?" inquired Mr. Pile with some interest.

"Oh, yes, sir; they says there won't be anything to touch the new 'ouse in this part 'o the country."

"That's good, Simon Mr. Simon, and as it should be," remarked Mr. Pile, and relapsed into silence as they began to ascend the road to the downs, which dipped again to the sheltered valley in which the new Manor house of March was being erected for an absentee.

They reached it under thirty minutes, and long before they turned in at the avenue gates the red pile of the new masonry was visible between the spaces of the leafless trees.

"You can let me down here, Simon, and go around by the back way to the stables," said Mr. Pile when they were well within the gates; "and I require you to wait there for me. I want to get back to Littleton in time for the threeten."

"Right, sir."

The trap stopped, Mr. Pile alighted, and at once cut across the park in a slanting direction towards the house. Once only he stopped, drew a letter from his pocket and read it through. It was almost unnecessary, because he had already made himself master of the contents, which had angered him greatly.

"Confounded cheek on Walkelyn's part—confounded!" he repeated, drawing out the word with emphasis; "but he's a clinking good servant, and we can't afford to dismiss him at this point. It would create suspicion, which is what we must avoid."

When he reached the new building, which was being built on the site of the old one, consumed a few months before by one of the most disastrous fires of the century, all the signs of a big undertaking being carried merrily through to its legitimate finish met his eye. Cranes were at work to assist the bricklayers, great piles of dry mortar and stacks of bricks covered the short sward, seeming to destroy for a moment the fine old turf in the immediate vicinity; the air was filled with the din of labour being heartily pursued.

A man high up on the gable wall caught sight of Mr. Pile approaching, and immediately began to descend to the ground. He was a big, slow man, with a somewhat inscrutable face, careless of his dress, but never slovenly; a man whose expression and whole bearing suggested both power and determination. A brief greeting, rather curt on Pile's part, passed between the two men, and Wakelyn waited for his superior to speak further.

"I came on account of the somewhat unusual letter I received from you yesterday, Wakelyn. I started to answer it this morning, but found it difficult; where can we talk?"

"In the little office; it is empty at the present moment," and they turned together to the small wooden shanty that had been erected for the transaction of business which required attention on the spot. It was quite comfortable within, and warmed by a small stove which sent out a bright glow. Pile closed the door, and his face hardened as he looked straight at Wakelyn.

"You exceeded your privilege, I think, this time, Wakelyn. I've stood, we've all stood, a good deal from you, but

this is the limit. What have you to say for yourself?"

"Nothing more than I put in my letter, sir. I can't stop here and see the work through on the present lines. I don't profess to be a saint, but the stuff that's being put into this house is the limit, if I may borrow your expression. It's dishonest, and all the more so that Lord Tramere is not here himself to overlook it."

"A fat lot of good he'd be if he were here. So it doesn't come up to specification?"

"No and you know it; when I complained the Garrods have as good as told me they're within their rights, according to the orders they've received privately from you and Mr. Gladwin. I won't be a party to it that's all, and I'm quite ready to leave at the end of the week, in fact, I've made up my mind."

Mr. Courtenay Pile's face reddened very deeply.

"So it's a very high hand you'll take, Wakelyn? Whence all this new-fangled delicacy of consciences? You've been in the building trade a good many years, and I suppose this isn't the first time you've seen things fall short of specification. It's done every day; you know that."

"I do know it, but as I said, I won't be a party to it," replied Wakelyn, with the same quiet, imperturbable air which had the effect of raising Mr. Pile's anger almost to a white heat.

"There isn't anything so very bad; it won't affect the foundations of the house, nor its lasting qualities, idiot, you must know that."

"There'll be trouble in about five year's time," was the reply. "But that isn't the point—my point at least. Lord Tramere is paying for something he's not getting, and because I know that, I want to quit the job."

"You're a fool to yourself, Wakelyn. if you do any such thing," said Pile sourly. "Where'll you get another job? A word from us will go a long way, and we can't afford, as business is in these days, to be so mealy-mouthed; nobody knows that better than you."

"I can't help that," replied Wakelyn quietly. "My mind's made up."

Then Mr. Courtenay Pile's admirable composure gave way, and he cursed his subordinate in no measured terms. But it made very little impression, and two hours later Pile had to return to town to report the ill success of his interview, and to look out for a successor to Wakelyn.

The man who had faced a difficult situation for conscience' sake went about the rest of his day's work apparently undisturbed. He had counted the cost. That it was likely to be heavy he had never hidden from himself.

Lucrative situations were not going begging and he was now a middle-aged man; further, he had many heavy private obligations—a wife and family, including an invalid son. It was for the boy's sake he had done this. If Ted Wakelyn had ever been tempted to rebel against the destiny that kept him tied to a sick bed while others carried on the work of life, he might have been cheered had he known how mighty was the influence he wielded on all with whom he came in contact.

When Wakelyn got back to his simple, bare quarters at the village inn that night two letters waited for him, both from his home.

He opened the boy's letter first, and when he read it a tender smile hovered about his lips, and something very like tears veiled his eyes. It had nothing to do with the case that had been decided that day, it was merely, as Wakelyn expressed it later, a love-letter from the boy, who missed his father and his chum more than he had words to tell. It warmed Wakelyn heart; but while he fingered the

other one, he was conscious of a reluctance so great that he feared to break the seal. It was Lucy's answer, his wife's deliverance upon the contents of the letter he had sent to her early in the week. He had not asked any advice in that letter, only told her what was in his mind, and what he intended to do. How would she take it? He felt a little afraid.

He slipped the letter in his pocket, unopened, went to wash the dust of the day's work from his face and hands, and then sat down to his solitary tea. He enjoyed it after a fashion, then pushing his chair back sat down on the old monk's bench by the fire, and lit his pipe. That done, he cut open the envelope of his wife's letter with great deliberation, and drew forth the written sheet within. He imagined at once that it was not long, because the outer page was quite blank. When he turned it to the other side, his face flushed a little and his eye shone. It was a long time since Lucy had begun a letter to him in such endearing terms. She was undemonstrative, a woman of few words at all times. But for once she had laid aside all her reserve.

"Darling," it began. "Your letter is lying spread out before me as I write, and I have waited a whole day before answering it, so as to be quite sure of all I wished to say. The impulse was on me when it came to sit down at once and pour out all my heart; but Ted was not so well this morning, and other things I will tell you presently intervened."

"I felt so glad when I read your letter, John, that every other worry seemed to fade away. I just slipped up to our room and knelt down, and thanked God because He had made you so good and so strong. You have done right, quite right. I understood every word of what you wrote and it was more than kind of you to take so much trouble to make the things positively clear to me, but, dear, it was not needed. My faith in you is so great that I should never have questioned your decision, whatever it had been. I understand all you say about the things that are done in business, but I am thankful beyond any words of mine to express that you will not lend yourself to these methods, and that you will suffer rather than lend your countenance to dishonest practices. I will suffer with you gladly, John, and be proud of it, and I am sure the children if they were asked would say the same. But happily I think there will not be any need. Who do you think came to see me to-day but Uncle Edgar from Bristol, without a word of warning, and he did not seem to mind a cold meat lunch? He was so nice, so different from any time I have ever seen him before, that I couldn't quite make it out. He is aging, too; I can't help thinking that God has spoken to his hard heart, and that he is beginning to realize some of the things he has missed in life. He was lovely to Ted, and brought him a great parcel of books, new books, from the stores; think of Uncle Edgar being guilty of such extravagance! He asked very kindly about you and he said I was beginning to look rather old and tired, and that I must take better care of myself, and couldn't we have a holiday together at Morecambe at Easter. Finding him like this, and wanting desperately to tell somebody how proud and glad I was about you, I gave him your letter to read. He took a long time to read it, and blew his nose several times over it, and was a little gruff at the end. Then what do you think he said all of a sudden?

"Your husband's a fool, Lucy, as the world counts folly, but I shouldn't wonder that he's chosen the better part. Tell him I said so, and if he comes home next week, as he seems to expect, out of a job, bring him to Bristol for the week end, and we'll talk things over. I need somebody

at my place I can trust, who won't buy and sell me the moment my back's turned. I could trust your John Wakelyn, so bring him down. I hope your interview with your firm won't be very disagreeable, dear, but if it is, never mind. Come home. Never have you been so welcome as you will be this time to the happy and loving woman, who is so proud to sign herself YOUR WIFE."

Wakelyn's lips twitched as he turned the sheet to read it all over again, and a joy filled his heart so great as to well-nigh overwhelm him. The part concerning Uncle Edgar did not greatly uplift him, it was the knowledge that he had his wife's sympathy and trust that filled and covered his whole horizon; nothing else mattered.

There occurred to his memory as he sat there in the silence a passage he had read from Isaiah before he slept the night after the momentous letters had been written.

"And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those, the wayfaring men, though fools shall not err therein." And again, "They shall obtain joy and gladness, and sorrow and sighing shall flee away."—David Lyall in *British Weekly*.

Young People

THE BIG HOUSE ON THE H'LL

Wallace Mayburn, who was almost 10, lived in Montgomery street in a big city; and some distance away and just on the brow of a steep hill there stood a big, beautiful house of stone, all towers and gables and chimneys. All around this house was a stone wall, so high that even on tiptoe Wallace couldn't see over it.

On many afternoons after school Wallace sat on the curbstone across the street watching the butcher's and the baker's boys going in and out of the small gateway in the wall near where he was. And there were times when he wished he could work for a butcher or a baker too and go through that gateway.

One afternoon carriages had been coming and going in and out of the main gate of the wall, and Wallace could see ladies in wonderful gowns alight and disappear, and he could hear faint music. There was a long line of carriages down the street, and there was confusion and bustle. But after awhile—almost the time for him to be scampering home—the carriages were filled from the house and all went away.

Wallace wondered what it was about, and concluded it must have been a party, and it had. While he sat there thinking about it he saw at the gate where the butcher's and baker's boys went in, a very stout man in a round white cap and apron, smoking a pipe and fanning himself lazily with a folded newspaper. Wallace stared very hard at this man, and after a long time the man looked at him and smiled.

"Hey, boy!" the man called, and Wallace jumped. "Come here!" He spoke commandingly but his voice was kind, and Wallace, although he was half afraid, got up from the curbstone and went over to him.

The fat man was a jolly looking fellow, and his smile as he glanced down was pleasant and cheerful.

"Are you hungry?" he asked, in a minute.

"No, sir," answered Wallace, thinking it polite to say so, although he felt that he could eat a great deal when he got home. "I mean," he added, knowing that he ought to tell a lie, "not very."

"Ain't yer a boy?" asked the man, taking the pipe from his mouth and laughing with a great roar.

"Yes, sir," assented Wallace sturdily, puzzled that this

funny fellow should ask a question so foolish.

"I thought so," said the man gravely. "Come with me."

Before Wallace could think or say anything, the fat, jolly man had put a great hand on his neck and pushed him before him—inside a great gate! To his right and to his left were wonderful gardens and little houses and fountains. But he didn't have much chance to look, for in a minute they were in a great high room all cheery with lights, with a gigantic cooking stove, and tables and sinks all shiny with silver; while the walls and shelves were glistening with loads of pots and kettles and pans and glasses. It was a wonderful place, and there were two men there in white caps and aprons working away without saying a word.

A table stood near a window, and the big fat man lifted Wallace into a chair and pushed him up to it, crying out, "Hey, Jones! Here's a kid to fill up. Bring on some o' that cream and a han'ful o' them cakes. Be quick."

Before Wallace could say Jack Johnson—if he had tried to say it—Jones had set on the table a great dish of ice cream, all buried in what looked like gold thread but was really candy, a heaping plateful of the prettiest cookies Wallace had ever seen and a glass of something he thought was red lemonade.

"No, not that, I guess," said the fat man, as soon as Mr. Jones had put the stuff down. "Bring a plain lemonade. Now, boy, you eat every bit of that, or I'll know the reason why."

Never before had Wallace tasted anything so good and so it wasn't wholly his wish to please jolly Mr. Farrell that made him do his best to eat everything set before him. He had read enough to know that Mr. Farrell was the cook—or chef, as the man told him later—and not the master of the castle—for Wallace, you know, always thought of the great house as a castle—even if the others did obey him instantly. He was on his last spoonful of cream when he saw the lordly Mr. Farrell suddenly stand upright, and doffing his round white hat, make a little bow. Wallace, of course, looked up too. And then he felt very queer and warm all over, for there stood a beautiful young lady, clothed in white and lace, with a glittering star in her hair and something about her neck that flashed. He had seen her lots of times coming out in a carriage from the front gate, but never dressed so or looking so pink and grand. She, he knew, was the princess.

"This little chap, Miss Sanger," said Mr. Farrell before Wallace had gained his breath, "I saw sitting on the curb across the way so I asked him in and gave him a dish of ice cream and a bit to eat."

"I'm very glad you did, Farrell," said the young lady, smiling upon Wallace. "The rest of the frappe and confections are to go to the hospital, as well as many of the flowers. I've just telephoned." She came to the table and saw that Wallace was a clean, respectful, bright little boy. "Have you enjoyed it?" she asked him. "Would you like more?" Her voice was sweeter than anything he had ever heard.

"I liked it very much, thank you," stammered Wallace, "and I don't want any more. I guess I'd better go home now. Can I?"

"Why, yes, dear," said the lady, smiling at him, "of course you may go when you please. But wouldn't you like first to see the flowers?"

Wallace nodded "yes" and looked at fat Mr. Farrell, who was smiling at him encouragingly.

"Well, come."

The princess took him by the hand and led him away and through the grandest rooms he had ever seen. There

were flowers everywhere, and it was all so big and strange. By and by they came to a great room blazing with light, and there was a long table, set in rows, with candel under little hoods, and spread with roses and thick with good things to eat. But no one was there, for the party had eaten and gone.

Wallace stood rooted to the spot, staring with his eyes as wide as he could open them. The beautiful young lady was very patient, and let him stand and look and wonder as long as he pleased. With a gentle hand she at length pushed him to the table, above which he could see quite easily.

"You may fill your pocket with some of these, if you wish." She set near his hand a plate heaped with little cakes of different colors, some dotted with jelly and some cased in sugar. "What did you say your name was?" she asked in a moment, while Wallace stood confused.

"Wallace—Wallace Mayburn," answered the small hero, looking up shyly into the lady's brown laughing eyes.

"I'd rather have a rose, please," stammered Wallace, hanging his head and growing pink.

The lady was astonished, but she was not displeased at all. "Do you want to take it home, Wallace?" She took a lot of the cakes and herself put them in one of his coat pockets till it bulged out as if he had a ball there.

"Oh, yes, ma'am; my mamma likes roses awfully. She don't have many."

"Why, of course you may have a rose too, dear. You may take these." The lady, with a kind smile, reached across the table and took up a bunch of long-stemmed, blood-red roses, tied with a ribbon, and put it in his hand. It was about all he could hold in one hand easily.

Very proud and pleased Wallace was when at last the princess took him out to the front gate and said good-night. He thanked her politely and set off on a run for home, holding the big bunch of roses upright and tight in his hand. He was quite out of breath when he finally got to his front door.

Now he did not burst in and thrust the roses abruptly into his mamma's hand. Instead, he thought he'd surprise her, so he crept in like a little mouse and tiptoed upstairs, where he knew he could find some kind of a vase. He found without trouble a glass jar, and when he had filled it with water he untied the ribbon and began to put the glorious flowers into it one by one.

Suddenly he jumped with fright, for something had dropped out of the roses with a clink and a jingle into the marble basin. Right under his eyes there was a most wonderfully beautiful star-shaped thing looking up at him, all glitter and fire and sparkle—a tiny bit of a rainbow in the basin.

Wallace drew in his breath sharply. He knew very well that the star was made of diamonds, and he knew he must take it to the princess without a thought of supper. It was quite dark now, but he felt that he must go at once. He caught up the fiery stones, and stealing down the stairs, went out the front door all alone into the dark.

Of course, he knew his mamma was wondering where he was, so he felt he must do his errand quickly. Besides, he didn't like the dark very well and started off toward the big house on the hill as fast as his little legs could carry him. It was dark, very dark, and he ran and ran until something happened to him. About half way his toe stubbed on a brick and he went sprawling half on the walk and half on the grass near by. As he fell his fingers opened and the great diamond star flew away and was gone. Wallace gave very little thought to tears in his stockings or to the bruises on his hands, for he was up instantly looking for the bright jewel. As he felt about in the dark for the star he shed a few tears of dismay, for he could not find it. Not even a single spark in the grass told where it

ible hunt he had there in the dark, and it was far toward nine o'clock when he found the jewel again—where do you suppose? Right near where he had fallen, and it had settled snugly in the grass as if it wanted to lie there all night. Wallace had looked over it half a dozen times.

What a start of joy he felt when his fingers closed on it once more! With torn clothes, his stockings and hands stained with grass, his face dirty and tear-swollen, he started again for the big house, the star this time clasped with desperate grip in his two hands. Bravely he marched in the front gate and up to the door of the castle. The place was blazing with light, and when the door opened Wallace was almost blinded. A man in a wine-colored uniform with lots of little gold buttons looked out at him with eager curiosity.

"Well, little boy," he said not unkindly, "what do you want?"

"I want the princess, please," answered Wallace, trying to be bold as a knight would have been, though his voice trembled a little.

"The princess?" repeated the man queerly. "Oh, yes," he said at last, "oh, yes, come in."

Wallace stepped into the great hall at once, and the man said he would find the princess. Just as he turned to go a lady came into the hall from a door some distance away, and he called out: "Miss Sanger, here is the boy."

It was the princess. When she caught sight of Wallace standing near the door, she gave a little cry, a funny cry, as if she were glad to see him, and came running forward.

"Why, my dear, where have you been all the evening?" She looked at his dirty face, his stained, torn clothes. "Your mamma and papa are terribly worried, child. Where have you been?"

"I found this in the flowers," said Wallace in a tear-choked voice, and he held out the star, which sparkled and glittered just as bright as ever.

"Sinclair, look!" cried the princess. "Here's Mrs. Glover's diamond brooch! She telephoned about an hour ago. I must let her know at once that it's found." And then turning to Wallace: "Tell me all about it."

So Wallace told her everything—how first he had found it in the flowers and then lost it in the grass in the dark. Before he had finished a gray-haired man and a lady came out to the princess, and they, too, were very kind and nice. Everyone said he had done well.

"I do remember now," said the princess, "that Mrs. Glover wore red roses. She left them on the table and I gave them to this little boy. Of course the brooch became unfastened and fell into the flowers before she took them off."

"Well," said the gray-haired man, "the first thing to do is to telephone Mayburn and relieve him and his wife." He walked right away, and before long Wallace heard him talking and knew it was to him own father. "We'll bring him right over to you," said Mr. Sanger. "Good-night." He came back to Wallace at once. "Now, Wallace, you come with me." He opened the front door and beckoned with a smile.

"Good-night, little man," said the princess—oh, very kindly and softly—and leaned over and kissed him, and before he knew it he was lifted into a great panting automobile out in the drive.

lay, but Wallace kept groping for it. It was a dreary, terr-

Home at last he found himself, very happy. He was hungry, too, and his supper was ready, and his mamma waited on him with a smile he will never forget, no matter how long he lives. And, strange to say, his dessert was a dish of ice cream set deep in a golden thread of sugar, which he well knew came from the big house on the hill.—W. S. Story in *The Interior*.

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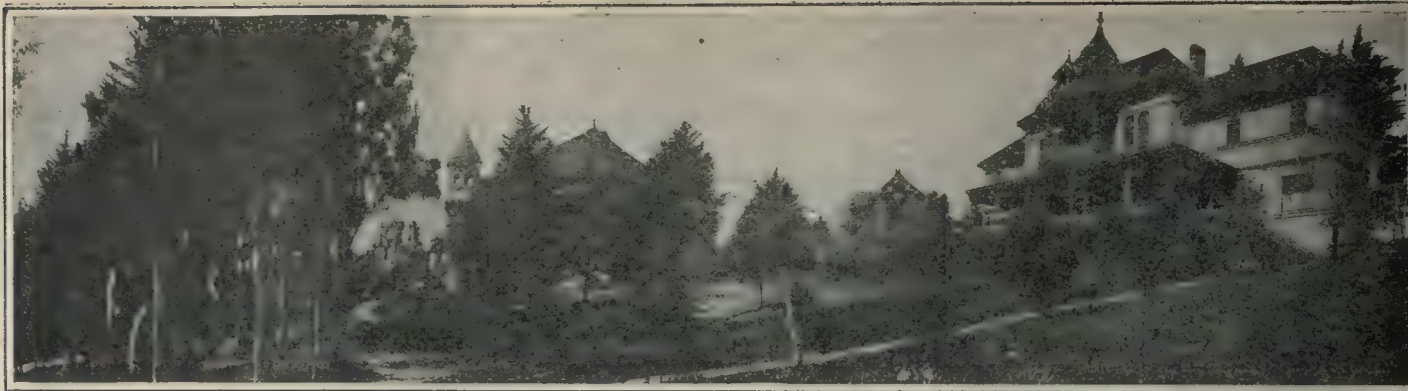
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No. 16



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The San Francisco Ministerial Union will hear reports from the churches at its meeting next Monday morning, at 920 Sacramento St.

Miss Mary Snodgrass sailed on the steamer last week for China to again take up her work as missionary under the Presbyterian Board.

Rev. E. E. Fix, pastor of the Dinuba church has accepted a call to act as Stated Supply for one year for the Glenside church, San Francisco. He will begin his work May 1st.

The Presbytery of San Francisco has elected the following commissioners to the General Assembly: Rev. J. H. Laughlin, Rev. H. N. Bevier, and Elders J. G. Chown and Bruce Lloyd.

Any person interested in the work of the Presbyterian Church in San Mateo County, Cal., are requested to communicate with Rev. G. A. Blair, 1448 12th Avenue, San Francisco; telephone Park 7068.

The Endless Prayer Chain Letters are still going weary rounds. Those in evidence just now are evidently of Catholic origin and contain a threat of some dark calamity befalling the recipient if nine letters are not written within the nine following days. When will people cease to be superstitious and cut this nonsense short by destroying every letter that they can lay hands on.

There is much interest taken in the rumor that Rev. E. F. Hall is to be urged to accept the position as Western District Field Secretary of the Board of Foreign Missions. Those who met Rev. Mr. Hall while he was on the coast

in the interests of the Korean campaign were greatly pleased with his forceful methods of presenting foreign mission facts, and it is believed he will fill the office so ably conducted by the late Rev. Dwight E. Potter, in a manner that will advance the cause in this field.

BROTHERHOOD CONVENTION IN SAN FRANCISCO.

The committee of fifteen which has in charge the arrangements for the Brotherhood meetings to be held in San Francisco, June 3rd and 4th, are losing no time in making preparations for the great gatherings. On Thursday of this week the committee will meet to hear the report of the committee appointed to nominate committeemen who will have in charge the detail work of arranging for the meetings. Those who have been selected for these duties are as follows:

Program—Rev. Lapsley A. McAfee, Chairman, 2732 Hillegass St., Berkeley; Dr. A. S. Kelly, R. L. Madden, J. G. Chown, Rev. Wm. Rader.

Publicity and Promotion—Earl S. Bingham, Chairman, 769 Phelan Building, San Francisco; W. P. Lenfesty, C. F. Hamshire, Frank McArthur.

Fellowship Supper—George Mullin, Chairman, Public Library, San Francisco; Arthur Ayres, R. J. Cairns.

Reception—W. A. Underhill, Chairman, 521 Schillar St., Alameda; Dr. Francis Williams, H. A. Gribben.

Ushers—Harry Blackwood, Chairman, 2002 Pacific Avenue, San Francisco; Ralph Hawley, Cy. Voorhees.

Music—Otto Fleishner.

Hotel—Donald MacKenzie, Chairman, 1006 Merchants Exchange Building, San Francisco; George McDougald, Bruce Lloyd.

Finance—A. S. Johnson, Chairman, 2183 Fillmore St., San Francisco; H. E. Bostwick, J. W. Richards, J. A. McGregor, Prof. C. G. Paterson.

The attendance at the Convention will undoubtedly be very large, as a determined effort will be made to secure a number of delegates from all of the 204 churches in Northern California. The Promotion Committee will endeavor to persuade at least 600 men to attend the Convention. Considering the speakers who are to come from the East, there is no question but what the program will be inspiring and helpful, and the men of the State, whether they are members of the Brotherhood or not, should not lose this opportunity of getting in touch with this great movement that is stirring the churches of our country. The committeemen will be glad to correspond with anyone regarding the meeting and it is hoped that pastors will assist the committee by making announcements of the Convention and urging the attendance of the men of the church. Mr. Henry Rosevere of Chicago, Office Secretary of the Brotherhood, will be in San Francisco the latter part of May to help the committee in making plans that will assure the success of the gathering.

CITY WIDE CAMPAIGN.

Next Monday, April 26th, an evangelistic campaign begins in the Seventh Avenue Presbyterian Church of San Francisco, where the Moderator of San Francisco Presbytery, the Rev. W. J. Fisher, is pastor. This campaign is unique in the history of evangelism. Presbytery's evangelistic committee sometime ago brought in a report setting forth the urgent needs for evangelistic work in San Francisco, and the impossibility of immediately securing Chapman, Gipsy Smith, or Torrey for an extended effort,

and emphasizing the possibilities of an evangelistic campaign conducted by the united force of Presbytery. All the pastors and people cooperating and concentrating the work and workers in one church and then another until every church, in which the session might open the way, would receive the Presbytery as a force for direct evangelistic action. Twenty-five and more, pastors, and 3000 members; what an evangelistic force?

In preparation for this there has been conference and prayer, and all the churches where practicable, observed Passion Week with special services and report interest and deep spiritual concern on the part of many even outside of the membership of the churches. Surely the time is at hand! And this plan is extensive enough to call out the energies of the Presbyterian Church in San Francisco, and demand its best for God. Such a movement as this promises.

(1) The closer unification of our churches and church workers in a true and felt solidarity for the promotion of this one cause.

(2.) The development of future leaders in the membership of the churches.

(3.) The commending of the church as a purposeful, conquering organization, possessed of the Spirit of the Master.

(4.) The edifying of Christians, and the conversion of souls.

We are glad that San Francisco Presbytery is leading in this movement..

The following letter from the Chairman of the evangelistic committee, explains the plan more in detail and asks for cooperation.

1819-20th St., San Francisco, Cal., April 20. 1909.

Dear Brother:—

The voice of our Beloved Master calls the Churches to prayer and united action for the conquest of our City. What wait we for?

Your evangelistic committee comes with a plan which has been formulated out of the heart's desire and expression of many within and without the membership of the Committee, including many of the members of our churches. The plan consists in the bringing of the united force of Presbytery (ministerial and lay) into an evangelistic campaign, Mondays to Fridays, inclusive, in the churches of the Presbytery of San Francisco, wherever the sessions will open the way. Aided by this force from all the churches, the campaign will be conducted in one church at a time, prayerfully under the leadership of the pastor, and the evangelistic committee, and where practicable will embrace four lines: (1) Children's Meetings, (2) Street Meetings, (3) House-to-House Visitation, and (4) Evening evangelistic services in the church.

(1.) Children's Meetings:

Where the church is situated near the public school, the children may come about 3:15 p. m., for from 30 to 45 minutes with an efficient chorus leader and one who tells the Gospel simply in Word and with the black-board.

(2) Street Meetings:

More and more Christians are saying, "We must take the Gospel to the men on the street, who seldom if ever come to us." Evenings with brief, pointed remarks, gospel songs with an instrument to lead, and Tracts—barbed arrows for God.

(3) House-to-House Visitation:

To urge attendance upon all the services, to distribute the printed announcements, and to discover the lapsed and unchurched Christians.

(4) Evangelistic Services:

Evenings. The personal workers of all the churches under the direction of the pastor of the local church. All music (orchestra, quartettes, solosists, and chorus choir) under the direction of the Rev. D. A. Mobley, D.D. The evangelistic sermons by various pastors.

Do not let this fail for lack of your presence, your prayers, and your personal effort.

With all the pastors and all the members of all the Presbyterian Churches rests the effectiveness of any evangelistic campaign begun in San Francisco; therefore Prebytery's Committee asks your hearty and prayerful cooperation.

In prayerful dependence on the Holy Spirit, services of the campaign begin April 26th at 7:30 p. m., at the Seventh Avenue Presbyterian Church. Take "Ocean" car on Ellis line, or Haight or Masonic Ave. cars and transfer to "Ocean" car. Get off at Seventh Ave.

Dear Brother may we count on you and your church? Send singers and personal workers and come!

Sincerely yours,

WILLIAM EDWARD PARKER, Jr.,

Chairman of Presbytery's Evangelistic Committee.

PRESBYTERIAN BROTHERHOOD OF SAN FRANCISCO.

The next regular meeting of the Presbyterian Brotherhood of San Francisco will be held at Trinity Presbyterian Church, 23rd and Capp Sts., Friday evening, April 30th, 1909, at eight o'clock.

Rev. Wm. Rader, who represented our Brotherhood at the National Convention at Pittsburg, will give the address of the evening. Subject, "The Brotherhood Movement Among the Christian Men of America."

Light refreshments will be served at the close of the meeting.

RALPH L. MADDEN,
Secretary.

A PRETTY WEDDING AT THE PRESBYTERIAN MISSION HOME.

The bugle tones of the piano are ringing out the old refrain:

"Here comes the bride!

Here comes the bride!"

It was Sule Leen at the instrument in the Presbyterian Mission Home, San Francisco, and the music was calling the charming Miss Helen Lee Ah Fah to the altar to be the bride of Mr. Edward Chong.

Here she comes, leaning on the arm of her foster mother, Miss Donaldina Cameron. Dressed in white from head to foot, is she, and on her jet black hair the veil of tulle and orange blossoms; in her hands roses white; her eyes are downcast in modesty; her walk is graceful and confident. To others than the groom she looks winsome and beautiful. From the parlor the bride's party comes, headed by little Ruth Louie, scattering rose petals from her tiny basket; Baby Harry Edward Taylor accompanies her, bearing the ring in the most beautiful ring holder in the world—a big cala lily. In front of the bride walks Miss Teen Kum, maid of honor, gowned in blue brocaded satin, cut in the most approved Chinese fashion, a gift from a Chinese friend; her hair was dressed in gala orien-

tal style, coiled over the left ear and surrounded by a circle of baby roses; her big bouquet was of pink roses.

The bride's party had been preceded by Rev. J. H. Laughlin, pastor of the Chinese Presbyterian Church, San Francisco, and the groom, Mr. Edward Chong, supported by his best man, Mr. Geo. Mah.

As the bride approaches, the groom turns and awaits her with pride and pleasure showing in his face; she takes her place beside him, while Miss Cameron withdraws to a seat in the audience.

The minister is speaking: "Do you, Edward, take this woman to be your lawful wedded wife, and do you promise to love, honor and cherish her so long as you both shall live?"

"I do."

"Helen, do you take this man to be your lawful wedded husband, and do you promise to love, honor and care for him till death do you part?"

"I do."

Then the struggle with the glove, that never will come off easily: the ring passes from the calla to the minister—to the groom—to the bride's finger.

"By the authority vested in me by the laws of this commonwealth, I pronounce you husband and wife; wife and husband, and whom God hath joined together let no man put asunder."

At the foot of the stairs in the big reception hall they receive congratulations; the Americans bestowing them upon both, the Chinese upon the husband only, according to their custom. At the center table in the dining hall the bride's cake is cut, and after the seventy-five or more guests have partaken of refreshments, and the bride has donned her going away suit, and the beautiful wedding dress and all the fluffy white things so dear to every bride,—the trinkets and trousseau, which was largely provided for by her husband, had all been packed in the big trunk and sent away; the friends deluge the pair with rice and good wishes, and they take the train for Los Angeles, where they are to make their future home and where Mr. Edward Chong is a member of the Presbyterian Chinese Church, and is associated in business with his uncle.

Thus has one more of the girls of the Home been made happy and started joyfully on her way, through the love and kindness of the Presbyterian Mission work that rescues, protects, educates, and trains the Chinese girls at 920 Sacramento Street, San Francisco.

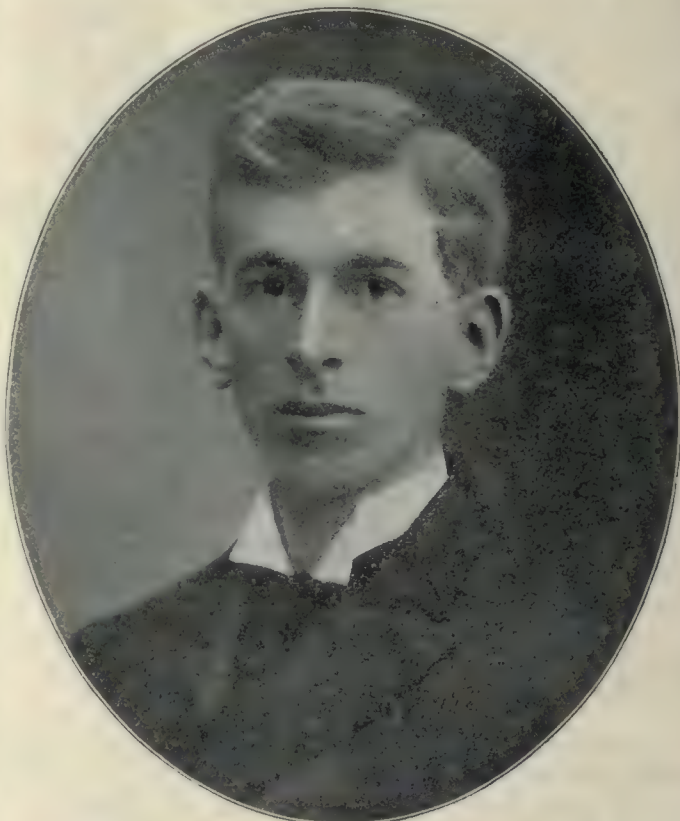
The wedding was on Thursday, April 15th, at four o'clock. A wedding will be celebrated next month in Los Angeles at which another of the girls of the Home will be the bride.

B. B.

SEMINARY COMMENCEMENT.

Next week will be commencement week at San Anselmo. Oral examinations will be held from Monday afternoon until Wednesday noon. The Synodical Committee is Rev. John W. Dinusmore, D.D., of San Jose, Rev. O. E. Hart, D.D., of Oakland, and Hon. J. K. Law of Merced. The committee of the Directors is Rev. Geo. G. Eldridge of Berkeley, Rev. E. L. Rich of Watsonville, and Prof. J. O. Griffin, Ph.D., of Stanford University. The Seminary communion will be held on Wednesday evening, with Dr. Moore presiding. The Board of Directors will meet at 45 Kearney St., San Francisco, Wednesday afternoon at 2 o'clock. Thursday is Commencement Day. The alumni will hold the services, to which all are invited, at 11

o'clock. Rev. James Henry Sharpe, '05, of Red Bluff, will deliver the address on "The Minister's Relation to the Community." The Commencement exercises proper will be held in the afternoon at 2 o'clock. The address will be by Rev. Harmon H. McQuilkin of San Jose, Cal., on "The Preaching for the Times." It is hoped there will be



Rev. Harmon H. McQuilkin, D.D.,
Who Will Deliver Commencement Address.

a large attendance of pastors and the people at this annual Presbyterian gathering. Lunch will be served at noon to all who will come early enough to partake of it. Boats leave San Francisco via Sausalito at 9:20, 10, 11, 12 and at 1. Trains leave San Anselmo returning at 12:24, 1:24, 3:24, 4:14, 4:54 and 5:34.

RAISIN DAY, APRIL 30.

Fresno county, as you are aware, is the great raisin producing center of the United States, producing a yearly average of from one hundred million to one hundred and thirty million pounds of raisins. Some years this crop is fairly cleaned up while in others there is a hold-over probably twenty per cent.

The people of Fresno county realize that the people of the United States do not consume the proper quantity of raisins. They have hitherto been regarded as a luxury for the rich and have been sold at excessively high prices while they ought to be a necessity in the daily food of the working man and should be sold at such a reasonable price as to come within the limit of his means.

The Fresno County Chamber of Commerce has undertaken the work of calling the attention of the people of the United States to these facts and has appointed a California Raisin Day Committee to help promote the industry and advertise the benefit of the product. They have named the

30th of April to be observed as "California Raisin Day," on which date they are desirous that every man, woman and child in the United States use raisins as an article of diet.

In this work they have enlisted the aid of practically all the railroads throughout the country, the steamship lines on both the Atlantic and Pacific Coast running in connection with the railroads, the fraternal orders, Chamber of Commerce, churches, ladies guilds, ladies clubs, and in fact every conceivable channel they can think of which will distribute literature and disseminate the knowledge of the true value of the raisin.

In this we cordially ask you to help us. A most important thing for the raisin district of California and not less important for the people of the United States. The fact that in his country we consume three-fourths of a pound per capita of raisins and in the European countries they consume five pounds per capita, shows how differently they are regarded on different sides of the Atlantic.

Some of the most famous doctors in the world have placed the food value of the raisin as of the very highest placed the food value of the raisin as of the very highest, it combines practically every ingredient, which goes to the forming of blood, bone and muscle. We ask your cordial co-operation in this work and believe that in doing so will not only do good to the raisin growers of California, but you will also perform a good work in the interest of the working classes of the United States.

THOMAS BOYD,
Pastor First Presbyterian Church.

THIRTY-SIXTH ANNUAL MEETING OF THE OCCIDENTAL BOARD.

The 36th Annual Meeting of the Occidental Board was held April 6th, 7th and 8th, in the First Presbyterian Church of Fresno. Many delegates were present, the auxiliaries throughout San Joaquin Presbyterial being especially well represented. The hospitable people of Fresno did every thing possible to make the stay of their friends a happy one.

Tuesday afternoon President A. L. Hobbs, of the Chamber of Commerce, gave the address of welcome, making all feel at home in the city of Fresno. The response was made by Mrs. E. G. Denniston, in behalf of the Board.

The Wednesday morning praise service was led by Mrs. George Bradbeer of Los Angeles, following which came the review of the year's work, and reports of the various officers. Presbyterian Secretary, Mrs. J. G. Chown, announced that Miss Bessie Lawton and Miss Anna McKee of Los Angeles had volunteered for foreign mission work, their support being assured by this Presbyterial. The good work done by Field Secretary, Dr. Caroline Merwin was especially mentioned, the interest being aroused by her visits being very marked.

Miss Partridge reported the organization of a number of young people's societies, and emphasized the fact that eleven young people had offered themselves for mission work during the year.

Secretary of Literature Miss Garrette spoke of the increase in the sale of the Year Book of Prayer over last year, and also paid tribute to Dr. Condit's new book "The Force of Missions in a New China."

Mrs. E. G. Denniston, the Treasurer, reported a decided gain over last year, having handled over \$30,000 during the year, this including the furnishing fund.

An hour with the missionaries followed, short talks being made by Dr. Maude Mackey of China, Mrs. C. C. Hansen of Siam, Rev. and Mrs. W. M. Barrett of Korea, and by Rev. A. P. Barrett of Laos.

The Wednesday afternoon devotional was opened with several songs by the Chinese Girls Quartet. These girls from the Home, in their quaint native dress were listened to with much pleasure, at nearly every service, and greatly added to the popularity of the meetings.

The Conference "Not to Me Only," led by Mrs. Chown, followed, nearly all the Presbyterials taking part, Mrs. Barrett's account of "The Present Status of Modern Missions" being especially noteworthy.

Then came Dr. Merwin's account of how a China Y. M. C. A. sent a delegate to the International Convention at Tokyo, the boys of this particular Y. M. C. A. doing without part of their regular food, and finally without their much-needed new suits of clothes, that the money thus saved might send their delegate to the convention.

The Young People's Hour was conducted by Miss Partridge. Mrs. Pinney, President of the Board, who is an experienced Mission Study leader, gave a splendid talk on "Methods in Teaching the Moslem World," in which she emphasized supplemental reading and drew a few contrasts between Christ's teachings and the Mohammed's.

The Wednesday evening meeting was presided over by Rev. Thomas Boyd. After beautiful music by the church choir, which furnished fine music throughout the meetings, Miss Donaldina Cameron, the Superintendent of the Rescue work, gave her annual report of work accomplished during the year, giving several accounts of dangerous rescues made. Following Miss Cameron, Prof. L. A. Handley of Occidental College, made a masterly address on education and missions, in which he spoke of the Orient as being the home of religion, so that the missionaries going thither must be men of education, that they may understand the task before them.

Mrs. D. A. Mobley led the Thursday morning service of praise, followed by the election of officers, which was presided over by Mrs. R. Goodard. As there were few vacancies, practically the same officers were re-elected, with the addition of a number of new managers.

Following the consecration prayer by Dr. Boyd came the President's message, of encouragement and cheer.

A telegram of greetings from Arizona was then read announcing the organization of another Synodical Society, making three Synodicals under the jurisdiction of the Occidental Board.

Another conference, "Presbyterial Problems," was led by Mrs. Chown, many helpful points being brought out by the delegates taking part. Miss Ryder's report of Westminster Guild work was then read. There are at present four Chapters in California, and it is hoped that several more will soon be organized.

At the Thursday afternoon session Mrs. Bradbeer made an explanation regarding the Helen Peabody House of Rest, which was willed to the Board for occupancy.

Mrs. Boyd's address, "Africa: Mohammedanism vs. Christianity," was followed by short practical talks by several of the officers of the Board regarding future work and questions.

The missionary service conducted by Mrs. P. D. Browne brought us enjoyable talks from the various missionaries

PACIFIC PRESBYTERIAN

present, each proving that his particular work is the most needed of all.

Thursday evening a large audience listened to a dramatic reading, "The Last Word," by Mrs. Steele, after which came Dr. Merwin's splendid address, "A Day in a Dispensary in China," thus closing one of the most interesting and enthusiastic of recent annual meetings.

ANNUAL MEETING OF SAN JOAQUIN PRESBYTERIAL AND SEMI-ANNUAL MEETING OF CALIFORNIA SYNODICAL SOCIETY

April 5th, at 7:30 p. m., in the First Presbyterian Church of Fresno, San Joaquin Presbyterial Annual Meeting was opened. The time and place of this meeting had been changed to enable the Presbyterial to concentrate its forces in Fresno for the meetings of the Occidental Board and Synodical Society. The entire evening was given to an executive session and there was no waste time. The alert women of this great Presbyterial evidently thought the machinery by which they had accomplished the closing year's work was not quite up to the requirements of the vision they had been given of the coming of the Kingdom.

A most helpful discussion on all lines occupied every moment. Mrs. R. B. Goddard, Miss M. E. Boyce and Mrs. J. W. Aldrich were present to study conditions at first hand and learn when the Synodical Society could be of help. Tuesday, at 9:30 the morning session began, Mrs. Gracey presiding, assisted by Mrs. Surrhyne. Mrs. Pitman, Home Mission President, was unavoidably absent. Reports of secretaries and election of officers crowded the time until the call for luncheon.

Advance along all lines told of faithful, earnest work. The afternoon until three o'clock was taken up with group meetings and talks with delegates. Methods of work for the coming year given such thought and consideration must produce results.

Tuesday evening a large audience assembled. Dr. Thomas Boyd, D.D., pastor of the church, presided in his gracious manner, opening the meeting and introducing the speakers. Miss Laura B. Work, Superintendent of the Board's Indian Boarding School at North Folk, Madera County, told of her work: 17 years in the Mormon field under our Board; ten years government agent among the Indians of Southern Utah; two years ago at North Folk. Her previous training has peculiarly fitted her for this field, and the work was never in better condition. Twelve pupils at present make enlargement imperative. Prof. Chas. G. Paterson, of San Anselmo Theological Seminary, closed the evening with a masterly survey of the achievements and opportunities of Home Missions in our land. This closed the annual meeting of the Presbyterial Society. Next year at Stockton will be told the story of the year on which the women are now entering with so much zeal and earnestness. May God direct and give the power to perform.

Friday, April 9, the Semi-Annual Meeting of the Synodical Society began its session at the First Presbyterian Church, Fresno. Mrs. John Steele of Santa Paula struck the keynote of the day—John 3: 16. As she told again the story hearts burned anew and that preface gave a new meaning to the 13th chapter of First Corinthians as it fell from her lips.

Mrs. R. B. Goddard with the Synodical officers and repre-

sentatives occupied the platform. Mrs. J. P. Prutzman gave news from the Presbyterial societies, supplemented by Mrs. Crowell of Alhambra and Mrs. Surrhyne of Modesto. Mrs. Bradbeer, Y. P. Secretary of Los Angeles, made some very helpful suggestions along the line of young people's work. Mrs. Surrhyne read Mrs. Cozen's carefully selected paragraphs from the letters of our substitutes on the mission fields. Mrs. Aldrich brought our slides on the Home Mission fields very clearly before us. The pastors have using them, thanks to an advertisement in the Pacific Presbyterian. "The Far West" was uniquely put by an original placard prepared by Mrs. Aldrich. Dr. Kate C. Moody's message on Freedmen Work was admirably read by Miss Jennie Partridge, who added a poem in negro dialect, she found in her collection of clippings. Mrs. Garratts presentation of the literature was sure to bring results.

Mrs. F. S. Page sent a statement of the amount of money sent to New York by our Presbyterial Treasurers for the year ending April 1st, 1909, total \$18,984.72. Over sea and land had its share of attention; greater interest was urged. Rev. J. W. Webb gave a very fine line of thought for Bible study pertinent to our missionary work, which carried out will enrich our year in many ways. Summing up with the concluding words of an old negro preacher. "De worl was made right side up; de worl has been turn upside down; de worl must be turn right side up agin. An we are the chaps to do it.

Miss Fraser in fifteen minutes gave us a racy review of her late visit at Tucson, Sacaton and to the various churches of Arizona. A bountiful luncheon was served by the ladies amid a profusion of beautiful flowers.

The afternoon session was opened by Mrs. Crowell of Alhambra. Mrs. Patterson of Bishop, Inyo Co., had journeyed three days to reach Fresno coming by the way of Reno, and knowing of our meeting from the far west gladly availed herself of the privilege. She was introduced to the audience and told of her work and her interest in it. Miss Work brought North Fork very close to our hearts through letters from the girls written to her three days after she left them. Mrs. Crowell told of conditions at our Spanish school in Los Angeles, where such fine work is being done. Enlargement is imperative at that point, and must come in the near future. Miss Fraser drew a very graphic picture of conditions and needs at Sitka buildings, and equipment adequate the demands of our growing and sadly neglected work must be provided.

Our California women are pledged to use their utmost endeavor to provide funds for one building. Each contributing member of a missionary society is asked to send one dollar, ticketed Sitka building fund to the treasurer of her auxillary before June 20th, and the work will be done on our part. At the close of the program Miss Work gave some very plaintive Indian songs.

Resolutions of appreciation and of thanks to all who had so kindly and generously given of time, talent and substantial hospitality were read and adopted, and so happily closed a very full day and may God add His blessing.

A FEW WORDS FOR SUNDAY-SCHOOL SUPERINTENDENTS, TEACHERS AND PASTORS.

A line of missionay work that has always appealed strongly to teachers in our Sunday-schools, and in fact to all engaged in the teaching of the Scriptures, is that work carried on by the missionary department of the Sabbath school board. It is very reasonable that those working

in established and well organized Sunday-schools should be interested in the many children and young people who are without such privileges.

It is not too early to begin to plan for childrens day, usually in June, but earlier if your local school conditions make earlier date advisable. The sample programs have been sent out by the board. After looking them over, if they seem to be adapted for your Sunday-school, please send in your order at once for programs and enough envelopes to place one in the hands of every Sunday-school scholar and every church member? Our own church missionary work needs all the assistance we can give it. If you feel the music in the prepared program is not quite what your school needs, introduce other songs and adapt it to local requirements.

We especially desire that our Presbyterian schools shall all have part in this, the most important evangelistic work the church of Christ is engaged in, the winning of twelve million boys and girls of school age in the United States, who are not in Sunday-school. A failure on the part of your school may seem unimportant, but your school's failure to send an offering to the Sabbath school board means a blank in your report to Presbytery, a blank in your church report in the General Assembly minutes, and a substantial loss to the missionary work.

Our Presbyterian Sunday-school army numbers 1,500,000. If each member gave ten cents this year for Sabbath school missions, we would have nearly twice as much as we have ever given from our Sunday-schools in any one year. Some surpass this. Some, and I state it with regret, never give anything. Please find out which class your school is in and then will you not see to it that your school this year gets into the "highest class?" Last year was a year of splendid achievement in our Sunday-school work in this Synod. Will you not help us to make this year even better.

Church News

CHICO TO BUILD.

Chico Presbyterians are among those who thoroughly appreciate and grasp their opportunities. For ten years the church has been under the splendid leadership of Rev. Willis G. White. Supported by an enthusiastic session and board of trustees and with an earnest company of members it has rejoiced in a church growing in numbers and efficiency. Now they are building. The old church built when General Bidwell, of blessed memory was with them, has grown too small for the congregation, and inadequate for the Sunday-school.

A site has been purchased near the Normal School for \$7000, the old site being sold for \$25,000. The building will be of brick, double walled, Keinker brick on the outside, to cost \$35,000, and to seat 850 in the main room and 500 additional available for special session occasions, through the use of the Sunday-school room. The most improved plans will be used in making the Sunday-school room thoroughly convenient. Gymnasium and baths will be a part of the equipment to carry on the work among the boys, and important feature of Mr. White's successful pastorate. Commodious parlors and kitchen, and rooms for

the special work carried on among the Japanese and Chinese have been provided for.

Andrew Carnegie is said also to have his hand in this work, a pipe organ costing \$4000 being provided for. The membership is now about 490. The writer was present Wednesday evening, when fifteen persons were examined by the session, among them six Chinese, gathered in through the faithful labors of Miss Crew, who has charge of that department of the church's work. In connection with the church is a Brotherhood of thirty-five members, also a boys club and a girls club. The Indian Church, organized during the past year by Rev. Dr. Noble, is under the care of this church, but under the special direction of Mrs. Bidwell. You will all rejoice with the writer over Mrs. Bidwell restoration to health after a severe illness of months. Her generous help is recognized along all lines of missionary activity, in which our church is interested.

NEVADA.

A congregational meeting of the Presbyterian church of East Ely was held recently, and several matters attended to, regarding the affairs of the church. The church has made very substantial progress since commencing its work, being the first to organize a Sunday-school, and inaugurate preaching services in East Ely. The Sunday-school was organized in January, 1908, with E. C. Blair as superintendent, who is still in charge. All during the summer preaching services were held by the Rev. Francis H. Robinson, the Sunday-school missionary for Nevada. In October the Rev. Samuel C. Gilman took charge of the work and services have been regularly held throughout the winter. A building fund was recently started, to which several substantial subscriptions have been made, and before another year closes, the church hopes to be worshipping in its own edifice.

Shortly after taking charge of the work in East Ely, Mr. Gilman began to hold regular preaching services in the camps, where Sunday-schools had also been previously organized. In connection with the Sunday-school organized by several ladies in the upper townsite at McGill a Friday evening service was started and all during the winter meetings have been held each week, which have been the means of awakening considerable interest. In the lower camp at McGill there is a large Sunday-school, and here a Tuesday night preaching service is being held. The church work in both camps has assumed such proportions that it has become absolutely necessary to erect a church building. A project is now on foot having for its object the combining of the two churches. Plans are now being drawn up for a suitable church structure, and a building will probably soon be in course of erection.

Sunday-schools have also been organized in Kimberly and at Star Pointer, and regular visits are made to these points by Mr. Gilman.

Easter was appropriately observed in these different localities. At the upper townsite in McGill, the Sunday-school had a number of Easter songs, in connection with the morning exercises, and in the lower camp there was an interesting program of Easter songs and recitations. "The Holy City," illustrated with stereopticon views, was sung by Mrs. Law, of McGill.

At the school house in Kimberly on Sunday afternoon an Easter service was held under the auspices of the Kimberly Sunday-school, the Rev. S. C. Gilman preaching a

sermon on "Christ and the Resurrection."

On Monday next Mr. Gilman leaves for Goldfield, to attend the spring meeting of Nevada Presbytery, to which he will make a full report of the progress of the Presbyterian work in the Ely district.

EAST ELY.—A beautiful Easter service was held by the Presbyterian church Sunday evening in the East Ely school house. The rooms were decorated with Easter flowers, shipped from California, including some large Easter lillies sent by friends in Oakland. There was a large congregation present, and a sermon on "The Resurrection" was preached by the Rev. Francis H. Robinson, Presbyterian Sunday-school missionary for Nevada. A baptismal service was held, the sacrament of baptism being administered to Harry Edward Friend, infant child of Mr. and Mrs. Gus Friend. The Easter exercises included a voluntary selection by Mrs. Moore, organist, and Prof. Davidson, violin. The Easter service practically marks the beginning of the second year of the Presbyterian church in East Ely.

San Francisco Olivet This church has passed its forty-first birthday. It was organized April 12, 1868. At the recent congregational meeting held April 14, the pastor addressed the members from 1 Chron 9.13—"very able men for the work of the service of the house of God," after



Rev. William Edward Parker, Jr.

which the work of the year was reviewed. Messrs Tufft, Mowatt, Symon, Davies and Greenlaw were reelected to the Board of Trustees, and Messrs James McKinley, and J. B. Mc Kinley of the Eldership.

The year past, the 40th in the history of the church, has been a very auspicious one. Early in May the pastor was married to Miss Sadie Hain, of Hollister. With his bride he journeyed to the General Assembly at Kansas City, where he was a Commissioner from the churches of San Francisco. On the return trip, they stopped for a few days in old Mexico. Reaching home, a reception and banquet was tendered them by the church, a few days after the third anniversary of the pastor's ordination and installation. The pastors of the city, the entire membership of the church, and many friends were present. An excellent program and speeches made the time pass pleasantly. The surprise of the evening came, when Dr. Gilchrist on be-

half of the congregation, presented the pastor and his bride with a golden oak dining room set. Some evenings later the pastors house bell rang lustily, and on opening the door a jolly company trooped in, and taking possession of the house, made merry with songs and original poems. A beautiful quilt, on the squares of which had been embroidered the names of those most actively identified with the church was presented at this time; also several pieces of China.

During the year, Rev. C. W. Anthony, one of the first pastors of this church preached for the pastor. Only a few remained who remembered his work. Although built four



Olivet Church, San Francisco.

years ago, the church was not formally dedicated until December 6th, 1908. For some Sabbaths preceding that, dedicatory sermons were preached, setting apart the house for the study of The Word, for Prayer and Praise. Sunday, December 6, at 3 o'clock, p. m., a large company gathered for the simple and impressive services of formal dedication. Mr. David Mowatt, president of the Board of Trustees, in an address reviewed the history of the church. Rev. D. A. Mobley, D. D., preached the Dedicatory Sermon. Rev. L. A. McAfee, D.D., offered the Dedicatory Prayer. Chorus and quartets choirs, and soloists rendered appropriate music. Many of the former members journeyed from other cities to be present with us on that day.

Notwithstanding the fact that the members of Olivet Church have suffered financially by the decline at the Union and Risdon Iron Works, and by the general financial depression, Olivet has passed a most successful year.

The prayer meeting has an average attendance of 25. The Sunday-school, under Mr. Geo. Brainard, the energetic Superintendent, has an enrollment of 199; 36 of the officers and scholars are members of the church; seven of the scholars were received into the membership of the church the past year. Besides classes in the primary and Intermediate departments presided over by efficient teachers there are several adult classes—the Bible class, under the leadership of Mr. James McKinley, the young ladies class, under Mr. Wm. Anderson, and the Young Men's class under Mr. A. G. Walton; also another class being formed.

The various societies of the church are doing effective work. The Ladies' Aid has a membership of twenty and the Missionary Society twenty-four. A committee of the

laides is planning a course of lectures; the best talent is to be secured and the stereopticon used.

The Christian Endeavor Society has an excellent membership list.

The Junior Christian Endeavor under the management of Mrs. Edith Coston, assisted by several of the senior Christian Endeavors has forty-two members.

The voluntary choir is one of the important organizations of the church. Its members are faithful and are doing most creditable work. Mr. Jno. P. Reid, who has been the organist for several years, is now sojourning near Mt. Shasta. Mr. Jno. Muir, formerly organist of the Lancefield United Free Church, of Glasgow, Scotland, is now the organist. Mr. Wm. Moore, the beloved leader of the choir, for more than three years, returns occasionally to encourage by his help and presence.

Evangelist J. E. Wolfe assisted the pastor in the passion week services.

At the beginning of the present pastorate there were 91 members, during the past three years 124 persons have united with the church, 37 added this year; the deaths and dismissals leave the church with an active membership of 153, ready for a year of energetic service.

SAN FRANCISCO, Bethany Sunday-school.—A new Sunday-school has been organized in the Excelsior Homestead Addition by Rev. G. A. Blair of the Home Mission Committee of the San Francisco Presbytery. There were twenty-three present the first Sabbath and indications point to a strong school growing up in this community. Mr. Miller was elected the superintendent.

SAN FRANCISCO, St. Paul's.—Easter Sunday was one of the best days that St. Paul's Church has ever had. As a result of a week's services conducted by the pastor, Rev. A. R. Willis, ten persons united with the church on profession of faith. The quarterly communion was celebrated in connection with the morning service. It is with pleasure that a gradual development of the spiritual life of the church is witnessed.

SAN FRANCISCO, Calvary.—The pastor, Rev. Wm. Rader, is calling special attention to the regular mid-week prayer meeting, and urging his people to attend it more largely. This week he preached a sermon at the service. The California Grays gave a reception to the officers of the church on Tuesday evening, which was a very pleasant affair. A reception to the new members was held at the home of Mrs. William Blackwood on Tuesday from 3 to 5. A large number of the ladies of the church called during the afternoon. Next Monday evening Mr. Hiram W. Johnson will be the speaker of the evening before the Berean Society. All men of the church and congregation are invited. For some time past the young ladies of Mrs. Pluney's Bible class have been taking a special teacher's course; and Sunday, April 18, twelve of these young ladies who had successfully completed the course were awarded diplomas. They are now fully equipped to teach.

San Francisco, Seventh Avenue.—The second annual meeting of the Seventh Avenue Church was held on Wednesday, April, 7.

A most pleasant social hour was spent by a large company at the dinner served in the Sunday-school rooms, before the business session.

Most encouraging reports were heard from the con-

gregational officers, the Sunday-school, Christian Endeavor, and Women's Missionary Society.

The congregation during the past year has used the Duplex Envelope system with the result that a congregation of forty-four members gave to Foreign Missions \$88.00; to Home Missions \$57.00; to the others Boards \$70.00; to the Congregational expenses \$1100.00; an average to Congregational expenses and benevolences of \$30.00 per member.

W. E. Parker, W. E. Grant, B. C. Eastin, Geo. Lamb and W. W. Allen, Jr., were chosen trustees for the ensuing year. The outlook is encouraging.

Pasadena.—The First Church show their appreciation of the services of Rev. M. J. McLeod by raising his salary to \$7500.00, thought to be the largest salary paid to any minister on the Coast.

Long Beach.—Our people are rejoicing that Rev. Josiah Sibley declines the flattering call to Knoxville, Tenn. and decides to see through the work of completing the new building. Let other churches take notice that they need not apply for his services.

South Pasadena.—The canvass for new subscriptions to the Pacific Presbyterian has been encouraging. The paper certainly deserves a place in very many more Presbyterian homes than it now reaches. Rev. C. M. Fisher, our pastor, was recently invited to speak before the Brotherhood of the Highland Park Church.

Sedro-Woolley, Wash.—This church, Rev. F. G. Stranger, D.D., pastor, reported more baptisms for the year just closed than any other church in Bellingham Presbytery. There were eight baptisms on Easter Sabbath, and six accessions to membership, making twenty-eight additions during the past year. New pews and other improvements are being made at a cost of five hundred dollars.

Hollywood.—After several years of faithful and successful service with the Hollywood Church, which he organized, Rev. H. A. Newell, D.D., one of our veteran ministers, withdraws from the work, having a splendid opportunity for service in one of the best resident sections contiguous to Los Angeles. A fine building has been projected and part of it built and occupied. Rev. G. C. Patterson is supplying the pulpit for the present.

Newman.—The church is responding under the leadership of their minister, Rev. Ira E. Surafce, D.D. We enjoyed a great spiritual feast Sunday, April 18th. After the sermon an invitation was given to all who would to make the decision, and confess Christ, and nine persons responded. Three were baptized, all came into the church. A large congregation was present and participated in a cordial hand shake and welcome. We are rejoicing in the victory.

Los Angeles, Highland Park is reported as making the largest net gain in Los Angeles Presbytery, being about 120. Appreciation of Rev. W. B. Gantz is shown by adding \$500 to his salary, the second increase in less than two years. Rev. Albert McCartney of Haron, Pa., preached last Sunday evening. It is said that after meetings conducted by "Billy" Sunday, he received something more than 300 members, and about 400 during the year, perhaps the largest number received by any church, on commission.

Los Angeles.—Dayton Avenue Church received eight at the April communion service making a membership of eighty in a field offering fine opportunities for work. Meeting in Bethesda Church during last week, with the help of Rev. T. T. Creswell developed an interest to encourage the pastor, Dr. Henver. The men of Calvary Church gathered in a unexpected number on Sunday afternoon and were enthusiastic over the address of Dr. Glen MacWilliams. Last week the men of Grandview Church to the number of nearly seventy, met, were treated to a strong address by the pastor, Dr. Fishburn, talked over in an enthusiastic way plans for the future, and appointed a committee to consider full organization as a Brotherhood Chapter. Rev. C. F. Richardson of Azusa, gave a sermon before the ministers' meeting on Monday that was highly appreciated. It was a soul winning and presented strongly the three factors of the Holy Spirit, the Holy Book and the Holy Man.

Marysville.—We were gladdened at our last communion by the reception of six new members into our midst, four by profession, and two by letter. In the last five years we have had but one Sacramental Season, in which we have not received additions to our church and we are proud and happy in our record.

The Presbytery of Sacramento convenes in the old First Church of Marysville, April the 20th, and the program arranged therefore is as given below.

Tuesday afternoon, April the 20th, "A Conference for Prayer," subject, "Power and Prayer," Acts I and II; Leaders, the Rev. Dr. Coulton and the Rev. Dr. Sherman.

Tuesday Evening, 7:30 p. m. The retiring Moderator's address and constitutional prayer. Election of the new Moderator.

Wednesday, 7:30 a. m. Devotions led by Rev. L. T. A. White, Morning sessions, 8 a. m. to 11:30 a. m., Afternoon sessions, 1:30 p. m. to 5 p. m.; Evening, 7:30 p. m. Missions, the Rev. H. T. Dobbins presiding and Rev. Thomas, M.D., making the address.

Thursday, 7:30 a. m., Devotions led by Rev. O. L. Linn. Morning sessions, 8 a. m., to 11:30 a. m.; Afternoon sessions, 1:30 p. m., to 5 p. m.; Evening, 7:30 p. m., "The Church and Labor," the Rev. D. H. McCullagh presiding.

Address, "The Church and Labor" by the Rev. D. H. McCullagh of Sacramento.

Address, "Labor and the Church" by the Hon. Fred Greely of Marysville.

We are hoping much from the coming sessions of the Presbytery in our midst, and we are earnestly praying for the same.

BISHOP.—The church at Bishop desires to express their appreciation of the box of beautiful lilies sent by the Golden Gate Church of Oakland for Easter. They added very much to the cheerful appearance of the church and was fully appreciated by the congregation. We had a good congregation and observed the sacrament of the Lord's Supper.

Washington, Everett.—On Sunday, April 4, thirty-four members were received into this church, twenty-two of these on confession of faith. Over a month before the pastor outlined a definite program of work for the church members as follows: Two weeks for house to house visiting, one week for cottage prayer meetings, and one week preceding communion for special evangelistic services. Rev. James

Thomson, pastor at large for the Presbyteries of Bellingham and Wenatchee, preached at the special services with convincing power. Few men know the scriptures, or have such a fund of poetry and apt illustrations at their command as this eloquent Scotch Irishman. He is a great power and blessing to our churches as presbyterial evangelist. Twenty were received into the church the second Sunday in January, making fifty-four received in three months. The visit of the Korean Missionaries, Rev. Ernest Hall and Prof. H. B. Hulbert, on March 10, was an unusual pleasure, and of special inspiration to the church. Were it not that our people are starting to erect a new church here, they would gladly assume the support of a foreign missionary this year. They have just dedicated free of debt, a new chapel that will seat two hundred, for the mission carried on by the church in this city. Everett is a city of over 30,000 people, spreading over a large area along the Sound. It is the purpose of the session to start a second mission in North Everett at once. This part of the city is attractive, and growing fast, and a mission started there now would be a strong family church within three years. Rev. W. E. McLeod, D.D., accepted a call here from El Paso, Texas, the first of the year. The indications are that he will more than surpass his splendid record in former pastorates. At the annual congregational meeting two weeks ago, most gratifying reports were made by all the departments of the church. The gifts for beneficence were above the usual, and money remained in the treasury after all debts were paid. By a unanimous vote the pastor's salary was increased \$200 a year.

SEMINARY NOTES.

San Anselmo, Cal.

Dr. Mackenzie has announced that he and his family will be in San Anselmo to make their home here by July 1st. In the mean time he will be very busy in New York as, in addition to other matters relating to the close of his pastorate, the death of Rev. James Stuart Dickson, D.D., Secretary of the College Board, has thrown extra burdens upon him as he has been president of that Board since its removal to New York from Chicago several years ago. This will necessitate his attending the General Assembly in Denver in May to represent the Board.

Dr. Moore occupied the pulpit in Merced last Sabbath. On Thursday afternoon he made one of the principal addresses at the State Sunday School Convention in Santa Rosa.

Mr. Wales L. Palmer, vice-president of the Board of Directors, who has been quite ill a part of the winter, is able to be about again and to give some attention to business. He visited the Seminary last week looking after some important Seminary business.

Rev. James M. Cornelion, '99, the successful and energetic missionary of the Umatilla Indian Reservation in Eastern Oregon, is arranging a great evangelistic campaign for the Indians to be held in the Tutuilla Indian church, April 28th to May 5th. Two Nez Perce and one Sioux minister are to be there, and other ministers and missionaries are expected. Indians have been invited and railroad rates arranged for them from Yakima, Spokane, Nez Perce, Fort Hall and Warm Spring Reservations.

PRESBYTERIAN SABBATH SCHOOL INSTITUTE AT HANFORD, APRIL 12-13, 1909.

The Presbyterian Sabbath School Institute held April 12 and 13 in connection with the spring meeting of San Joaquin Presbytery in Hanford, was pronounced a success

from every standpoint. Following the desire of the Sabbath School Board in this matter the Sabbath School Committee of the presbytery had for some time been planning for the institute. It was thoroughly advertised in all the churches with the result that the attendance surpassed expectations, there being 60 to 120 in attendance at each session. The committee consists of Mr. L. C. Darling, chairman; Rev. Hugh McNinch, D.D., Rev. J. W. Dorrance and Mr. White M. Giffen.

The following persons were on the program, the committee very modestly remaining in the background and participating only when their services were demanded, Hon. J. K. Law, Mr. H. H. Vaughn, Mr. H. L. Brown, Mr. H. Rode, Mrs. G. W. Baxley, Mrs. H. Z. Austin and Mrs. E. E. Fix. Among the ministers on the program were Geo. B. Grieg, E. E. Fix, H. K. Pitman, W. H. Wieman, J. W. Dorrance, Dr. McNinch and the Synodical superintendent of Sabbath School work, Arthur Hicks.

An address of unusual interest was that of Mrs. D. A. Mobley of San Francisco, on the subject, "Missions in the Sunday-school."

The visiting delegates were entertained by the Hanford Church whose cordiality cannot be surpassed. By unanimous vote of the Presbytery the Sabbath School Institute becomes a permanent feature of the spring meetings of Presbytery.

Too much cannot be said in commendation of the excellent work of the Presbytery's Sabbath School committee to whose efforts the success of the Institute is due and whose labors are bringing the Sunday-school work of the Presbytery to high point of efficiency.

WILLAMETTE PRESBYTERY.

Willamette Presbytery met in the beautiful new "Central Church," of Eugene, April 13, 1909, and was opened with sermon by retiring Moderator, Rev. J. C. Elliot. Rev. A. M. Williams was elected Moderator, Rev. John F. Lyons, permanent clerk for three years. Rev. J. Edward Blair, was granted letter of dismission to Presbytery of San Francisco. C. F. Koehler of the Presbytery of Boulder, is to be enrolled on receipt of his credentials. Mr. Kockler has already begun work in the Brownsville Church. Rev. John F. Lyons goes to Newberg. Rev. Joseph McNeill will probably settle at Newport. Rev. A. Charles Dunsmore has begun work at Independence, and will be enrolled on reception of his letter. Rev. I. G. Knots was elected chairman of Home Mission Committee, Rev. W. T. Wardle having resigned that position. All our fields are or will be supplied. We have no vacancies we cannot fill. Splendid reports, a fine spirit of optimism prevailed. The popular meeting of the Presbyterian Society held a good service, in which Rev. F. H. Geselbracht preached a sermon, and Miss Frazer the coast secretary gave an excellent address.

W. T. WARDLE, S. C.

THE CALIFORNIA LEGISLATURE.

G. L. Tufts, Secretary of Reform Bureau.
Review of the Legislature.

The thirty-eighth California Legislature has passed into history. It was commonly regarded about Sacramento as one of the most commendable class of legislators on the whole that had occupied seats at the capitol for the past twenty years. The people should not fail to recognize the splendid work done in the passage of the anti-racetrack gambling bill, the prohibition of saloons within one and

one-half miles of Stanford University and the direct primary law. If the last is not all that it should be, a practical test will reveal its deficiencies. The principle has been secured.

There were a dozen other moral measures which were killed upon the floor or buried in Porter's Committee on Public Morals to await their day of resurrection two years hence provided the proper kind of men are sent to ex-hume them. Local option was defeated in the Senate by a two to one vote. The majority trembled before the power of the Royal Arch and bowed in submission to them. The Sunday rest bill was introduced during the first days of the session in both Houses and was referred to the Committee on Public Morals. The majority of the Assembly committee were favorable to the bill, but the chairman, who seemed to be the willing servant of Speaker Stanton, blocked the bill and held it in his committee throughout the session. The writer appealed to him again and again to have it reported back to the Assembly, but all in vain. It was quite evident that the higher-ups had given different orders. In the vote upon the Sunday Constitutional Amendment, of which Grove L. Johnson was the author, the speaker and all but one of the Los Angeles delegation, and that one absent from his seat, voted against the amendment. The Royal Arch and Seventh Day Adventists joined forces with each other to defeat the measure.

We also failed to get the Sunday-rest bill out of committee in the Senate. The Committee on Public Morals was appointed by the president of the Senate to execute all moral measures and thus to checkmate the Public Morals Committee of the Assembly and hoodwink the people. For the above reasons the bill never came to a vote. We lay the responsibility upon the chairmen of the two committees upon Public Morals. Such representatives are a travesty upon good legislation.

"The 'reformers'" were about equal in numbers in either House to the "programers," but the latter controlled the chairman of both Houses and of the leading committees, which gave them a great advantage. If the good people of the State will follow up the victories they have gained and elect a few more reformers to take the place of the performers, then Christian lobbyists can report more battles won next session. But it will require a mighty and constant effort from date. A triumvirate of corrupt forces and threatening to defeat the re-election of our friends. These are the political machine, the Royal Arch or saloon element and the racetrack gamblers, who would gladly return to power and repeal the law passed against them. It behooves all the forces of righteousness to be awake.



MAMMY'S EASTER LILLIES.

Martha H. P. Abbott.

Mammy settled her stiffly-starched, voluminous skirts into the rocker by the kitchen window, and loosened her bonnet-strings.

"Yes," she said with a smile that showed all her shining white teeth, "I'm sartin Miss Alice'll see me. Most o'

folks that's called come a-purpose to see how much mournin' she wears and how much she cries; but Miss Alice and I have been friends ever since she was borned. I see her through de whoppin'-cough and de measles, and goodness knows what else. And when me and Jake had saved enough to buy our place, and we give our notice, she put both her white arms round my neck, and sez she: 'Remember, Mammy, if I'm ever in trouble, I shall want you.' "

"I don't thing she'll see you," said Jane, the smart servant girl, as she stood at the glass, admiring the effect of a new red bosom-pin.

"You jes, tell her who 'tis, and we'll see," said Mammy loftily.

Jane ogled at the glass a little longer and then vanished, reappearing soon with triumph on her face. "Mistress can't see you today," she said.

"I don't believe a word of it," cried Mammy sharply.

"Them was jest her words," persisted Jane, trying on her pin again. "She said: 'Give my love to Mammy, but tell her I can't see her today' "

Mammy looked at the servant blankly for a moment, unconsciously tying and untying her bonnet-strings. Then she got up and pinned her shawl about her. "I guess I'll be a-goin'," she said. "Ef she don't want me, dere ain't any use in my hangin' round here any longer."

Even Jane was touched by the look of sorrow on Mammy's face, for she turned from the glass. "You wait a minute, Mammy," she said, "and I'll bring you a cup of tea and a slice of toast. You'll be tired and hungry before you get home."

Just then a gentleman came in to give some order to the servant. Seeing the visitor, he smiled and gave her his hand cordially. "Why, Mammy," he said, "I'm glad to see you. Come right into the library." And he ushered the old black woman into the handsomely furnished room he had just left, as courteously as if she had been the first lady in the land.

Mammy had not only been a faithful servant for the Reyburns, but she held a very warm place in their hearts, and even since leaving them she had been entrusted with many a confidence.

"It was good of you to come to see us," Mr. Reyburn said, drawing up an easy chair before the fire-place for her, and stirring the fire.

"But Miss Alice wouldn't see me, Mister George," said Mammy, with a little tremble in her voice.

"She doesn't see any one but the maid and myself. Mr. and Mrs. Chaplin called yesterday. You know how intimately we have always been with them. Mrs. Chaplin would have said such comforting things, but Alice would not come down in spite of my entreaties. I tell you, Mammy," and Mr. Reyburn paced the floor with energy, "it's almost more than I can bear. It was hard enough to lose Eva, but I feel almost as if I had lost my wife, too. She sits in her room alone, day after day, and the house is lonely and cheerless. If it goes on like this much longer, I do not know what I shall do."

Mammy's disappointment was forgotten at once in the presence of Mr. Reyburn's great trouble, and her face took on once more a cheerful look, as she leaned back in her chair. "Neber you fear, Mister George," she said in her rich, soft voice, "neber you fear. She'll come out all right, Miss Alice will. It's de empty arms dat's so hard to bear and seems like to break de heart. Jes' wait, and don't worry her. Giv her time, and she'll come out all

right, and be her own lubly self again."

Mammy was a born nurse. Everybody in trouble felt the sympathy of her kind old heart, and there was a magical soothing power in her voice. When a little later, Mr. Reyburn was called away, he shook her hand warmly, saying to her: "Thank you, Mammy. You have comforted me as no one else could have done. We will wait and hope for the best."

"May I see de picture before I go?" asked Mammy.

"Go anywhere you like except into Alice's room," Mr. Reyburn answered.

Mammy went the length of the great hall; and opened a door to the right. She hesitated a moment upon the threshold, and half turned back. Then, controlling herself with an effort, she entered and closed the door behind her.

It was a beautiful room, the arranging of which had been the delight of Mr. Reyburn's fair young wife. There were pictures and life-like statuary, rich rugs and draperies, and rare, costly things everywhere. Now, however, a gloom seemed to have settled like a pall over the room. Sombre coverings concealed some of the furniture, and the heavy window curtains were drawn. Even the fire in the fire-place seemed to add to the chill of the room. The blackened logs sent up only a feeble flame.

Mammy crossed the room and drew back one of the window draperies, till a long ray of sunlight fell athwart a picture, hanging in its frame of white and gold, upon the wall. It was that of little Eva Reyburn, whose sudden death had desolated the stately house. It had been painted by the artist mother. Love had guided her brush, and the winsome, laughing face, the sunny hair, and the dimpled, rounded arms, were wonderfully like life.

Mammy dropped into a chair, and sat for a long time before her dead darling's picture, swaying her body to and fro, and sobbing as if her old heart would break. Then dropping the curtain, she went quietly out of the room.

Days came and went, and still, in her black robes, the young mother sat hopeless. Friends who would have brought her comfort came, but she would not see them. What could they know of a grief like hers? It seemed to her that she was alone, as one whom God had stricken above all others. What did it matter to her that the sun shone, and there were joy and brightness all about her? She saw nothing, could think of nothing, but a little grave, over which the snow lay drifted. Friends at last grew tired of calling, only to be refused admission to her presence, and at last no one except Mammy came. Every day the portly figure with the shining black face appeared in the kitchen, and every day the maid brought down the message: "The mistress sends her love, but she can't see you today." Then the old nurse would go away, only saying cheerfully: "Nebber min'. It's gwine ter come out all right some time, sertain sure."

Easter morning came. The sun shone brightly, and Nature seemed to have roused from her winter-sleep. The passers-by drank in life and hope with the very air, and there was an unconscious gladness in their faces.

Late that morning in her heavy black robes, Mrs. Reyburn came wearily down from her room. An expression of displeasure escaped her, as she entered the parlor. The servants had disobeyed her directions, and the room wore something of its old, bright look. Some of the coverings of the chairs had been removed. The fire sparkled and roared cherrily, and threw dancing shadows over the walls. The curtains were drawn aside, and a flood of sunlight

poured in. Even her child's picture had been touched by other hands than hers. A long spray of lilies of the valley, tied with white ribbon, hung over it. Upon the floor below the picture, in a quaint old pot, was a plant, tall and stately, with long, shining leaves, and crowned with a stalk of beautiful blooms.

An Easter lily! It was Easter day! She had not thought of it before. Among the flowers was a card, bearing the words, in a labored hand: "Because I live, ye shall live also." It was Mammy's handwriting. Mrs. Reyburn would have recognized it anywhere. She, herself when but a child, had taught her nurse to write, guiding the big black hand with her small, white one. It was Mammy who had made the changes in the room, and the lilies of the valley had probably cost her a hard day's washing. Mammy was a privileged character, and Mrs. Reyburn's face softened at the thought of her old nurse.

The Easter lily! How well Mrs. Reyburn remembered! The autumn before, while planting her bulbs for winter blooming, she had thrown one aside as worthless, it was so small and withered. Mammy, standing by, had begged for it, and she had pressed it down into the soft mold of this pot, and given it to the old woman, saying, laughingly: "There, take it Mammy. There's no life in it, but you must have something to nurse, so you can try it." And what a marvel! In place of the dry, unsightly bulb, this regal plant, bearing aloft its glorious burden of lilies that filled the room with fragrance!

Life, from Death! Every blossom seemed gifted with a voice as she bent down and drank in the wonderful beauty. Could not He who had quickened the bulb into life be trusted with her child? It was Easter Day; Christ had risen; it was the living Christ and not the dead one, for whose sake she asked to be heard when she prayed. And these were his words: "Because I live ye shall live also." Could she doubt him?

The evergreens, outside, sent in swaying shadows over Eva's picture, till it seemed as if the sweet lips moved, and the eyes reflected a soul within. Standing there by Mammy's flowers, in the glory of the Easter morning, all doubt and bitterness died out of Alice Reyburn's heart. The little grave was still sacred, but she looked beyond it. Her darling lived, and they would sometime meet again. For now, there were wealth and time to be wisely used, and love to be answered with love, there was gladness to rejoice in, and tears to be dried. Oh, life was beautiful yet!

Mr. Reyburn was sitting in the library a little later when he heard his wife's step at the door, and looked up with a welcoming smile. Something in her face held his glance. The hopeless look she had worn so long was gone, and in its place was a great gladness! Eagerly he held out his hand, and she came and stood beside him. "It is Easter Day," she said simply; and he caught the deep meaning of her words. Mammy, going by the window, had a glimpse of her radiant face. "Bress de Lord!" she said; "it's done come out all right, sartin' sure."—Ex.

THOSE WE LOVE BEST.

They say the world is round, and yet
I often think it's square,
So many little hurts we get
From corners here and there.
But one sad truth in life I've found
While journeying in the West;

The only folks who really wound
Are those we love the best.

The choicest garb and sweetest grace
Are often to strangers shown;
The careless mein, the frowning face
Are given to our own.
We flatter those we scarcely know,
We please the fleeting guest;
And deal full many a thoughtless blow
To those who love us best.

Love does not grow on every tree,
Nor true hearts yearly bloom.
Alas! for those who only see
This truth across the tomb.
But soon or late the fact grows plain
To all through sorrow's test;
The only ones who give us pain
Are those we love the best.

—Ella Wheeler Wilcox.

Young People

STEEL SQUARES AND RUBBER SHOES.

By Fred Myron Colby.

Nearly all of you have seen the large steel squares that are used by carpenters, but perhaps you do not know when and where they were first made, and how they came to be used. The making of them is a great industry now, but when the last century came in there was not one in use.

The inventor was a poor Vermont blacksmith, Silas Howes by name, and he lived in South Shaftsbury, not far from Bennington, where General Stark won his famous victory over the British in the Revolution. Very often at his forge Howes must have heard stories of the battle told by surviving veterans of the war. But he did not spend all of his time listening to stories or telling of them. He was poor and had a large family, and it was not always easy to make ends meet.

One dull, rainy day a peddler of tinware called at his shop to have the blacksmith fasten a shoe on his horse. These peddlers traveled up and down the country, calling at every farmhouse, and buying everything in the way of barter. This one had a number of worn-out steel saws that he had picked up in various places. Howes bargained for them, shoeing the peddler's horse and receiving the saws in payment, and each thought he had made an excellent trade.

What was the blacksmith going to do with the worn-out saws, do you suppose? Well, he had an idea, and, as it proved, it was a very happy idea. It was to polish and weld two saws together, at right angles, and thus make a rule or measure, superior to anything then in use. After a few attempts he succeeded in making a "square," marked it off into inches and fractions of inches, and found that it answered every purpose that he intended it for.

In the course of a few weeks he made quite a number during his spare hours. These he sent out by the peddlers, who found every carpenter eager to buy one. Soon he found orders coming in faster than he could supply the demand. One of his steel "squares" would sell for five or six dollars, which was five times as much

as it cost him, so there was money in this new idea of his.

He applied for and obtained a patent on his invention, so that no one else could deprive him of the profit it gave him. It was just after the close of the War of 1812, and money was scarce and difficult to get. But Silas worked early and late, and as he earned money he bought iron, and hired men to help him. In a few years he was able to erect a large factory and put in machinery for the making of squares, which by this time had found their way all over the country, and had made their inventor famous.

Such was the small beginning of a large and important industry. People came miles to see the wonderful forges, the showers of sparks flying from beneath the heavy hammers, and listen to the din of the thousand workmen. And it all came about from a thoughtful man's seeing a few wornout saws in a peddler's wagon.

Silas Howes lived to be a millionaire, and he did a great deal of good with his money. Few names are deserving of more lasting remembrance than that of the successful Vermont blacksmith. When he died the Eagle Square Company was organized, and squares are still made on the spot where the first was made more than ninety-five years ago.

Something more than seventy years ago, there was a man often seen in the streets of New York, who was called "the India rubber man." Everything that he wore—cap, coat, shoes, waistcoat and even his cravat—were made of India rubber. His real name was Charles Goodyear. Perhaps you have heard of him. He was the inventor of vulcanized rubber.

India rubber is the product of the caoutchous, tree which grows in South America. The Indians of Brazil tap these trees and the juice or sap, which is something like milk or cream makes India rubber when dried. In this country it was used only to erase pencil marks, but the Indians made bottles and shoes of it, which were considered very curious, and sold for a wonderful price.

After a time a number of men got some rubber from Brazil and tried to make shoes in this country. But they were not very successful. The shoes would stiffen and they would melt. What Goodyear was trying to find out was how to make rubber so that it would neither freeze or melt.

It was a long time before he found out. Many men would have been discouraged, but Goodyear did not once think of giving up. He was so poor that he had to borrow money to buy rubber with. Sometimes he was without wood or coal, and his family was kept from starving only by kindness of neighbors; still he persevered.

One day, as he was at work mixing rubber with sulphur, it fell out of his hand upon the hot stove. It was some time before he could recover it, and then he observed that it had not been melted by the heat. He carried the rubber out of doors and let it remain over night, and although the temperature was below zero, it did not freeze. By accident he had discovered what long he had been searching for.

But he had yet to learn how to mix the rubber and the sulphur and then he had to make people buy his vulcanized rubber garments. To this end he made a complete suit for himself and wore it in all kinds of weather to advertise his goods. He even carried a cane of India rubber. It was not strange that he was called the "India rubber man."

At last people found out that his rubber garments were all that he represented them to be. People that had to be out in the rain could now keep themselves from getting

wet. Everybody has been made more comfortable, and a great many lives have been saved, by rubber boots and rain coats.

BAKING-DAY.

Mistress Marjorie loves to play
She is the cook on baking day.
Up goes the sleeve from the dimpled arm;
On goes the tier to keep from harm
Dress of lace and embroidery—
"Sometimes you spill things!" says Marjorie
Sweet and sticky from top to toe.
Watch her tripping it to and fro.
Raisins and currants and eggs and spice,
Citron and sugar and all that's nice,
Butter and essences—"Deary me!
Cooks can't be stingy!" says Marjorie.

Into the oven she pops a pie.
"Won't they just love a piece by and by!
Cookies and cakes and the puddings too,
Marked with an 'I' and a 'love' and a 'U';
Brown and bonny they soon will be.
Cooking is lovely!" says Marjorie.

Mother goes by with a pat and a smile
(Watching the oven all the while);
Father comes tip-toeing out to look
At the dear little maid who is playing cook;
Laughing at her as she laughs in glee.
"The cook is lovely, at least!" says he.

THE WIND'S FUN.

One day the wind blew through the town, and oh! how merry it was. It whistled down the chimneys, and scampered round the corners, and sang in the tree tops. "Come and dance, come and dance, come and dance with me," that is what it seemed to say.

And what could keep from dancing to such a merry time? The clothes danced on the clothes-line, the leaves danced on the branches of the trees, and a little boy's hat danced off his head and down the sidewalk as fast as it could go.

It was a sailor hat with a blue ribbon around it, and the ends of the ribbons flew out behind like little blue flags.

"Stop!" cried the little boy as it blew away; but the hat could not stop. The wind whirled it and twirled it, and landed it at last right in the middle of the street.

"Now I'll get it, said the child, and he was just reaching his hand out for it when off it went again, rolling over and over like a hoop.

"Nobody can catch me," thought the hat proudly; "and I do not know myself how far I shall go."

Just then the wind whisked it into an alley, and dropped it behind a barrel there. When the little boy looked into the alley, it was nowhere to be seen.

"Where is my new sailor hat?" he cried.

"Ho ho! I know," laughed the wind, and it blew the barrel, and fluttered the ends of the blue ribbon till the little boy spied them.

"The wind shall not get my new hat again," he said and he put it on his head and held it with both hands all the way home.

But as for the clothes on the clothes-line, and the leaves on the trees, and the bit of paper in the street, they danced on and on, till the wind blew away; and that is the end of my story.—Maud Lindsay, in Kindergarten Review.

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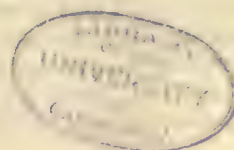
Publisher of the Pacific Presbyterian, which begins its second year, under the present management, with this issue.

**THE YEAR'S WORK OF THE PACIFIC PRESBY-
TERIAN**

**BROTHERHOOD PROMOTION COMMITTEE GOES
INTO ACTION**

THE PRESBYTERIAN PROSPECTOR

LOS ANGELES PRESBYTRY



The Editor's Column

Pacific Presbyterian

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A YEAR'S WORK.

Some Things The Pacific Presbyterian Has Accomplished and Some of the Things Yet Needing to be Done.

This issue of the Pacific Presbyterian marks the beginning of the second year under the present management. The past twelve months have been filled with hopes and fears. The work, nevertheless, has been pleasant and the results attained most gratifying.

While it has not been clear to the management where the "wherewithal" was coming from to carry the paper through, yet they have always felt in their bones that somehow the paper would succeed.

When the republishing of the paper began twelve months ago after its suspension, the most encouragement that any one would give for its success was that they admired the courage of the men who would undertake it. One of the honest brethren said, when the Pacific Presbyterian was being discussed in the San Francisco Minister's meeting:

"It is wicked to encourage anyone to undertake the publishing of the Pacific Presbyterian. No man has ever come 'over the pike' who has made the paper succeed, and I don't believe there is any man who can. Your actions in encouraging Mr. Bingham to undertake the publishing of the paper remind me of the man who had a saw-mill, and when he sat down to eat his lunch, a bear smelling the food came in. Whereupon the man promptly retreated upstairs by means of a ladder. The bear, after devouring the lunch, turned around looking for more, and backed into the buzz-saw, which was going. Whereupon he tackled the buzz-saw. The man upstairs applauded the bear as long as there

was anything left of him. You are applauding Mr. Bingham while he tackles the buzz-saw."

This advice was given in good faith, but fortunately, the year has shown better results.

The thing that indicates how largely a paper is supported is the news from the churches. The old paper did not carry more than a quarter of a page of church news. Now it has from four to five pages, and when it is considered that this must come in every week, it means that a large number of churches are interested enough in the paper to see that the matter is prepared and sent in. It may be of interest to know that the amount of news published per week is not exceeded, if equaled, by any other denominational paper printed in the West.

The appearance of the paper has improved so that it is not surpassed in attractiveness by any other paper of its kind on the coast.

The special articles that are contributed are of a high order, the contributors being among our best known and most scholarly writers; but the thing that is more encouraging than anything else about the paper is that people read it. We might print the finest paper in the world, but if people did not read it, it would do little good.

To bring the paper up to its present high standard has been a work of pleasure for the management, but the end attained is not entirely satisfactory. When it is considered that there are 80,000 Presbyterians in this Western field, which properly belongs to this paper, and that there is no other Presbyterian publication, and that a paper of this kind can be a greater power than several men to press forward the interests of the Kingdom, it does seem as if we should have a greater paper than at present. We ought to have a paper big enough to move things and we believe that the Pacific Coast is ready for that paper now.

The entire staff of the Pacific Presbyterian have served for a year without salary, and in addition have put in a thousand dollars. A plan is now on foot which it is believed will guarantee the paper until it can be brought up to the point of self-support. This plan is to secure monthly contributions that will offset the deficit. The amount needed is so small that it does seem as if it can be easily secured. All other denominational papers on the Coast have subsidies amounting to from \$2,000 to \$3,000 per year. The Pacific Presbyterian must have more outside help, for the present, at least, and the managers are assured it will be forthcoming when asked for.

Let the pastors and sessions take hold of the matter earnestly and a large number of subscriptions can be secured. Let this next year mark a greater improvement in the Presbyterian publication than the last is our earnest wish.

DR. MACKENZIE FOR MODERATOR.

Rev. Robert Mackenzie, D.D., President of the San Francisco Theological Seminary, is mentioned for the office of Moderator of the next General Assembly. He would surely receive the unanimous support of the West where he is so well known and loved, and the Eastern Synods, where he has lived and worked for the past seven years, would certainly vote for him. He surely would have a large constituency to draw from if he decided to run. It would give great influence and prominence to the San Francisco Seminary to have its President the Moderator of the Assembly. We await Dr. Mackenzie's decision with interest.

WORLD EVENTS.

Foreign nations rapidly copy our civilization. Tokio is in the van with graft charges.

Peace Day is to be celebrated in May. Many addresses will be delivered in the public schools.

Senor Don Miguel Juarez Callman, President of the Argentine Republic from 1866 to 1890, is dead at Buenos Ayres.

President Taft has sent a special message to Congress concerning the protection of the Philippines in the new tariff law.

Governor Gillett has vetoed the Change of Venue bill.

A jury of thirteen has been obtained to try the Calhoun-graft case in San Francisco.

Grand jury investigations into the protection of vice in Los Angeles, under ex-Mayor Harper's administration, reveals conditions almost unbelievable.

The Cudhay Packing Company has been indicted at Topeka, Kansas, for fraud. The bill sets forth 737 counts in connection with taxes on oleomargarine.

It is rumored that Nicaraguan troops are being concentrated around the Bay of Fonseca; small expeditions have been repulsed by the troops of Salvador.

Turkey is in a state of revolt. The younger Turks are determined to produce some changes in the government. It is rumored that the Sultan will be dethroned.

The anti-saloon forces won a victory in the recent election at Fresno, Cal. Dr. Chester Rowell and a majority of anti-saloon candidates were elected by a majority of 57.

Night riders have terrified the farmers near Washington, Indiana. They are attempting to regulate the rent tenants may pay owners of the land. Serious trouble may result.

The Nebraska day-light saloon bill passed by the legislature was signed by Governor Shallenburger. This law allows saloons to open at 7 o'clock in the morning and close at 8 o'clock at night.

Ex-President Roosevelt says that the alleged interview with a representative of Le Journal Paris, published by that paper and widely copied is an "impudent fabrication without a particle of truth."

The Mohammedan Turkish slaughtering of Armenian Christians has broken out again. Some American missionaries are reported killed. The trouble is of long standing and is at bottom racial and religious.

The direct primary bill was reported adversely in the New York Senate and thereby Gov. Hughes' proposition is defeated. The Governor announces that he may be a candidate for Governor again in order to continue his work for this important measure.

James Patten of Chicago, who is attempting to corner the wheat market, has wrought the ruin of many lesser buyers besides bringing hardship upon consumers generally. Secretary of Agriculture Wilson declares that there is enough wheat to keep prices normal but prices are soaring nevertheless.

Christians of the evangelical churches are not generally informed of the reason why so much unorthodox matter of religion is printed in our daily papers. The explanation is simple. Many unevangelical and nearly all of the Ismatics make it a business to propagate their doctrine in that way. They have contracts with these daily papers for so much paid space in which they publish something pertaining to their movement.

PROMOTION COMMITTEE GOES INTO ACTION FOR BROTHERHOOD CONVENTION.**Prominent Men Coming from the East.**

A telegram from Rev. William Hiram Foulkes, Portland, Oregon, chairman of the Executive Committee for the Brotherhood Conventions for the Coast, states that Mr. Chas. S. Holt, of Chicago, President of the Presbyterian Brotherhood of America, Rev. Ira Landreth, D.D., L.L.D., of Nashville, Tenn., Secretary of the Presbyterian Brotherhood of America, Mr. Joseph Ernest McAfee, Assistant Secretary of the Board of Home Missions, and Henry E. Rosevear, Assistant Secretary of the Brotherhood of America are certain speakers for the Brotherhood conventions. The telegram indicates that the Moderator of the General Assembly, Rev. Baxter P. Fullerton, D.D., L.L.D., of St. Louis, Mo., will possibly be a speaker. With this strong force of talent, the conventions are assured of success.

As stated in last week's issue, the committee of fifteen met for lunch at the Stewart Hotel. They heard the outline for the Promotion Committee's campaign, which they approved of, and authorized the Committee to make the expenditure of money necessary to carry out the plans. The Committee have issued a letter to all the pastors and clerks of session where churches are without pastors, requesting a list of the officers of the men's organizations, where there are such, and where there are none, a list of names of men who it is thought may be induced to attend the convention. It is proposed to correspond personally with these men and by this means secure a very large attendance. The San Francisco Committee are determined to have the larger number of men at their meeting than at any other Coast convention, if it is possible to secure them. The Convention Committee has actively taken up the work of securing funds and is meeting with prompt responses. Calvary Church, where the meetings are to be held, has contributed \$50.00, and individuals are making contributions.

The 400 secular newspapers in the State are being supplied with copy concerning the convention each week, and it is expected that the advertising will result in securing at least 600 delegates.

All the members of the Committees are to meet Friday, April 30th, at Trinity Presbyterian Church at 7 p. m.; and further detail the work of preparing for the meetings.

THE CALVIN ANNIVERSARY CELEBRATIONS.

The Calvin Anniversary committee have arranged for five simultaneous meetings on the evening of May 11. These meetings will be held in the following churches: Calvary Presbyterian Church, San Francisco; Trinity Presbyterian Church, San Francisco; First Presbyterian, Oakland; First Presbyterian, Berkeley, and First Presbyterian, San Rafael. The names of the speakers at these meetings and their themes will be announced in the next issue.

NOW THE PRESBYTERIAN PROSPECTOR STRIKES THE TRAIL!

The Story of How a Church was Started in the Oil Belt.

Rev. Hugh Furneaux left Mount Hermon, Santa Cruz county, in November, 1907, with camp wagon, good-will, "Lady Maud" and "Barney Boy," and his life companion. He traveled from Mount Hermon to Aptos by the sea, Pajaro valley, San Juan, Minion, San Felipe, Pacheco Pass, Los Banos, Dos Palos, Mendota and White's Bridge, bound to Strathmore, Tulare county. He camped one night on the plains. After supper he and companion saw a light that reminded them of enchanted cities of which they had read, when the thoughts of youth were long, long thoughts." Always moved by the spirit of research, exploration, discovery and development, Mr. Furneaux went to investigate the purpose of such a bright and attractive illumination in the then undeveloped heart of the great valley. At the entrance to the little city he read the sign in electric globes: "Kerman." This was his introduction to the land of Kerman, and to the broad field of work that lay before him. Observe the record of accomplishment that followed:

appointed and steps taken to incorporate the church. Twenty-five persons in Kerman and on their farm homes in the Kerman tract are ready to be received by letter and profession whenever the church secures a minister.

Beulah church, United Brethren, was organized by pastor Lohr, who was sent into Kerman and the colonies last September by the U. B. conference and Bishop Bell.

The Sunday-school missionary organized in January the Presbyterian Ladies' Aid Society, with twenty members, at Empire colony. On the day of its organization it was voted to make a Postal-Card quilt, to hold a bazaar in October, 1909, and to devote the proceeds as "a nest-egg" for Empire Sunday-school chapel fund. This loyal band of consecrated women convenes, not only to sew and visit, but to read God's word, to sing holy hymns and to ask God's blessing on their homes and church.

With the help and under the direction of Rev. Duncan Wallace, of Fresno, the manse fund was started in March with \$165.00, but cash labor and material pledged amount to \$500. Last December General Manager Saunders set apart on the Kerman townsite two choice lots for the manse.



Rev. Hugh J. Furneaux in Camp at Kerman.

Sunday, December 1, 3 p. m., Anno Domini, 1907, Kerman's pioneer church services were held in the Fresno Irrigated Farms Co.'s office. The text of the introductory sermon was Neh, 4-6: "So built we the wall, for the people had a mind to work. This sermon was the foundation stone.

February 16, 1908, a Bible study school was organized by the Presbyterian Sunday-school missionary, with four teachers and 31 pupils. Two Sunday-schools, two churches, two Endeavor societies, two Ladies' Aid societies and a W. C. T. U. have sprung from this Bible study school. This demonstrated that the people of Kerman and the colonies "had a mind to work."

First Presbyterian church of Kerman was partially organized by the pastor-at-large, Rev. N. Craig McCay, June 28, 1908, with 17 members. Timber was in sight, but not then in the right condition for an eldership; it had to be seasoned.

Since October, 1908, two elders have been ordained, a board of five trustees elected, a building committee duly

and the church edifice. These lots were valued then at \$750. The sum of \$1000 has been pledged "in black and white" to the fund of a \$7,000 church, with the condition that the lumber on the ground for the manse secures the deed to the church lots. The object being to provide the minister with a home and a living salary of \$900. This young and undeveloped pioneer Home Mission field, solely supported since December, 1907, from the treasury of the Presbyterian Board of publication and Sabbath-school work, can pledged \$600 towards the support of a Presbyterian minister for the first year and can easily "make good" to the right man for \$900 for the second year. Help for the first year to amount of \$300.00 has been secured by Home Mission Committee.

Kerman is situated on the Southern Pacific railroad, 17 miles west of Fresno and 16 miles south of Madera and is eight miles from Skagg's concrete bridge, spanning the San Joaquin river; but the land is under the church irrigation system, Kings river. Water is sold with the land, the only tax being 62 1-2 cents an acre per year.

California avenue takes the tourist from Kerman by automobile through the wonderland of Kearney avenue and park to Fresno, the raisin city of the world.

The Sunday-school Missionary "at large" of San Joaquin Presbytery, volunteered to lead a forlorn hope, and resumed charge of Kerman and Empire, October, 1900. He was officially released, Sunday March 21, 1909, by a representative of the Home Mission Committee, Rev. W. B. Noble, D.D., and sent on his pilgrim way to tranquility Colony, rejoicing and chanting his Nunc Dimittis, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen the salvation of our Zion in the Land of Kerman."

Church News

VENTURA.—On Sunday, April 18, twenty-one were received into the Presbyterian church by examination and five by letter. At the last annual meeting of the congregation the reports showed an advance along all lines, and with a surplus in the treasury sufficient to warrant an increase in our pastor's, Rev. J. B. Stone, salary of \$200.

FILLMORE.—Rev. C. W. Anthony was installed pastor of the Presbyterian church of this place on Thursday, April 22, 1909. Rev. J. B. Talory of Fillmore presided. Rev. Joseph Overton of Los Angeles made the opening prayer. Rev. John Steel of Santa Paula preached the sermon. Rev. W. C. Scott, the former pastor, delivered the charge to the pastor and Rev. J. B. Stone of Ventura to the people. The church recently received fifteen members; is now building a new parsonage and talking over plans for building a new church. This church and community has enjoyed a great work of grace beginning in a week's meetings conducted by a band of students from the colleges of Southern California. These meetings were continued a week longer with aid from neighboring pastors according to arrangement of the Evangelical Alliance of Ventura County.

LOS GATOS.—Arthur Fruhling was ordained here April 18, Dr. J. W. Dinsmore and Revs. H. H. McQuilkin and Crawford officiating. Mr. Fruhling gave us an excellent practical and thoughtful sermon in the morning. He graduated from San Anselmo Seminary this spring. He promises to be a very useful and successful minister. The church has recently given forty dollars to the Presbyterian orphanage at San Anselmo. We are rejoicing in the possession of a valuable manse, recently deeded to us. A near-by lot has been purchased for a hitching ground for the many vehicles of this congregation. A weekly bulletin is published by the pastor, assisted by the young men's Bible class. San Jose Presbytery has accepted our invitation to meet with us next fall.

\$246 to Foreign Missions, \$228 to Home Missions, \$206 to other Boards and Church agencies, in the neighborhood of \$50 for the poor and \$50 for homeless children, and \$50 for temperance work, a total of nearly \$850 for Christ in benevolent causes. And we gave for congregational expenses as reported through the trustees over \$2400. Besides all this, by special gifts the value of the church property has been increased some \$5000.

CORNING.—We send this as something of a report

from our church. The present pastor, W. H. Darden, has been with us a little more than three years. He did not find the church in a very good condition when he came to us. We were about \$700 in debt, and were drawing \$300 from the Board of Home Missions. The debt has all been paid, and the church has been self-supporting for more than a year. In addition to this we have rebuilt the church, adding Sunday-school rooms. The old church seated about one hundred and twenty-five. We can now accommodate from five to six hundred, by throwing the rooms all together. These improvements cost us about \$3000. This has all been paid. We do not owe anybody anything "save to love one another." We came to the end of the year with a small balance in the treasury, after all bills were paid. There were about eighty-five members on the roll when our pastor came. Quite a number of these had moved away, so the roll had to be cut down to sixty-five or seventy. There has been added about one hundred, most all of them by profession. Our membership has more than doubled; so have our congregations. Our pastor found about a dozen young people in the Y. P. S. C. E.. Now we have more than forty. The Sunday-school numbered forty-two! we now have more than a hundred and twenty-five. We have a library of more than three hundred volumes; we did not have a single volume three years ago. The ladies' societies have more than fifty members. They contribute to both home and foreign missions, and do some local work. The Brotherhood has enrolled thirty men. They expect to do local work for a time until they get in good working order; then they will take up home and foreign work. This work has been accomplished in the face of great difficulties. The population is constantly changing—often the best people in the church are the ones who go away. Last year's crop was almost a failure and prices were very low, and as we all know, the times have been rather hard. But in spite of the obstacles, we have made decided advances in every department of the church work, and we thank God for what He has done for us and take courage, hoping for better things.

CALVARY CHURCH, Los Angeles.—On April 18th Dr. Glen MacWilliams gave us two strong addresses on "The Significance of the Cross," and "The Better Man," the second address to men only. He is master of his theme, and from Bible and scientific research brings an array of facts that thrill men and stirs to better manhood. If Presbyterian Brotherhoods will plan for the men of their communities to hear this address it may save many a life from ruin.

LOMPOC.—Rev. W. S. Prys of Carpinteria supplied the pulpit Sunday, April 18, in the absence of Rev. W. C. Scott, who was assisting in the installation service of Rev. C. W. Anthony in the church at Fillmore.

SAN FRANCISCO, LEBANON.—At the Annual Meeting held Wednesday, April 14, the members of the church learned that Lebanon was entirely free from debt and that every auxiliary of the church had money on hand.

The C. E. Society, after meeting its pledges, reported \$16.70 in the treasury.

Sunday School	\$51.12
Church	6.15
Home Mission Society.....	5.75
Foreign Mission Society.....	2.05
Ladies' Aid Society.....	29.30

Lebanon feels that she has a right to be proud of her

financial status and extends hearty thanks to those who have managed her finances in such a successful way.

There has been no phenomenally large growth in either the church or Sunday School, but there has been a steady increase in membership and a large percentage of the members present at the various meetings.

The new organizations of the year are The Lemajo Bible Class, under the leadership of Mrs. E. Mellars and The Knights of King Arthur, captained by the pastor, Rev. R. Logan.

The Elders for the ensuing year are: A Patterson, D. Lewis, F. C. Browne, Wm. Barr, Mr. McInnis, and Mr. Morris.

The Trustees: C. M. Lindsay, C. K. Orton, E. Norman, D. Lewis and D. L. Newcome.

OAKLAND, Union Street Presbyterian Church, Rev. Joseph N. Boyd, Pastor, has closed its most prosperous year. It has maintained its high standard for benevolence, and received forty-two new members, twenty by confession, nine of whom were young men and women from the Sunday School, and twenty-two by letter. It met its financial obligations for the year and congregational expenses with a balance in the treasury, and is planning for larger and more aggressive work for the coming year.

LOS ANGELES, South Park.—Dr. Glen McWilliams addressed the Men's Brotherhood of the South Park church Monday evening, April 5, 1909. A large number of our men greeted him. His address, "The Better Man," stirred our men mightily, for the response was wonderful. The facts presented in his eloquent, scholarly and masterful way, were driven home to stay. Each man caught his hand and said "Thank you, Doctor, I shall be a 'Better Man.'" Men of our day ought, they need to hear that lecture. We urge you to hear it.

SAN FRANCISCO, Calvary.—The title of the pastor's sermon for last Sunday evening was "Blasting Away the Rock of Ages"—the title of a remarkable article in the current number of the Cosmopolitan Magazine. He said it would be a very sad day in the history of American education if this article were true. He had no doubt there were some ambitious young professors who were making foolish statements, but of a number of other statements in the article he did not even speak, deeming them not worthy of mention. He said there were some people who would tear up every American institution by the roots if they could and throw them over the fence. The very editor of this magazine was blasting away the Rock of Ages by publishing such an article. The sermon was closed with two good thoughts, 1st: To blast away the Rock of Ages the Bible must be blasted away. The pastor showed how impossible it would be to do this, by illustrating how the Bible had been burned, torn in pieces, and imprisoned, and yet it had come out victorious through it all. 2nd: Human need and God's answer to human need, Golgotha, and the empty tomb which was chiseled out of the very "Rock of Ages" would all have to be blasted away. This very impressive service was closed by the congregation singing "Rock of Ages." The church has made a new departure in receiving members any Sunday instead of only on Communion Sabbath as heretofore. Two new members were received last Sunday, one by letter, and the other on confession of faith. Mr. A. S. Johnson, who has been superintendent of the Sunday-school for several years, has resigned. Mr. Johnson will still be associated with the school in the capacity of teacher. He is succeeded by Mr. Richard Wells as superintendent, with Elders Geo. McDougall and Frank Davies as assistants.

PASADENA.—After what has recently been reported in the columns of the Pacific Presbyterian, the following from First Church Calendar, April 25, will be of interest: "The Rev. W. H. Cornett, who was elected some weeks ago as our assistant pastor, has asked to be released. He feels that he cannot give all his time to the church, and our church has grown to such proportions that really two men could be kept busy. Rev. Mr. Blue, who declined the appointment some months ago, has reconsidered the matter, and has decided to undertake the work. He will begin his duties immediately. We are delighted to have Mr. Blue and his charming wife associated with us. Let us give them a hearty and generous welcome. The pastor wishes to thank the officers and members of the congregation for their consideration and kindness in raising his salary. This mark of appreciation touches him very deeply. Indeed, he finds it difficult to put in words the response it calls forth in his heart. The love and confidence of a great congregation such as this is a remuneration that in itself is worth living for and working for and dying for. So from every outlet of his heart he would say, 'Thank you.' But he prefers not to accept the increase. You have most kindly given him a six months' leave of absence, and you are now lightening his labors by providing him an assistant. This is most generous treatment, and the pastor appreciates it fully. After what has been done for him this year, he feels more than amply repaid." Also the following from the Pasadena column of the Los Angeles Times of same date: "Dr. John Willis Baer has been secured by Secretary Bertonneau of the Board of Trade to deliver the address of welcome to the Japanese naval officers, who are to be guests of honor at the board's luncheon at the Maryland, Tuesday." Dr. Baer returned yesterday morning, having been gone two weeks to attend a meeting of the executive commission of the Presbyterian Church. His return trip was a 'flyer.' Leaving New York Tuesday afternoon at 3:30 o'clock on the Twentieth-Century Limited, he spent only thirty minutes in Chicago, making the journey in less than four days. Just before leaving New York, he met Dr. and Mrs. Robert J. Burdette, and agreed to preach for Dr. Burdette this morning at the Temple Baptist Church, Los Angeles."

PORTLAND, First Presbyterian.—This church is prospering greatly under the ministration of its dearly beloved pastor, Rev. William Hiram Foulkes. During the last quarter 62 new members have been received into the church, and all of the departments are active and carrying on their work progressively. Mrs. W. S. Ladd, a prominent member of this church, who for twenty-one years has so faithfully discharged the duties of the presidency of the Northern Pacific Board was unanimously re-elected at the 21st annual meeting, held at Portland last week. An interesting fact in connection with this meeting is that it is the first time in the history of the Board that it has met outside of First Church. The ladies of the Third Presbyterian Church of Portland entertained this meeting. It is regretted that the pastor, owing to a slight attack of the grippe, was unable to occupy the pulpit last Sabbath. His old friend and Seminary classmate, Rev. Franklin H. Geselbracht, Ph.D., pastor of the Albany Presbyterian Church, occupied the pulpit. Dr. Foulkes is the chairman of the Brotherhood Executive Committee, having in charge the five Brotherhood conventions to be held on the Pacific Coast in June.

ALHAMBRA.—Sixteen were received at the twilight communion April 18. The pastor and people are much pleased with the plan of holding this service at 4:30 p. m.

OAKLAND, First Presbyterian.—The church members are making elaborate preparations to welcome Rev. Frank L. Goodspeed, the pastor elect, who has moved with his family to Oakland from Springfield, Mass., and who will occupy

ing. The members of this church have taken a large number of the Dragon stories and more are to be taken.

NEVADA.

State Sunday-school Association Convention.

The rapid growth in interest and helpfulness of the Nevada State Sunday-school association was witnessed at the splendid convention held the second week of April, in Reno. There were more places represented by delegates than at any previous meeting. There was a larger list of schools presented than ever before. And it may not be amiss to mention that our missionary was able to add nine names to the list, which was just one-eighth of all then on the roll; and that even then there stands on our list nearly one-half of the aggregate. An it is pleasing to note that our sister churches are fast coming into line with Bible study work.

The convention was especially fortunate in having the uplift and instruction given by Rev. W. C. Mervitt, field secretary for the northwest of the International Sunday-school Association, who organized the Nevada Association just a year after our Mr. Hicks, superintendent of Sunday-school work in our Synod, began the Pioneer Presbyterian work in the mining camps of Nevada by organizing the Tonopah school.

Mrs. Mary Foster Bryner, superintendent of elementary work of the International Association was also present, and gave the benefit of her grand personality, her helpful christian character and influence. We often hear high praise bestowed upon the helps published by our Presbyterian Board; but when such a judge as Mrs. Bryner places them in the category of "the most splendid" sort, we must conclude that all other are good judges of course. The delegates to the convention and the visitors alike will long remember the wisdom and helpfulness of these workers, who made the gathering what it was.

The day sessions were held in the M. E. Church; and the evening sessions were held in the Episcopal Church, at which time the regular evening prayer service was held. The Elks rector was a most helpful and forceful speaker at the convention. It was a pleasure to fellowship with these good brethren. The meeting marked a notable advance in Sunday-school work in Nevada, where at all rejoice.

UTAH.

The Presbytery of Southern Utah met for the spring meeting at Richfield, in the Sevier Valley, on the evening of the 8th of April.

Devotional exercises were conducted by Rev. E. J. Hanks, the missionary in charge of the work in this valley, a profound and timely sermon being delivered by Rev. G. W. Martin, D.D., the retiring and first moderator of this new Presbytery, from Isaiah 6: 3, the theme being "The Holiness of God."

Rev. E. J. Hanks was elected Moderator and Rev. J. K. MacGillivray Temporary Clark.

The usual business was transacted, the most important being the action taken on the Home Mission and Sabbath School committees' reports, presented by their respective chairmen, Dr. Martin and Rev. J. E. MacGillivray. The following points of interest may be noted: (1) a substantial increase in practically all the home mission churches of the amount promised to be raised for pastor's salary; (2) Green River and Sunnyside, the most recently organized of the churches lead the Presbytery in the aggregate amounts thus raised; (3) Fillmore, Scipio and Kanosh in Millard



Rev. Frank L. Goodspeed, D.D., Pastor Elect.

the pulpit next Sunday. The annual meeting of the church society, which was recently held, elected the following Board of Trustees: George D. Gray, John Fillius, Robert Lee Stephenson, W. I. Reed, James T. Gardener, A. L. Adams and Dr. A. S. Kelly. Elders: James T. Gardener, Alex. Martin, Wales Palmer, E. Marvin, Frank H. Woodward and A. L. Adams.

BERKELEY.—First Presbyterian.—One of the many evidences of life in the First Church is the after meeting in the parlors of the church, at the close of the Sabbath evening service. Here sixty or more gather for prayer, testimony and conference. Last Sabbath evening the meeting was really a farewell to Mr. and Mrs. Taylor, who have spent a year in this church, and have been of great service in many ways, Mr. Taylor having done great service in winning men to the Lord's service. Next Sabbath will be communion. The Wednesday evening service this week was a preparation for this event, as will a preparatory service on Friday evening. Saturday afternoon at 2:30 there will be a service for those who cannot attend the evening meetings. At the communion service 200 front seatings are to be reserved for children. On Sunday evening Rev. J. Beveridge Lee of Chicago is to preach. Dr. Lee is on the coast in the interests of the Evangelistic Committee of the General Assembly. Last week the Wednesday evening prayer meeting was the time for the monthly missionary meeting. Mrs. L. A. Kelly of the Occidental Board and Miss Donaldina Cameron with a number of the Chinese girls from the Home contributed the program for the even-

County compose a new field for the coming years; (4) Because of a "cut" of over \$1200 by the Board in the amount asked for by the Presbytery, we must abandon the proposition to place a man at Cedar City and Parowan, and one in the Coal Camps for the summer; (5) The securing of suitable men for many of our fields is a perplexing problem; may the "Lord of the harvest" send His own chosen ones. We need a man for the new field in Millard County, and men to take the places of Rev. C. H. Hamilton of Mount Pleasant, Rev. Dr. Dodds of Sunnyside, and Rev. Claton S. Rice of St. George, all of whom are leaving the state.

In the Sunday-school missionary work of the Presbytery we were congratulating ourselves, but are disappointed in the recent tidings that Mr. John A. Sellers, transferred from Idaho to this Presbytery, has relinquished his commission; we have here one of the finest fields for such a missionary in the whole land. May we have another "Master-sent" man for this post also.

Recommendations of the Sunday School committee were adopted and ordered printed for circulation in the churches, heartily endorsing and commending the "educational propaganda" policy of the Board insisting on "Quality as well as Quantity" in all our Sunday-school work; the giving of prominence to the study of the Shorter Catechism in our Sabbath-schools; the faithful observance of Children's Day and Rally Day, giving special attention to the securing of a good offering to Sunday-school missions; the study of missions by the children and youth of our churches, and the giving of greater prominence to the matter of dissemination of suitable literature by the Sunday-school missionary as he prosecutes his main work of organizing new schools and raising the standard of those already organized.

Our worthy Synodical Superintendent of Home Missions, Rev. Josiah McClain, was a welcome and most helpful corresponding member.

Mr. George Daniel Peacock, a member of the church at Manti, and for 14 years a most successful agent of the American Tract Society and the American Sunday School Union, was duly examined and having passed a very creditable examination was ordained an evangelist.

Rev. James H. Mateer, former pastor in the Sevier Valley, with Ricfield as headquarters, was granted a letter of dismission to the Presbytery of Los Angeles, as was Rev. Lawson Green of Sunnyside, to the Presbytery of Sacramento.

Rev. C. H. Hamilton's leaving the work for a year or more is purely a matter of loss of health, which is sought to be regained in physical labor; he asked for and was granted leave of absence by the Presbytery. In his removal we lose an efficient stated clerk.

The altitude is too much for our very successful missionary at Sunnyside, Rev. James A. Dodds, Ph.D., who is now heading for the Oregon coast.

Rev. Claton S. Rice, who has been doing a fine work in the Southwestern portion of the state, away off by himself, finds it necessary to return East to farther prosecute his studies.

Ogden Presbytery loses a splendid worker from Cache Valley in the return of Rev. T. H. Dry to Central Washington.

If anger arise in thy breast, instantly seal up thy lips, and let it not go forth. Angry passion is like a fire, and angry words are like breath to fan it.—Jeremy Taylor.

SEMINARY NOTES.

San Anselmo, Cal.

Prof. Buch and Rev. George M. Day, our alumni fellow, recently had an unexpected meeting in Rome. At a conference conducted by Mr. John R. Mott they spied each other sitting on opposite sides of the room. They had a happy meeting and tramped the streets of the ancient city together. Though both have been in Europe nearly a year this is the first time their paths have crossed. Prof. Buch has already sailed for home. He will spend two or three months in the East before returning to the Coast.

The San Anselmo Church held its annual congregational meeting on Wednesday evening of last week. Mr. John H. Kemp, whose term of office as elder had expired, was re-elected. Mr. Charles L. Campbell, a member of the graduating class in the seminary, offered his resignation as elder. Mr. Charles F. Petsch a young business man of the town, was elected to fill the vacancy. The congregation decided to unite with the Second or Bush Tract church and call a pastor to give his whole time to the work. As soon as a pastor is secured, Dr. Landon, who has had the pastoral care of this field for nearly six years, will retire.

Dr. and Mrs. Wicher are still in Jerusalem. The plans for archaeological work in Jericho have been abandoned, owing to the meagre results obtained by Prof. Sellin, who had been laboring before them. But Dr. Wicher is making good use of his time making a careful topographical study of the city and some surrounding places. The unrest in Turkey is felt in Palestine and the dangers of traveling through the country have greatly increased. The Turkish governor warned them against attempting to go down to Beersheba. Dr. Wicher and his party were recently stoned in the fanatical Moslem town of El Mejdal, but they got safely away. He has made some studies and finds at Gaza, the results of which will be published in the Journal of the Archaeological Institute. He is finding new light everywhere upon the meaning of the ancient texts. He writes: "My work in the interpretation of the New Testament will, I hope, have deeper meaning and richer application than it has ever had in the past."

Prof. Paterson supplied the First Church in Oakland last Sabbath.

Dr. Moore is to supply the church in San Rafael for five weeks in May and June during the absence of the pastor, Rev. Lynn T. White, who is a commissioner to the General Assembly in Denver and who with Mrs. White will later visit friends in the East.

Rev. Charles R. Callender, '96, is supplying the vigorous and growing church in Coalinga. He and his family hope to return to Laos in the fall in which field they labored as missionaries for eleven years and from which they were compelled to withdraw on account of ill health.

ROOSEVELT IN AFRICA.

The reading public is following ex-President Roosevelt, who is now in Africa, and the press is reporting his daily movements. *Uganda's White Man of Work* is one of the most fascinating stories of adventure, and the scene is laid in Uganda, where Mr. Roosevelt will hunt. There is not a more opportune time to interest young readers in missionary work in Africa, and no book will prove more stimulating and helpful than the life of Alexander Mackay. The price is 50 cents in cloth, and 35 cents in paper, postage 8 cents extra, for sale by the Sunday School Department of the Board of Foreign Missions of the Presbyterian Church, 156 Fifth Avenue, New York.

SANTA BARBARA PRESBYTERY.

The Presbytery of Santa Barbara met in Santa Barbara, April 13, with every minister present who is actively engaged in the work of the ministry. Rev. John A. Ainslie of Oxnard, was elected moderator and Rev. J. F. Tubbs, D.D., temporary clerk.

The reports of the various committees were as interesting as full of suggestions, encouragements and plans, as the writer ever remember listening to—as also free from burdensome recommendations.

Rev. J. F. Tubbs, D.D., and elder J. C. Long of Lompoc were elected principal delegates to the General Assembly and Rev. J. W. McLeannan and elder Burr, of Santa Paula alternates. After a careful study of the past gifts to the Board of Home Missions and the present outlook, the Presbytery by unanimous vote decided to become self supporting. This will mean an increase of our contribution of about one-half more. Last year we gave to Home Missions for "evangelistic work" a little over \$700, and we will need not less than \$1100 to do our work well. Presbytery adjourned to meet at San Luis Obispo, Monday evening, before Synod.

W. C. SCOTT.

BELLINGHAM PRESBYTERY.

The Presbytery of Bellingham, met with the Mt. Baker Church at Baker, Wash., on Tuesday, April 13th, at 9 a. m. Rev. A. B. Van Zante was chosen moderator, Revs. F. G. Strange and W. J. Mitchell were elected stated and permanent clerks for the ensuring three years. Rev. E. M. Calvin was received from the Alton Presbytery and he will be installed as pastor of the Westminister Church of Anacortes, Wash., on the 28th inst. Rev. A. Morgan Jones was received from the Olympia Presbytery, and Rev. Fred M. McCreary was received from the Seattle Presbytery. The new church of Cedarbrook, Wash., was received and enrolled.

The new unique commodious Mt. Baker Church was dedicated and its pastor, Rev. L. C. Michaels, was installed. The dedicatory sermon was preached by Rev. M. E. McLeod, D.D. The installation sermon was given by Rev. H. M. Mote, D.D., Rev. A. B. Van Zante presided. Rev. J. M. Wilson charged the pastor and Rev. F. G. Strange, D.D., addressed the people. Revs. J. R. Macartney and F. G. Strange were elected principal and alternate commissioners to the General Assembly, with Elders P. Q. Whitman, of Everson, Wash., and A. H. Montgomery, of Bellingham, Wash., as principal and alternate. Rev. James Thomson, was re-elected pastor evangelist and Sabbath School Missionary; half time to be given to the work of each Board. He will give part of his time to Wenatchee Presbytery. The stated fall meeting will be in Snohomish, September 16th. This Presbytery will report eighteen ministers and eighteen churches.

F. G. STRANGE, S. C.

PRESBYTERY OF BENICIA.

Ukiah put on its most attractive appearance and gave a cordial welcome to the large number of attendants from our eight and thirty churches. The beautiful weather and the beautiful sanctuary were equalled by the fraternal spirit shown in all the transactions of the presbytery. Rev. R. A. Crichton of Healdsburg, was reluctantly released from his charge in order to accept a call to Eureka, where he will shortly be installed. The presence of a number of new and earnest-workers in home mission churches, gave evidence of the successful work of Rev. W. S. Lowry, who

secured these valuable additions to our corps of laborers. The moral heroism of men who diligently serve our churches, and only receive stipends less than the wages of a street sweeper provokes our admiration and calls for wiser adjustment of methods in the larger Kingdom. The reports of work during the past year generally, showed some advance, but the needed cut in our request for \$3100 for home mission fields to \$2100, reveals a failure in the work at large to reach receipts, adequate to the growing demands. Temperance work bore a cheerful aspect and in a series of strong resolutions the attitude of our denomination was clearly defined, and the good work accomplished recognized with gratitude. Two students were licensed to preach and the executive commission were requested to prepare an improved plan for examinations hereafter. The problem of the proper conduct of the former pastor, toward the field formerly occupied, was freely discussed and the general view expressed that when a minister leaves a field, or resigns his charge, he ought not to consent to perform any clerical functions among former parishioners, unless he first secures the consent of the incumbent.

The Episcopal Church so directs the clergy by a wise canon, which is useful where sensible ministerial etiquette fails to voluntarily shows itself. The Symposium on Wednesday was a rare treat to all present. Prof. T. F. Day spoke wisely upon "The Minister's Reading." Rev. William Martin strongly lifted our ambition to realize higher ideals, and Rev. Lynn T. White gave an interesting paper upon work for the young. Prof. C. G. Paterson presided with urbanity and dignity as moderator, and the sermon was delivered by the retiring moderator, Rev. E. B. Hays. The fall meeting is to be held at San Rafael. T. F. B.

THE PRESBYTERY OF LOS ANGELES.

Long Beach Church royally entertained Presbytery for spring meeting, opening Tuesday evening, April 13, with a sermon by retiring Moderator, Rev. A. M. Prewett, of Calvary Church, Los Angeles, on Job 14-14. Rev. H. S. Jordan, D.D., of San Diego, was elected moderator, and Rev. J. W. Millar and Elder J. M. Rust, temporary clerks. The morning devotional service of Wednesday, was conducted by Rev. A. Jenkin, D.D., with helpful thoughts on the Holy Spirit. One of the first and a blessing business action of Presbytery was in ratifying the election of Dr. Jenkin as Pastor-Emirritus of the church at Westminister, in Orange County, where for many years he was the active minister in charge. Rev. R. F. Maclaren, D.D., presented a report on the growing evils of divorce and was followed in an address by Rev. F. A. Moody, who has given careful study to the question. Rev. J. M. Newell, D.D., and Rev. Glen MacWilliams, D.D., spoke of some of the appalling evils of the matter, and Rev. W. G. Palmer gave hearty testimony to the value of an address recently given by Dr. MacWilliams before the Brotherhood of South Park Church, Los Angeles. The report urged that support be given to efforts for better laws, and that ministers exercise great care to not marry divorced parties contrary to the law of Christ.

New members received were Rev. J. H. Sannuis, from the Presbytery of Indiana, who takes work in the Bible Institute of Los Angeles; Rev. F. B. Fraser, now in the work at El Centro, and Rev. Ralph M. Smith from the Presbytery of Rio Grande; Rev. Jas. H. Meteer from the Presbytery of South Utah; Rev. Samuel L. Conde and Rev. F. L. Bickford, Ph.D., from the Presbytery of Cleveland. The standing rule regarding the receiving of new members coming by letter from other Presbyteries was amended by

striking out the provision requiring an examination. This was done by a very close vote after a spirited discussion.

The Church at Wilmington presented a call for pastoral services of Rev. W. H. Evans, who has for some time been stated supply. The installation is set for Sunday, morning, April 25, Rev. R. W. Cleland to preside and charge the church; Rev. S. E. Wohard, D. D., to preach; Rev. C. H. Rev. C. H. Brouillette to give the charge to the pastor. This is one of the oldest churches in Presbytery, and has had a hard struggle, so that this action is specially blessing.

The reports on the various Boards were presented and on the whole were encouraging. The one on Foreign Missions, by Rev. C. M. Fisher, gave review of the work that has more or less been reported in these columns and urged to increased interest and activity. Rev. B. F. Thomas, one of our honorably retired ministers, coming to us in the reunion, offers to deed his home in Glendora to the Board.

The Home Missions Committee, Dr. H. K. Walker, Chairman, made their report of the first day's work under the new plan of self-support. Then they took up the work a year ago. They had to assume an obligation of nearly \$700 from the Church Extension Committee, and because of this has to close the first year's work with a small deficit. So that the plan and the work are regarded as very successful, notwithstanding that some churches gave nothing and others fell short of their apportionment. But of seventy-five churches on the roll forty-eight met or exceeded their apportionment; five giving over \$1.00 per member, viz., Pasadena First, \$1.58; National City \$1.56, Moneta, \$1.20, El Cajon, \$1.16 and Pacific Beach, \$1.15.

Two churches, Wilmington and Hollywood have assumed self-support, and several others have made good reductions in the amount of aid requested. Miss M. A. Merwin made a report and plea for the work among the Spanish speaking people. The report gave special commendation to the efficient services of Rev. Geo. C. Butterfield, secretary, and Elder Robert Young, treasurer, upon whom a large share of the work has devolved; while Presbytery by a clerical vote gave expression of thanks to the entire committee. The number was increased from twelve to eighteen by the election of Rev. H. S. Jordan and Elder J. C. Ford, from San Diego County, Rev. W. A. Jackson and Elder W. P. Water from Orange County, and Rev. T. T. Creswell and Elder W. R. Powell from the eastern end of Los Angeles County. The Committee asks for \$10,000 for the coming year, dividing the churches with three classes, on the basis of supposed ability and apportioning respectively to these classes eighty, fifty-five and thirty cents per member, and asks that gifts be made at the earliest dates possible.

In this connection it will be appropriate to mention a gift by Mrs. T. M. Ross Hanna of real estate in Los Angeles, valued at some \$15,000, to be deeded to Presbytery for work within its bounds. Appreciation of this announcement was shown by a rising vote. These two gifts of property direct by living donors, announced at this meeting, furnish a commendable example, much better than to wait, and run the risk of loss or failure by will. Mrs. Hanna is the widow of the late Rev. J. A. Hanna, a pioneer missionary in the Monte-West Pacific Coast country, whose little booklet on Marcus Whitman is a valuable contribution to the literature on that heroic character.

The report of Rev. Geo. Butterfield, as Sabbath School Missionary printed on another page shows a record of work done tell for time and eternity, elicited the grateful thanks done to tell for time and eternity, elicited the grateful

thanks of his brethren, and was followed by a hearty reelection for a continuance of the work. Two petitions for organization of churches come to this Presbytery as results of work started by him, viz.: Mount Washington with thirty-four names and Bairdstown with twenty-nine.

Along the line of the work directed by the committee on education it will be of interest to note the reception from Presbytery of San Francisco, of Mr. W. E. Roberts as candidate for the ministry, now a student in Occidental College and in charge of the work at Mt. Washington and in Irvine Chapel; the dismissal to San Francisco Presbytery of candidate Sidney McKee, a student at San Anselmo, the receiving of Clarence E. Morrison, a student in Occidental, as a candidate for the ministry; and the enlargement of the committee from two to five.

Endorsement was given to the efforts of Rev. J. K. Inazana and Rev. J. H. Stewart to secure funds for the special needs of the work among the Japanese and Chinese. It seemed as if there would be a special interest in the General Assembly, but when the time came such did not prove to be the case. The result was for ministers, H. B. Gantz, H. S. Jordan, D.D., J.G. Touffieu, C. H. Kershaw and J. A. Stevenson; Elders, J. R. Ellis of South Pasadena, W. R. Powell of Azusa, T. S. Taulmadge of Pomona, D. L. Roach, of Bethany, J. Lemon of Calvary and A. A. Pearson, of Central Churches, Los Angeles.

While at times the sessions were almost hilarious or nearly tumultuous, yet underneath all was a deep undertone of devotion and spirituality, as shown in even the after dinner speeches, which can not be reported. But bare mention at least must be made of the devotional service of Thursday morning, conducted by Dr. S. E. Wishard, with a touching exposition of Ps. 51, and of the popular meetings of Wednesday and Thursday evenings. At the first of these there were two addresses. Miss Marie C. Brehm spoke on "A Man's Part in Christian Giving." A better thing could not be done than to have her go through the churches giving this address, which we wish might be reported in full. It is gratifying to note that action has been taken looking to the continuance of her work on the coast for a year. She specially represents one Assembly Committee on temperance, but her work tells for good all along the line. The second address was by Rev. W. B. Gantz, on "A Live Man in a Live Church." It fittingly followed the first one, and was in part on the Brotherhood Movement. Thursday evening Rev. W. G. Palmer, presided. Rev. W. E. Dodge spoke on "The Devotional Life of the Christian Leader"; Rev. S. E. Wishard, D. D., on "The Political Debauching of Mormonism"; and Rev. H. S. Jordan, D.D., on "The Man and the Gospel." All were intensely interesting, though along widely divergent lines.

REPORT OF THE SABBATH SCHOOL MISSIONARY OF LOS ANGELES.

Mr. Moderator, Fathers and Brethren:—

With thanksgiving to God for the privilege of another full twelve months of service without being laid aside a single day from any ill-health, your Sabbath School Missionary presents this third annual report. While there have been problems and difficulties, there has been much joy in the work. Your missionary has not organized many schools this year, but has rather sought to foster and develop those already organized. He has had the joy of having part in the organization of two of his missions in-

to churches, one within seven months of its organization as a Sabbath School.

He would express his deep appreciation of the perfect harmony with and help from the Synodical superintendent of Home Missions and our own Committee on Home Missions in all his work.

During the year he has traveled 8484 miles; made 960 calls or visits; given 204 sermons or addresses, but regrets to report only 9 professed conversions; has given 11,941 pages religious literature; sold 214 volumes; organized 4 Sabbath Schools; collected \$132.35 for the Board.

He rejoices greatly in the fact that the contributions from this Presbytery to the Board of Publication and Sabbath School work, gained more than 33 1-3 per cent over last year.

For three years and two months of his service, to April 1st, '09, your missionary traveled 25,701 miles; made 2593 visits; gave 664 addresses; had 92 profess conversion; gave 40,071 pages; sold 419 col's; collected \$362.98; helped to secure chapel properties valued at over \$4000.00; organized 18 Sunday-schools, from which seven churches have already grown and two more now asking Presbytery for church organization, for one of which he holds a property worth \$1400.00, with a debt of \$400.00, for the other, worth \$1500.00 all paid for.

Respectfully Submitted,
GEO. C. BUTTERFIELD,
Sunday-school Missionary.

EXECUTIVE COMMISSION OF BENICIA PRESBYTERY.

The Executive Commission of the Presbytery of Benicia will meet at 920 Sacramento street, San Francisco, on Monday next (May 3) at one o'clock p. m. The members are Revs. Burnham, Hays, Martin and Sutherland and Elders Cochran and King.

PERSONAL.

It is reported that overtures have been made to President Baer to accept the Secretaryship of the College Board.

Rev. J. Beveridge Lee, D.D., the College Representative of the General Assembly's committee on evangelistic work, preached on the 25th at Highland Park in the morning and at Pasadena in the evening.

SAN FRANCISCO MINISTERIAL UNION.

At the meeting of the San Francisco Ministerial Union, reports from the churches were heard. The Executive Committee reported the names of the following, who were elected as officers for the ensuing three months: President, Rev. William Rader; Vice-President, Rev. William E. Parker; Program Committee—Rev. D. A. Mobley, Rev. W. J. Fisher and Rev. E. K. Strong.

A correspondent writes:

There were two addresses at the Occidental Board Annual this month at Fresno, that I hope may be printed in the Pacific Presbyterian; the one by Mrs. Thomas Boyd, wife of the pastor, telling of Christianity versus Moahmedanism, and the other by Mrs. L. A. Kelly, the General Secretary, showing the importance of giving along organized church lines, from the smallest auxiliary up to the Board of our General Assembly.

Brief extracts from many of the excellent reports and addresses, I am confident, would interest the thousands of women who read the Pacific Presbyterian who were unable to be present at the last annual meetings.

Fresno's hospitality, I am sure will never be forgotten.

THE HOME

THE BLESSING OF FRIENDS.

Friendship is a mutual enrichment. The stream refreshes the tree with its crystal waters, but the tree returns the favor by its cooling shade. Friends cannot go to each other empty handed. There is always something to give and something to get that the needs of each be supplied. It is a commerce of souls. In giving you are getting, and in getting you are giving, and both friends are enriched.

"For the heart grows rich in giving; all its wealth is living grain;

Seeds which mildew in the garner, scattered, fill with gold the plain."

The friend who is always receiving favors and conferring none soon becomes weariness and profitless. You need not invest the wealth of your soul with a man who will pay no interest. You do not benefit yourself, and the probability is you cannot benefit him who has not the wit to turn to profit all you pay in. His life is not a going concern if it cannot pay for all it gets. Friendship has its obligations as well as its privileges. When our Lord said to his disciples, "I have called you friends; for all things that I have heard of my Father I have made known unto you," he would not let them rest in the thought that they had nothing to do but receive. His friendship was a commerce of souls. What they received as revelation was to be returned as life. And hence he added, "I have chosen you," as friends, "that you should go and bring forth fruit." Revelation is seed, and is to be returned to Christ as fruit.

The friend who only makes the poor return of flattery is to be shunned. There is no such flatterer as is a man's self; and if his flattery is echoed from the soul of a friend, he may conclude that his friend's soul, which sends back his voice, is as empty as his own. One flatterer at a time is more than enough. He is one too many even for the best of men. Flattery is not an office of friendship. It is content to take you as you are, and leaves you worse. Your friend must make you discontented by his appreciation. What ill have I done that my friend should fossilize me by his flattery? I want to grow. If he tells me I have done anything well, I wish him to inspire me with the thought that he believes and expects me to do better. I do not thank a friend who is content with me, or makes me content with myself. Flattery freezes the spring of aspiration.

One of the assumptions common to most men is that friendship can be maintained and flourish without culture. It is an assumption which leads to the disintegration of many a friendship. We forget that friendship is a flower, not a weed. It has to be tenderly cultivated, and demands our best thought and care. We cannot do what we like to a friend, nor can we say to him what we like. Friendship demands chivalry, respect, reverence. We must give him more than is his due for what he is—his due for what we believe he yet shall be. No one sees our faults as does a friend, but no one ignores them as he. The rude familiarity which prides itself in saying what it thinks is a profanation of friendship. The candid friend is a didactic bore. Who wants to know what you think unless it helps one to live better? A man thinks many things he should not think, but he smothers them in the presence of a

friend, who has a right to his best thoughts and has no concern with his worst. The grape-bloom of friendship is easily brushed off by the rude fingers which handle it as a common fruit. "Friend," said the King to one of his guests, "how camest thou in hither not having a wedding garment?" Be it only a matter of dress, there is courtesy even in dress; and he who dines as a friend at the court of a king must wear the dress of the court. Friendship ceases when it degenerates into familiarity. It demands a certain amount of ceremonial. If we would keep a friend, we must never be so friendly as to be easily familiar; we must preserve toward him that courtliness of behavior which is due to one of high rank and good breeding.—From "Life's Ideals."

BUILDING THE HOME NEST AGAIN.

A young wife and husband had drifted apart, and after considerable irritation in their relations for several months, the husband left his home and went away. The writer of the following letter, who is one of the editorial writers of "The Sunday School Times," sought to restore happy relations, and the two were brought together again with the hope of beginning anew. It is thought that there may be other young people who are not realizing the best things of wedded life, to whom the letter which was written to the young wife may prove helpful.

My Dear Friend:

You do not begin to understand my loving interest in you and your husband, and my desire for the restoration of your happiness. It must not be possible for you to fall apart. You have not understood each other perfectly, and you have not had patience enough with each other, so things have gone wrong a little, and your relations have become tangled a bit. But it is going to be all right now.

Longfellow tells of going out one morning, after a heavy night-storm, and walking through his garden. Under a tree he saw a bird's nest lying on the ground. It had been torn to pieces by the storm, and the fragments lay on the ground. He pitied the birds, and stood there thinking sadly of their misfortune. But while he mused in sad mood, he heard a chattering overhead, and, looking up, saw the little birds busy building their nest again. They were not defeated by the disaster.

That is what I am sure you and your husband are doing already. The storm came and swept your nest to the ground. Yesterday it seemed to you that it could not be restored. But you are now bravely building it again. And it is going to be more beautiful and fuller of love, joy, and song than ever it has been before.

It may not be easy to save your home, but no matter what it costs, it will be a thousand times worth doing. Love is the sweetest thing in the world, but love is not easy. It means much self-denial, much forgetting of our own wishes, much curbing and checking of our own feelings. Paul tells us that "love suffereth long, and is kind, . . . beareth all things, believeth all things." It is not easy to love in this way. It takes the grace of God in our hearts to enable us to love after this fashion.

You and your husband love each other. You have not forgotten the lover days. When you were first married, your love was deep and tender. Somehow you have not always been happy since. But your love is true and strong as ever. All you want is to get it into the common relations of your lives. You have not quite learned yet how to deny yourselves.

A few years ago a dear young wife told me one day this story. She was recovering from typhoid fever, and I was talking with her. She picked up from a table a little illuminated card, bearing the words, "What would Jesus do?" and said, "I want to tell you about this card, for it saved my marriage and my home." Then she gave me this story: "When my husband and I were married, we were both hasty in temper and speech. We had many a little tiff before our wedding, and the first evening we had quite a serious quarrel, which, however, was soon over. When we came into our new home, we had a disagreement one day at luncheon. My husband left the table in anger, and went without kissing me goodby, and I came up to my room to cry. After a time of tears, I got up and my eye fell on this card. I had never noticed the words before, but now the question spoke right to my heart and demanded an answer. 'What would Jesus do?' I began to think and to answer. He surely would not do as I am doing—he so impatient and irritable, so easily vexed, so hasty and exacting. I fell on my knees and fought the battle out. I settled it there and then that I would never again have any angry words with my husband, that I would be patient, loving and sweet in spirit and in speech.

"I got up from my knees, washed away the tears, dressed for dinner, and when my husband came home I met him at the door in a most loving way. After dinner I brought him upstairs and showed him this card, telling him the whole story of what I had done. He saw that he, too, had been hasty, quick in temper, sharp in speech, wilful, and impatient. We knelt together and told Christ all about our mistakes, asking his forgiveness, and promising never again to repeat the mistakes."

The lesson has never been forgotten by these two lovers. They are among the happiest young people I know. The little card has indeed saved their marriage and their home.—The S. S. Times.

LOOKING AT THE BEST THINGS.

By Priscilla Leonard.

"My little girl has taught me one thing," said a young mother the other day. "She picks out the prettiest things she can find to look at, and then she looks at them and doesn't notice the ugly things. The Evanses next door keep their porch in a condition that just depresses me—it's so cluttered up. But they have some fine geraniums growing in cans, and my little Clara thinks they are beautiful. She hangs over the fence and looks at them, and Mrs. Evans is so pleased at the child's appreciation that she has actually tidied up the porch once or twice, and Mr. Evans has painted the cans green. I never could have gotten them to do that, because I looked at their porch and was depressed. Clara has done it because she looked at their geraniums and was delighted."

There was sound philosophy in this bit of experience. The souls that have power, in this world, are the souls that see the right thing—the key to the situation. And as we only see what we look at, our powers in life are strictly proportioned to the way we look at life and the things we fix our eyes upon as we go along. No man or woman is ever a failure who sees clearly the essential things. No soul is ever powerless or discouraged except through having looked, momentarily or steadily, at the unessential and misleading things. To see life truly is to be a "seer," with the knowledge which is power.

Pessimist and optimist have perhaps never been more wittily defined than by the familiar stanza:

"Twixt optimist and pessimist
The difference is droll—
The former sees the doughnut,
The latter sees the hole."

And the point of the wit is that both doughnut and hole are there to see, plain to every eye. The optimist sees the hole, but only as an unimportant incidental to the very form of the doughnut. But the pessimist, by concentrating his vision on the hole, misses its place and use, and exalts it into a dread, gloomy, and universal vacuum. Each has an argument—a logical argument—but the eye judges between them in the end. The pessimist's eye cannot be argued down, and it makes him miserable as long as he refuses to look at anything pleasant or beautiful.

In every field of vision, one may as well admit, there are extremely ugly things included in the view. No one who has lived to years of discretion but has seen many things he or she would be glad to forget. No intelligent man or woman believes that all men can be trusted, all women admired, or any ideal fully carried out in earthly surroundings. Almost every apple is specked, and every family has a skeleton, even if it no longer has a closet. Total depravity is still with us, even if conviction of sin has become rare. The world is full of evil and pain and defeat. But that is the worst part of the world. That is the trouble with it—its negative side, its dark background, its hole in the doughnut. The doughnut remains, around the hole, just the same. The good, the beautiful, and the true, in large, though not complete measure, exist in every man's environment. There are men who can be trusted, women who are good and lovely and loving, ideals that lift the soul toward their realization in a larger life. Total depravity has been redeemed and regenerated in every case willing to throw itself on God. To overcome evil with good is the trend of the universe, and every star in the highest heaven stands ready to have a wagon hitched to it by the humblest individual who picks it out and keeps his eye upon it. People who look at stars may tumble into ditches sometimes, but they climb out and ahead, and never see the worst of the mud at all.

There is always a choice of vision, too, even among pleasant things. "I could not live if it were not for my dog!" said a lonely woman in whose little house a handsome, lively spaniel reigned supreme. The dog was a beautiful thing to look at, and his devotion was beautiful, too, to see. But if that very woman had looked over into the next street, she would have found neglected children into whose eyes the same devotion would have sprung, and the same welcome, if she had looked at them and helped them. It is a pitiful thing to see human beings find intimacy with pets more lovely than intercourse with human souls. They are looking at the second-best things instead of the best; and to look at the best things is the secret of true living—living that is always worth while.

As we look at the best things, loving and following them, power enters into us from them—a power not our own, but given to our use. It has been found in even the primary schools that a "gem" of lovely verse taught to a little child keeps that child from temptation and unhappiness in a most surprising way. "I said my gem over, and everything went right," said one boy to his teacher after an experience of injustice. Our schoolrooms bring to children nowadays the help of the highest art, in picture and statue; and the children look with all their eyes, and study the better for it. A noble book kept before the eye

of the mind makes life a transformed thing to the soul's vision. What we look at, that we become. "As seeing Him who is invisible" is the story of that great army of the saints, the martyrs, the heroes, which marches down the ages to the eternal goal—and which we can join if we choose.

Young People

WHAT MAKES IT RAIN?

How often on showery days little folks have asked themselves or their elders "What makes it rain?" and how very seldom they have been able to get a satisfactory reply! Sometimes those who know have no time to tell, and oftener, those who have plenty of time do not find it quite convenient to explain.

Suppose we talk it over and see if we can discover, first, why it rains at all, and then when it does rain, why it does not rain in the same way over the whole earth.

Did you ever stop to think when you looked out of the window and saw dull, gray clouds from which the rain was steadily pouring, and which seemed to shut in all the world around, that in reality they extended over a very small part of the country; that somewhere else, perhaps only twenty or thirty or a hundred miles away, the sun was shining and all was bright and beautiful? This is really so; for storms, however long and dreary, do not extend over many miles; and though it always is raining at some place in the world, yet always and at the same time it is pleasant somewhere else. Why is this?

Suppose that on a warm summer afternoon we were to bring a pitcher of clear, cool water, fresh from the well, and place it on the table in the dining room. Now no matter how carefully we may have dried the pitcher before bringing it in, we shall discover if we watch closely that the outside soon becomes wet or misty, and that the mist grows heavier and gathers into drops, and perhaps even runs down the pitcher to the table.

Where does this water come from? Not through the sides of the pitcher—that is impossible—but from the air. We cannot see it, perhaps, but still it is there, in the state of vapor. How came it there? Did you ever notice after a rain how in a short time the puddles become dry, and how the moisture disappears from the grass and leaves as soon as the sun shines out and the wind blows? Or did you ever notice that if you leave a pan of water out-of-doors the water each day grows less and less, until all is gone and the pan is dry?

All the water that was in the puddles, on the grass and leaves (except that which soaked into the ground) and in the pan, was taken up into the air as vapor—and "evaporated," as we say. The same thing happens when water boils, only it then evaporates more rapidly and we can see the vapor rising as steam. If you live near a river or in a country where there are brooks, perhaps you can see this evaporation actually taking place. Get up early some morning before the sun rises and look out toward the river. You may see a long line of mist or fog, like a big white cloud, hanging over the water. This mist is only the water evaporating from the river, and is just now visible as fog because the air is cool. After the sun has shone the air becomes warmed and the fog disappears, but the evaporation goes on, nevertheless. Indeed, it is going

on continually and all over the earth, so that if the water were not returned to us as rain, snow and dew, all the oceans, lakes and rivers would in time dry up and disappear. All the trees, grass and plants would then wither, and our beautiful land would become as dry and parched as the great Desert of Sahara.

Having now learned how the water is drawn into the air, let us see why it comes down again as rain or snow or dew.

There is a singular thing about this moisture—the air will hold only a certain quantity of it, and that quantity depends on the temperature of the air. But warm air always holds more than cold; so, however warm the air may be, or however much moisture it may contain as invisible vapor, we have only to cool it enough and the vapor condenses, as we say; that is, it becomes visible, first as fog or mist and then as drops of water such as we saw on the pitcher. The reason we see a white fog rising at night after the sun goes down, is simply that the water which has been evaporating all day and going up into the air as invisible vapor, becomes condensed to fog by the cooling of the air when the sun's heat is withdrawn. When the sun rises the fog disappears, but the vapor still ascends, and when it reaches the altitudes where the air is always cold it becomes condensed again as fog, only it is then called clouds. And if it becomes condensed enough to form drops of water, they fall and it rains; or perhaps it snows, for snow is but frozen rain.

Thus we have learned that rain is formed by the cooling and condensation in the air. Bearing this in mind, by studying the surface of our country we can see why the rain does not fall equally on all parts of it, instead of falling very abundantly in some places, as in New England and some of the Gulf states, and very sparingly in many parts of the West, as in New Mexico and Arizona.

The winds which blow to this country from the south and east being warm tropical winds can hold much moisture and are full of this invisible vapor of water which they have taken up from the Gulf of Mexico and the ocean. Coming to the cooler land, they themselves gradually become cooled. Their moisture, therefore falls as rain while they pass over the land, till by the time they have reached Western Kansas and Colorado the moisture being gone, no more rain can fall. But the winds which come to this country from the north and west are colder than the land. As they sweep over it toward the south and east they gradually become warmer, so that instead of giving up their moisture in the form of rain, they are constantly taking up moisture from the earth. It is for this reason that our north and west winds are dry and mean fair weather, while the south and east winds bring rain. For this reason, also, the Eastern and Southern states have an abundance of rain while the Central and Western states are often very dry.

There is still another point to be considered. We already have noted the fact that at great heights the air is cooler. Hence when a warm wind full of moisture comes blowing across the country and strikes a mountain range, it bends upward and rises high to pass over. In so doing it becomes cooled and gives up its moisture, passing over to the other side a dry wind. It is for this reason that some islands, like the Hawaiian islands in the Pacific ocean, where the winds blow nearly always from the same direction, are subject to almost continuous rain on one side, while on the other rain is exceedingly rare. This

also shows why California, west of the Sierra Nevada mountains, receives sufficient rain to make the soil fit for cultivation, while Nevada, on the east, is virtually rainless and barren. The moisture coming from the south and east is all condensed by the Allegheny, the Rocky and the Wasatch ranges, while that from the west is cut off by the Sierras. Hence the great extent of country known to geologists as the Great Basin—which reaches from Oregon on the north to Mexico on the south, and from Colorado on the east to the Sierras on the west, comprising an area of not less than 200,500 square miles, nearly equal to the whole of France—receives over a great part of its surface an annual rainfall of not over four inches; is therefore a desert.

There are many other interesting facts about this vapor. After the sun goes down at night the earth, cooling rapidly, soon cools the air near it, which consequently gives up a part of its moisture. This moisture forms in drops on the grass and leaves, just as it does on the cold pitcher in the warm room, and we call this dew. If it becomes cold enough the dew freezes and then we have frost. On cloudy nights a frost is very rare, simply because the clouds act as a tent or blanket and prevent the earth from becoming cooled so rapidly. Professor Tyndall has calculated that of all the heat daily received by the earth from the sun and given off again into space, one-tenth is intercepted and absorbed by the vapor of water within ten feet of the earth's surface. Hence the vapor forming the clouds above and extending in its invisible form down to the earth, absorbs the heat given off and, like the glass screen in the hothouse, prevents the earth from becoming so cool as to freeze the dew. This fact will enable us to understand in part why it is that deserts and all dry regions are subject to such sudden extremes of temperature, being very hot when the sun is shining but becoming chilly as soon as the sun goes down.

Moreover, water, and consequently anything wet with water, takes up and parts with heat much more slowly than dry land; and water and other liquids when evaporating take away a great amount of heat with the vapor. The more rapid the evaporation, the greater the amount of heat taken up in a given time. This is the reason a drop of ether feels cold when placed on the hand. It evaporates so rapidly as to take away heat from the skin quicker than it is restored, and produces the same feeling as would a piece of ice.

Now we are ready to understand why it is that a hot day in dry climates is much less oppressive than in moist climates. People who live in the East and South, where the air is full of moisture, read that the temperature on a hot day in the West must therefore be a very uncomfortable place in which to live. But in reality it is not so. In the dry Western air the perspiration from the body evaporates so rapidly as to keep the skin cool, and none of the heat given off is held in by the screen of moist air; so the body is kept cooler than it would be in a moist climate. But in the moist atmosphere of the East evaporation is slower, and the heat of the body does not radiate so rapidly into space. Hence the perspiration gathers in great drops and saturates the clothing, while pulses throb and heads ache till relief is sought by fanning. And this fanning cools the skin only because it increases evaporation by blowing air across its surface, which also explains why a warm, overcast, muggy day is so oppressive. —Frank H. Sweet, in *The Interior*.

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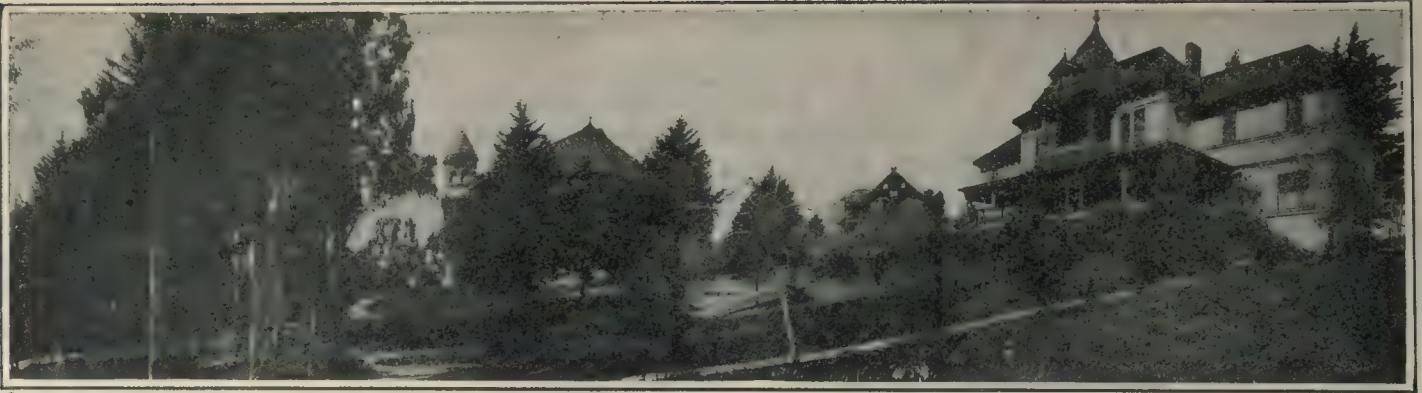
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so.

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and white,
And his heart as pure as a girl's to-
night.
—Unidentified.

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VOL. VII.

SAN FRANCISCO, CALIFORNIA, MAY 6, 1909.

No. 18

PRESBYTERIAN BROTHERHOOD CONVENTIONS

SAN FRANCISCO

June 3-4

PORTLAND

June 8-9



REV. WILLIAM HIRAM FOULKES, D.D.
Chairman Executive Committee for Pa-
cific Coast Presbyterian Brotherhood Con-
ventions.

SEATTLE

June 10-11

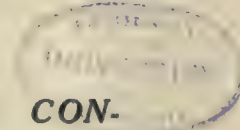
SPOKANE

June 14-15

CALVIN ANNIVERSARY MEETINGS

SNAP SHOTS FOR CHILDREN'S DAY

**PLANS FOR PRESBYTERIAN BROTHERHOOD CON-
VENTIONS**



The Editor's Column

Pacific Presbyterian

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PLANS FOR THE PRESBYTERIAN BROTHERHOOD CONVENTIONS WELL IN HAND.

Great interest Taken in the Coming of National Brotherhood Officers.

The present indications are that the Brotherhood conventions on the Coast are to mark the new era in the Presbyterian church. The zeal with which the men are taking hold of the arrangements for the meetings in the four cities where they are to be held, Los Angeles having dropped out, cannot help but bring a large attendance, and the splendid speakers who are so well fitted to tell the methods of Presbyterian Brotherhood work will certainly arouse the men to the opportunity before them of organizing their men in Brotherhoods which will give strength and purpose to the work of the churches. The reports from Portland published elsewhere show that the committee has wisely planned for the meetings at the time of the Rose Festival, when thousands of people will flock to the city owing to the special railroad rates. The Tacoma and Seattle committees, which are published herewith, have actively taken up the work of prompting the conventions and will bring to pass great meetings worthy of the attendance of the National Brotherhood officers and other speakers who are coming to the Coast. The San Francisco Presbyterian Brotherhood at its meeting last week put itself behind the convention in such a way that there is no question but what San Francisco will have one of the greatest meetings of men that city has ever seen.

The reports from the officers of the Brotherhood indicate the interest these officers are taking in the great meetings, and how anxious the men are to avail themselves of the opportunity of hearing these splendid speakers and

catching the inspiration of the conventions. By next week we will be able to publish the pictures of the speakers from the East and give at least provisional programs of the meetings. Rev. William Hiram Foulkes, D.D., of Portland, Ore., who is chairman of the Executive Committee for the Coast, writes most enthusiastically of the prospects for the great meetings. The following are the list of local committees for the conventions in the places named:

Local Executive Committee for San Francisco, June 3-4

At Calvary Presbyterian Church. Convention Promotion Headquarters, 769 Phelan Building. General Committee, J. G. Chown, 75 Sutter St., chairman; Secretary, Rev. G. A. Blair, 1448 12th Ave., Sunset District; Revs. Wm. Rader, D. A. Mobley, W. J. Fisher, L. A. McAfee, H. K. Sanborne, Messrs. H. E. Bostwick, Prof. Patterson, Geo. Mullin, J. O. Davenport, Dr. A. S. Kelly, Donald MacKenzie, Earl S. Bingham, Chas. Adams. Promotion, Earl S. Bingham, 769 Phelan Bldg.; Finance, A. S. Johnson, 2183 Fillmore St.; Reception, H. E. Bostwick, Hotel Jefferson; Fellowship, George A. Mullin, Public Library; Ushers, Harry Blackwood, 2002 Pacific Avenue; Hotels, Donald MacKenzie, 1006 Merchants Ex. Bldg.; Music, Otto Fleissner, 2560 Vallejo St.; Program, Rev. Lapsley A. McAfee, 2732 Hillegass Ave., Berkeley.

Local Executive Committee for Seattle, June 10-11.

General Committee—Col. J. M. Hawthorne, 319 New York Block, chairman; J. M. Gephart, Bailey Bldg., secretary; U. K. Loose, F. W. Whitworth, L. W. Lewis, C. B. Niblock. Program, Rev. W. A. Major, D.D., 417 Queen Anne Ave., chairman; Publicity and Promotion, W. G. Ronald, 1161 Empire Bldg., chairman; Place of Meeting, Dr. E. J. Meacham, 2237 W. 56th St., chairman; Banquet, or Fellowship Supper, R. H. Thompson, City Engineer's Office, chairman; Hotel Accommodations, L. T. Turner, Central Bldg., chairman; Finance, John P. Hartman, Burke Bldg., chairman; Reception, U. K. Loose, Colman Bldg., chairman; Ushers, David W. Ainslie, 317 Occidental Ave., chairman; Male Chorus, Dr. F. W. Chase, 1st Pres. Ch., chairman.

Local Executive Committee for Spokane, June 14-15.

General Committee—F. M. Goodwin, Hyde Block, chairman; Frank B. Macken, 211 Euclid; Dr. F. C. Harvey, Peyton Bldg.; A. E. Miller, 2129 Mallon; Dr. T. O. Cole, Princeton and Nevada. Program, S. W. McFadden, 146 So Oak St., chairman; A. E. Miller, 2129 Mallon; S. M. Ware, D.D., 2503 Hamilton. Publicity and Promotion, Rev. Conrad Bluhn, chairman; Place of Meeting, First Church; Banquet or Fellowship Supper, R. L. Edmiston, Fernwell Bldg., chairman; Hotel Accommodations, Rev. A. N. Smith, chairman; Finance, W. W. Wooster, 1124 Maxwell; Reception, Rev. J. H. Shields, D.D., 2207 Gardner, chairman; Ushers, R. O. McClintock, care of McClintock, Frinkey Co., chairman; Male Chorus, Rev. John W. Berger, chairman.

OREGON BROTHERHOOD CONVENTION.

Fine Program Expected to Draw Large Audience.

The Oregon Presbyterian Brotherhood Convention, which will be held in Portland is being enthusiastically promoted. It will take place in the famous "Rose Festival" week, when hundreds and thousands of people will be visiting Portland. The schedule has been arranged, however, so that the day of the convention is not on one already preempted by many public events. It is expected that many of the laymen of the State will take advantage

of the reduced rates and the wonderful festival features to come to Portland with their families, and to enjoy as Christian men at the same time, the profit of a great Presbyterian gathering such as is planned for.

The following committees have been appointed and are industriously at work:

General Committee—P. P. Leche, 550 Williams Ave., chairman; George K. Fichtner, 411 Mill street; O. M. Scott, 615 East Alder; B. A. Thaxter, 443 11th; K. K. Baxter, Wells Fargo Bldg.

Program Committee—Prof. B. A. Thaxter, 443 11th; R. M. Tate, 94 1st; E. C. Herlow, care of Chapin & Herlow, Cham. of Com.

Chairmen of Committees.

Publicity and Promotion—K. K. Baxter, Wells Fargo Bldg.; F. N. Walker, H. H. Bushnell.

Place of Meeting—First Church.

Banquet or Fellowship Supper—Miller Murdoch, 823 Board of Trade; R. R. Steele, 760 East Taylor; S. P. Lockwood, Lumber Exchange Bldg.

Hotel Accommodations—S. P. Mackey, 774 East Main.

Finance—John Bain, Wells Fargo Bldg.; E. C. Bronaugh, Fenton Bldg.; O. M. Scott, 615 East Alder.

Reception—John Patterson, 315 Cherry St.

Ushers—Jno. S. Meek, 535 East 39th St.

Male Chorus, etc.—S. N. Steele, 571 Jackson St.; R. W. Elwell, 361 Stanton; J. C. Caughey; W. E. Simonton, The Barton, 13th and Alder.

Definite arrangements for the fellowship supper or banquet have not yet been completed, though it is probable that the place will be the famous, modern, Commercial Club, which has excellent appointments for this nature of gathering. The day sessions of the Convention will be held in the First Presbyterian Church, which is in the heart of the city and abundantly convenient for all convention purposes. Leading laymen of the State are being asked to assist in making the program intensely practical and inspiring. Portland is especially proud of the work her Boys' Brotherhood is doing. The Third Church, particularly, offers an interesting phase of the movement. Mr. E. C. Harlow, leader of the Third Church Boys' Club, will conduct that part of the program. Portland rejoices to share in this great Pacific Coast movement.

WORLD EVENTS.

An heir, a daughter, has been born to the throne in Holland.

President Diaz has announced that he will be a candidate again to succeed himself as President of Mexico.

Enrico Caruso, the noted tenor, has gone to Europe for an operation that may permanently affect his vocal power.

The total expenditure of the United States thus far for all purposes in building the Panama Canal is \$93,-915,000.

With the opening of the Exposition at Quito, next July, the Republic of Ecuador will celebrate the 100th anniversary of its independence.

During the past week many southern and middle western states have suffered heavy loss of life and property from storms, tornadoes and cyclones.

The American Society of International Law held a two days' session at Washington, April 23rd and 24th. Many important matters were discussed but prime interest was in Arbitration.

Turkey has been the center of interest during the past week. Two movements, either of which is sufficient to attract public attention, have assumed large proportions. They are entirely separate so far as information can be obtained; one of religious persecution, the other of political reform.

In an article in Mr. Bryan's "Commoner" Laurence B. Finn points out the dangerous influence of subsidized wealth upon the professors of colleges and universities. This is an exceptionally important matter, especially for the denominational college.

Mohammed Reschad Effendi, the new Sultan, was immediately enthroned with due Mohammedan ceremony. He is a brother to the deposed Sultan and of a more progressive nature; thus far his actions have greatly pleased the people of Constantinople and give promise of the less hindered progress of civilization in the great Ottoman Empire.

Thus far villages have been burned, men slain and women and children put to death. From many places women and children have fled to the mountains and are starving and exposed to violence. Besides the religious hatred of the Turk for the Armenian Christian, he is driven madly on by his greed to secure the wealth of his crafty Armenian victim. The Armenian being, industrious secures much wealth, which he has learned to hide from his Turkish neighbor, but which nevertheless is sought after in a fiendish, murderous manner.

Whatever may be the immediate hazards of the Turkish State one can but see in this Mohammedan Empire viewed from its own aim and effort, the irony of fate thwarting its chiefest ambition in that Islamism invaded Europe with the sword to change all Europe into one grand Turkey and bring it under Mohammedan rule; but the leaven of civilization has been too powerful and now Turkey is unconsciously submitting to a gradual process of Europeanization under the victorious leadership of the reform Young Turks.

The question so long on the lips of the world, "What is to become of this empire?" is answered temporarily at least in the control of the reform party. How long it will continue we are unable to prophecy; but a change has come. Though all Europe, filled with jealousy, one nation for another, from outbreak to outbreak, and from year to year, bandaged up the "Sick Man" under the fiction of the balance of power in Europe God has raised up from the stones of the Empire children of Abraham to do that work which civilized Europe ought to have demanded years ago.

American interest is intensified because of our missionaries endangered by this fanatical movement. Some have been slain already; just how many we cannot say at present. Others we are told are in most acute danger. Our anxiety is intensified all the more because we know that reports are only probable, there being no way to corroborate them as in a civilized country. Both for the sake of the suffering Armenian and for the safety of foreigners, especially our missionaries, we can but raise the question how long the civilized powers will endure these

outrages upon innocent humanity. In view of what has taken place and is now being repeated we are constrained to cry "How long, O Lord how long." •

The religious movement is merely an opening of the old Armenian wound that caused the civilized world to be horror stricken with the unmentionable atrocities of the Turks some years ago. The scene of the present persecutions is in Mesopotamia proper. This province has an area of 240,000 square miles and a population of 4,800,000. Antioch of Pauline fame is the principal-city, with a population of 6,500. Two-thirds of these are Armenian Christians and the remaining third is made up of Turks, Greeks, Kurds and Jejidis or "devil-worshippers." The history of Antioch has been written in blood: the blood of early Christian martyrs; the blood of the Crusaders; of Armenian martyrs and now the vestments of these faithful followers are dyed red with innocent blood shed in a fanatic assault of Islamism. Surely the world can no longer sit by and permit these outrages to continue. They are the same as in years gone by and are indicative of what we may expect in the future unless some master hand comes to the rescue.

The other event of world interest is a matter of political adjustment. A new spirit is growing in Turkey demanding reform in government. The men represented by this movement are known as the "Young Turk Party." Like many other movements when once started no one can dare to suggest just where it will stop. They accomplished their first significant reform in securing for Turkey a constitutional form of government. This was accomplished without physical violence and is called a bloodless revolution. As was to be expected, the Sultan was insincere in his promises, chose a cabinet unfavorable to the reform party and outwardly it appeared that the constitution was to be overlooked, when suddenly the Young Turk party shows its power again but not in such a bloodless manner. Constantinople was surrounded by troops; resignations were demanded from the cabinet; Abdul Hamid fled and was surrounded and taken prisoner, dethroned and the government is now completely in the hands of the reform Turks. Events have followed in rapid succession with complete victory for the Constitutional Party.

THE CALVIN ANNIVERSARY MEETINGS.

Last fall the Seminary invited the Presbyteries of Benicla, Oakland, and San Francisco to unite with it in celebrating in an appropriate manner the four hundredth anniversary of the birth of the greatest man in the history of Presbyterianism, John Calvin. The invitation was, in each case, heartily accepted; and a joint committee was appointed to make all necessary preparations.

The result is that on Friday evening, May 14th, at eight o'clock, there will be held about the Bay five simultaneous meetings, to which the public in general, but especially all Presbyterians are invited. The places of meeting, the speakers, and their themes are given below.

It will be seen that the program presented is in each instance of a very high order; and an unique opportunity is thereby provided for hearing from the mouths of scholars something of what the life and work of John Calvin have meant in the history of modern progress:

1. Calvary Presbyterian Church, San Francisco, Rev. John Hemphill, D.D., presiding.

Addresses by: The Right Rev. Bishop William Ford Nichols, D.D., on the subject, "Calvin as an Era Maker in Theological Seminaries."

Rev. John W. Dinsmore, D.D., L.L.D., on "Calvin and Popular Government."

- 2 Trinity Presbyterian Church, San Francisco, Edward K. Strong presiding.

Addresses by: The Rev. Professor Warren H. Landon, D.D., on "The Man John Calvin."

The Rev. Professor John W. Buckham, D.D., on "The Theology of Calvin in the Light of Today."

3. First Presbyterian Church, Oakland, Rev. Frank L. Goodspeed, D.D., presiding.

Addresses by: The Rev. Professor Thomas V. Moore, D.D., on "The Theology of Calvin."

Rev. Edward L. Parsons, Rector of St. Mark's Episcopal Church, Berkeley, on "Calvin and Democracy."

4. St. John's Presbyterian Church, Berkeley, Rev. Geo. G. Eldredge, presiding.

Addresses by: Rev. Wm. Rader on "The Man John Calvin."

The Rev. Professor Thos. F. Day, D.D., on "The Theology of Calvin."

5. First Presbyterian Church, San Rafael, Rev. Lynn T. White presiding.

Addresses by: - Rev. Theodore F. Burnham, Moderator of the Synod of California, on "The Influence of John Calvin upon Religious Thought and Life Today."

Rev. Wm. Martin of Santa Rosa, on "Calvin and Popular Government."

Church News

OREGON NOTES.

By Julia Fraser.

The first stop on the trip north was at Medford, where the Southern Oregon presbyterial was most delightfully entertained. Medford is growing very rapidly. The big farms in the rich valleys are being subdivided and trees planted, thus attracting an exceedingly desirable class of people. New buildings, fine streets, and a general air of prosperity pervades Medford, while our church, under the pastorate of Rev. W. F. Shields, is meeting its opportunity. The presbyterial was very pleasant and helpful and voted to double its Home Mission money, the advance all to go for the new building in Sitka.

* * * * *

A ten hours' ride through some of the most fertile valleys and wonderful mountains in all this western country and I was at Eugene, where the Willamette presbyterial met in connection with presbytery in the beautiful new stone church.

Eugene has grown very fast since my last visit. Many miles of splendidly paved streets, much building and a fine spirit of progress is everywhere apparent. Eugene is also an educational center, as some of the colleges of the State University are here. Rev. H. N. Mount has the church work splendidly in hand, and now, with the new church building and the additional help which has recently

been secured in Miss Hanna as pastor's assistant, an even more aggressive work is expected. Mr. Mount is to represent his presbytery at General Assembly.

The Presbyterial had a day crowded with good things. The presence of Mrs. Beatty, the wife of the Superintendent of our Sitka Training School, was keenly appreciated and her splendid talk on Sitka aroused much interest.

* * * * *

It is always a delight and satisfaction to be again in Portland and see the dear friends here and enjoy their hospitality. Portland's location, on the banks of the Willamette, with four marvelous snow-capped mountains always on guard and sheltered by the nearer densely wooded hills, is beautiful beyond description. And here too are the sure signs of growth and business activity—more shipping, more sky-scrapers, more farms cut up into city lots.

It was a great pleasure to sit quietly and worship in the dear old First church Sunday morning. The pastor, Dr. Wm. Hiram Foulkes, received over sixty into the church, then preached a short, earnest communion sermon. Dr. W. S. Holt, who had just returned home from an extended eastern trip, was in the pulpit with Dr. Foulkes and had part in the service.

A summary of the statistical report of the past fiscal year was printed on the calendar—members added during the year 152; total membership 1334; benevolent gifts \$26,587.80, of this \$9,388.00 for Home Missions; congregational expenses \$15,472.00; miscellaneous \$4500.00, a total of \$46,558.00.

* * * * *

The twenty-first annual meeting of the North Pacific Board was held this year in the Third Presbyterian church, the Rev. A. J. Montgomery, pastor. The church is commodious, most attractively furnished and equipped for aggressive work, and Mr. Montgomery is doing a strong work in this strategically located church.

Since its organization the North Pacific Board has had but one President, the well-beloved Mrs. Wm. S. Ladd, who was present at and presided over every session except in the evening, when the pastor of the church very graciously performed that service. Mrs. Ladd also had her beautiful home full of delegates whom she entertained during the three days of the meeting—altogether demanding strength and nervous energy which would seriously tax any ordinary young woman. But Mrs. Ladd is a most remarkable woman, and the work she does and the way she does it is a continual surprise to all who are in any way associated with her. Mrs. Ladd's birthday comes shortly before the Annual Meeting and for a number of years her officers have observed the gracious custom of presenting her, the morning of the first session, with beautiful roses, one for each year. This year there were over eighty long stemmed queenly La France roses. One of the chapters of the Westminster Guild of the First Church, Tacoma, asked the privilege of bearing her name, and the Caroline Ladd chapter sent delegates and these young women presented Mrs. Ladd with beautiful carnations, each girl's card tied to the flowers by a long white ribbon, being a most artistic effect. These and countless other little gracious deeds show how the women of the North love and revere their President.

This Board, unlike any other Board in our church, administers Home, Foreign and Freedmen work under the one organization, and do it splendidly. The reports were

all remarkably interesting, the addresses helpful and informing, the business most expeditiously accomplished, and the work planned for the new year inspiring. While the music, the social features and the very cordial hospitality and welcome reflected well the interest and working force of the Third church. Mrs. W. G. Beatty of Sitka, and Mrs. Elinor T. Haworth of Japan, were the notable speakers, while the exceedingly interesting stereopticon lecture by Mrs. Chas. W. Hays shows what splendid material this Board has among its own officers.

The women resolved to double their gifts to Home Missions, the advance to go to their building at Sitka, the money to be in by the first quarter and a special day, Wednesday the 26th of May, was suggested for special united prayer, and extra meetings to secure the needed \$5000. This action is simply heroic and will inspire women generally to wake up and make possible a plant at Sitka sanitary and safe. The determination of the North Pacific Board and of the California Synodical Society each to erect a \$5000 building at Sitka shows the interest of the whole Coast in Coast work.

The Presbyterial Society of the Columbia was constituted, and the following officers appointed: President, Mrs. Harry Templeton, Vancouver; 1st vice-president, Mrs. Chittenden, Chehalis; corresponding secretary, Mrs. Mosley, Ellsworth; box secretary, Mrs. F. J. McNitt, Centralia; Y. P. secretary, Miss Clifton, Chehalis; literature secretary, Mrs. Hatch, Goldendale; treasurer, Mrs. Hugh McMaster, Camas, all in Washington.

The Columbia presbytery was constituted by the Synod of Washington and embraces the southern part of Olympia and central Washington presbyteries and its name perpetuates the name of the old Synod, set off from the Synod of the Pacific, back in the eighties, embracing what is now the Synods of Oregon and of Washington. There are a number of strong societies in this new presbyterial and now with a smaller organization more aggressive work can be accomplished.

J. F.

Portland, Oregon, April 24, 1909.

PASADENA.—At the May communion service there were welcomed 13 on confession and 36 by letter in the First church.

LOS ANGELES, Boyle Heights Church.—This church received 23 members in April. Miss Annie McKee of this church plans to go as a missionary to Korea.

HEMET, Cal.—Rev. James W. Mount of Hanford, Cal., has accepted a call to the work at this place. We expect to hear a good report from this field now that Brother Mount has taken charge.

LOS ANGELES, First.—This church gives a reception Friday evening of this week in celebration of the completion of a year with Dr. Hunter as pastor—a year of blessing and increasing prosperity.

SPRINGVILLE, UTAH.—The Presbyterian church of which Rev. Frank O. Leonard is pastor, received twelve young people on confession of faith, Sunday, April 25th, as a direct result of a series of three decision meetings conducted by Rev. J. C. Carver of Ogden.

SOUTH PASADENA.—Calvary Church.—The Brotherhood enjoyed an address recently by Elder S. Whittemore,

of North church, New York, on "The Man and the Opportunity. Mr. Whittemore is well known as the promoter of the valuable Door of Hope work. In April Pastor Fisher welcomed 13 new members.

LOS ANGELES, Dayton Avenue Church.—This church is experiencing an uplift and increase in congregations attributed in part to a canvass made by Pastor Shields with Rev. W. P. Titsworth, agent of the American Tract Society. Also enough money was raised to put some 500 books into the libraries of the two Sunday-schools under the care of the church. Calvary church, Rev. A. M. Prewitt, pastor, plans a similar canvass.

San Francisco, Calvary.—On Sunday evening, May 2, the pastor began a short series of sermons on the messages of the world's great religions. The topics of these sermons are: 1—The Message of the Jew (May 2); 2—Mohammed, the desert prophet and the Eastern question; 3—Confucius, the mighty master of China; 4—Buddhism, and the monk of the Sakyos; 5—The Christianity of Christ and its message to the modern world.

LOS ANGELES, Central.—In the absence of the pastor attending to duties assigned him by the Presbytery, the pulpit was filled Sunday morning, April 25th, by Dr. E. S. Chapman, our "grand old man" of the Anti-Saloon League. Dr. Chapman preached from Gen. 21: 17, "And God heard the voice of the lad." It was a ringing appeal to parents to remember their divinely given obligation to protect the home. Long may God spare this blessed apostle of the temperance forces!

A. B. P.

LOS ANGELES, Westminster.—A special service for parents and children was held on a recent Sunday afternoon when Pastor Holman gave a sermon to a large congregation, a sort of anticipation of "Mother's Day." Evangelist H. E. Pack has organized an undenominational Bible class in this community to meet on Tuesday evenings. The people have taken hold with great enthusiasm and brought in a large membership. This foundation work for the direct study of the Word of God is bound to tell for good on individual lives and the work of the church.

LOS ANGELES.—The Fishermen's Club is an organization of young men that for several years has met every Monday night for supper followed by Bible study and instruction in personal work under the leadership of Rev. T. C. Horton. It is one of the most valuable movements imaginable. Many a young man has been lifted into higher spiritual life and many won to Christ through this work. Recently the Club arranged to hear Mr. T. Youngken, one of their number, a member of Highland Park Church, who gives his time to work among boys of the Detention Home.

SAN FRANCISCO, First.—Rev. John E. Stuchell, acting pastor of this church, has begun a series of Sunday evening discourses on the life of Moses. That they are interesting and instructive is evinced by a growing congregation. The men of the First Church are doing their share in the general effort to make the coming Brotherhood convention a pronounced success. Mr. Stuchell, as acting pastor, has engaged heartily in all the work of the church; and Mr. Guthrie, on his return, will doubtless find that his vineyard has been faithfully tilled. The latest news from the absent pastor, his friends will be glad to learn, is that his health is improving; he lives almost entirely out of doors.

SAN FRANCISCO, Mizpah.—Recently there have been four additions to church membership on confession of faith, one a young man whose wife previously had united with the church, also a boy and two girls, members of the Sabbath-school, took a stand for Christ. The Easter services were full of inspiration, the singing of the children and older members of the choir being especially excellent. An offering was given to Foreign Missions by the school. Commemorative services were held on the following Sabbath, "April 18th," and the day particularly marked by the exhibition and approval of the preliminary plans of the new church building, which for classically artistic design and convenient equipment will be as "an oasis in the desert" in Mizpah's field of work.

LOS ANGELES, Mt. Washington.—Mt. Washington is the name of the newest church on the roll of Los Angeles Presbytery. This is the outgrowth of work begun five years ago by Sabbath-school Missionary Butterfield. The location is in a beautiful section adjacent to Highland Park. For some time Dr. Wishard preached for the congregation. Latterly it has been supplied by Mr. W. E. Roberts, candidate under care of Presbytery and student in Occidental College. Organization was effected May 2, the service being conducted by Mr. Butterfield. Mr. Roberts presented the names of 34 persons, 14 making confession. Dr. Wishard preached on "The Security of the Church." The congregation elected him pastor-emeritus. I. G. Harrison and R. P. Shea were elected elders.

SAN FRANCISCO, Richmond.—The work of the Richmond church under the ministry of Rev. C. S. Tanner is making commendable progress. Since January 1st, thirteen members have been received. Attendance in the



Rev. C. S. Tanner.

church has increased and the Sunday-school has made perceptible gain, over eighty being present last week. Rev. Mr. Tanner is particularly well educated for any line of church work that may develop as the wide school of experience through he has passed shows. He was born in

the classical town of Troy, Missouri. After graduating from the city schools, he entered the railway service as telegraph operator and agent's clerk. His service with the company continued for several years, during which time he held the various positions of station agent, operator and clerk to the master mechanic, operator in the train dispatcher's office, and traveling auditor. The latter position he resigned to enter college preparatory to taking up the work of the gospel ministry. This occurred shortly after his conversion in a meeting held by Evangelist Chess Birch in the First Presbyterian church of Hannibal, Mo., of which Rev. O. E. Hart, now of Oakland, was the pastor. After receiving the Bachelor of Arts degree from Missouri Valley College and taking theological courses at Cumberland University and Chicago University, Mr. Tanner began his ministry with a pastorate at Los Angeles, Cal. He resigned that pastorate and returned to the East for post graduate work, and then came again to California. Since his return he has served in successful pastorates at Downey and Lompoc. From the latter place he was called to the Richmond Presbyterian church of San Francisco last December. Mr. Tanner was married in 1893 to Miss Effie Hamilton, an attractive and accomplished young lady of his native city, a teacher in a female seminary and a descendent of an old Southern family. They have one child, a daughter, Miss Georgia.

COALINGA.—The Coalinga church was organized on October 28th, 1906, in accordance with the action of San Joaquin Presbytery in appointing Rev. W. B. Noble, D.D., Synodical Home Missionary, and Rev. Arthur Hicks, Synodical Sabbath-school Superintendent, to effect the organization. The church was organized with seven members, as follows: Mr. and Mrs. Wm. McCutcheon, Mr. J. J. Kerr, Mrs. Al Smith, Mrs. E. A. Lander, and Mr. and Mrs. Thomas Menzies. Thomas Menzies was elected elder. The trustees were John Webb, Wm. McCutcheon, Wm. Odom, T. P. Smith and Thomas Menzies. The first minister to take up the work was Rev. C. N. Thomas, who carried on the work from November, 1906, to May, 1907. He was succeeded by Rev. F. Z. Nesbitt, who died in Coalinga. Rev. G. B. Greig supplied the pulpit for some months. In December, 1908, Rev. C. R. Callender, recently returned from Laos, took up the work. During the time of his being on the field the church building costing about \$4000 has been completed. The last indebtedness of \$400 is now being raised. An organ costing \$500 has been placed in the church. The new pews to cost \$400 are being put in place at this date. Recent meetings held by Rev. James Miles Webb resulted in 18 additions to the church membership, 11 coming in on profession of faith. A Christian Endeavor Society has recently been organized. A prosperous Sunday-school with more than 100 members is under the care of Mr. A. S. Taylor. This field is one of the most important in the Synod, having a population of over 3000 and constantly growing. Several Sunday-schools in the adjoining oil fields form an important part of the work in this district. In Oilfields district Rev. Allan MacKay is preaching, being heartily supported by Balfour, Guthrie and Co. At Alha School House Mr. Callender has established preaching services. These schools have been for some time under the care of the Presbyterian Sabbath-school missionary, Rev. H. J. Furneaux.

BAIRDSTOWN.—About eighteen months ago Rev. Will D. Landis, pastor of the Westlake church, Los Angeles, began a weekly Bible class at Bairdstown, on the "Short

Line," midway between Los Angeles and Pasadena, at the residence of Mrs. Juliette A. Haynes. Subsequently Rev. G. C. Butterfield, Presbytery's Sunday-school missionary gave his attention to the field, and through the kindness of Mrs. Haynes organized a Sunday-school in her parlors. In June last a small chapel was erected at a cost of about \$1000, the owners of the tract kindly donating the land and services have since been regularly maintained there. By a recent action of the Home Mission Committee, Rev. Winthrop Allison was placed in charge of this work, and since Jan. 16th has preached there each Sabbath morning. The Presbytery at its spring meeting approved the petition for the organization of a church, and Sunday morning April 25th, the committee appointed for that purpose, consisting of Revs. G. C. Butterfield, Winthrop Allison and A. B. Prichard, conducted the services and organized the Presbyterian church of Bairdstown. Mr. Butterfield presided. Mr. Prichard preached, and Mr. Allison presented the names of thirty-four persons desiring membership in the new organization, twenty of whom were received by letters from other churches and 14 upon confession of faith, 6 of the latter being baptized. Elders were elected as follows: W. J. Watson, A. W. Irvine and J. Hunt. The first-named having been previously ordained an elder was duly installed, and the others ordained to that office. Messrs. A. E. Nichols, W. W. Irvine, E. R. Bowman, E. H. Meuske, Dennis Perry, A. L. Mahdab and J. Kutch, M.D., were chosen as trustees. As evidenced by this list of names, the church though as yet small, is rich in material for active and efficient progress. The Sunday-school has an average attendance of 40, an efficient quartette of ladies and an organist who lead the music in the sanctuary, and the earnest and prayerful spirit of the congregation gives promise of real and rapid growth.

A. B. P.

ANNUAL REPORT OF MIZPAH PRESBYTERIAN CHURCH, CAMP MEEKER, CAL.

To the Session of the First Presbyterian Church, San Rafael, California,

Greeting:—This work during the past year was marked with success. Services were held from June 7th to October 6th inclusive, the following brethren supplying the pulpit in the order mentioned, viz: Rev. H. N. Bevier, Rev. F. A. Doane, Rev. W. J. Fisher, D.D., Rev. M. T. A. White, Rev. E. A. Wicher and Rev. F. L. Nash.

Before the opening of the season, the Rev. W. L. Lowry held services one Sabbath. With the exception of the writer of this report, the above-mentioned brethren and their families occupied the manse.

A bazaar was held July 14th, netting \$185.05, and with donations of \$86.15, a total sum of \$271.20 was added to the Special Fund for the purchase of pews and the payment of insurance on the manse.

The Lord's Supper, including memorial services, was observed on the last Sabbath of July.

Under the able leadership of Mr. J. A. Chambers, Superintendent, and Mrs. John Keck, organist, the Sabbath School was held throughout the year.

The festival held on Tuesday evening before Christmas was a delightful event, due largely to the untiring efforts of Mrs. Keck. Bibles were presented to scholars who were faithful during the year. A box of new overalls, costing \$15, was given to the Orphanage by the school.

The total cash disbursements for supplies, Christmas

festival expenses, etc., including the above gift, amounted to \$51.39.

A very enjoyable social was held in July. Thus far, arrangements have been made for supplying the pulpit during three months of the coming season. The pews have been ordered and it is intended to place them in the church building this summer. It is proposed to hold another bazar this season, a portion of the proceeds it is hoped can be given to our Orphanage. The Financial Report is as follows:

RECEIPTS.

Balance (Special Fund).....	\$ 22.55	
General Fund	1.57	
		\$ 24.12
Church Collections	\$120.12	
Bazaar Proceeds	185.05	



Mizpah Church, Camp Meeker.

Donations	86.15	
Sale of Church Photos.....	.75	\$392.07
		\$416.19

DISBURSEMENTS.

Pulpit Supply	\$120.12	
Insurance of Manse.....	6.80	
Cartage on Books, Etc.....	.50	
Oil	2.50	\$129.92
Balance		\$286.27
Special Fund	\$286.25	
General Fund	2.02	

Appreciation is expressed to Mrs. Lyons, the widow of the late Rev. Geo. W. Lyons, D.D., for the gift to the manse of a book case and books. Sincere thanks are also expressed to all who in any way helped to make the work successful during the past year.

Very Respectfully and Fraternally Submitted,
FREDERICK A. DOANE,
Trustee of Mizpah Presbyterian Church, Camp Meeker,
California.

SEMINARY NOTES.

San Anselmo, Cal.

The meeting of the Board of Directors held on Wednes-

day of last week was largely attended, Rev. Dr. Holt of Portland, president of the Board, presiding. The committee on examinations made an unusually complimentary report. Mr. J. C. Ford of San Diego was elected a member of the Board to fill the vacancy caused by the death of Mr. David Jacks, and Rev. F. S. Brush, D.D., of Alameda, to take the place of Rev. E. E. Baker, D.D., whose resignation was accepted at the meeting

As Dr. Mackenzie is to occupy the Montgomery House, which was built for the incumbent of the Montgomery chair, but which has been occupied by Dr. Moore the last two years, it became necessary to provide another house for Dr. Moore. The Directors therefore decided to erect two new houses on the Seminary grounds, one for Dr. Moore and the other for Dr. Landon, and directed the Trustees to proceed at once to their erection. On Monday Mr. Charles A. Laton and architect William Knowles of San Francisco visited the Seminary and decided on the location of the houses. Dr. Moore's will face on Bolinas Avenue, between Dr. Day's and Prof. Paterson's, the entrance being moved a little to the west. Dr. Landon's will be located nearer the Seminary mound, east of Dr. Wicher's and directly back of Prof. Paterson's.

Dr. Mackenzie's name is being prominently mentioned in the church papers as a candidate for moderator of the next General Assembly. The New York Observer, which has never been given to putting forth candidates for this high office, gave considerable space to the subject in a recent issue, one of the editors writing an editorial very complimentary to Dr. Mackenzie. The last heard from the Doctor was that he was confined to his bed with the grippe.

Last Sabbath morning Dr. Landon reinstalled Mr. John H. Kemp an elder in the San Anselmo church and ordained Mr. Charles F. Petsch. In the evening he preached in the Bush Tract church, where he will continue to conduct evening services until a pastor is secured for both churches.

Prof. Paterson spent last Sabbath at Pacific Grove with Mrs. Paterson, who is there for a few weeks recruiting her strength.



Montgomery Hall, San Anselmo.

SPOKANE PRESBYTERY.

The Presbytery of Spokane met in the Presbyterian church of Harrington, Washington, Tuesday, April 20th, 1909, and was opened with a sermon by the retiring moderator, Rev. E. F. Spicer, on "The Alchemy of the Bible." George Hageman, D.D., was chosen moderator. Rev. Leo L. Totten was received from the Presbytery of Walla Walla and has already entered upon his field of labor—the Boulevard Chapel of Spokane. Rev. John Gilmore Smith was dismissed to the Presbytery of El Paso, Presbyterian Church in the United States. Calls were presented, accepted, and arrangements made for the installment of pastors as follows, viz.: Rathdrum Church and Rev. William J. Thompson, Harrington Church and Rev. Jesse Marhoff, the latter being installed on Wednesday evening of Presbytery meeting. Installments were reported as follows, viz.: Rev. D. W. Parks with the Manito Park Church of Spokane, Rev. Conrad Blum with the Centenary Church of Spokane, Rev. E. J. Statom with the First Church of Coeur d'Alene, and S. Willis McFadden, D.D., with the First Church of Spokane. The organization of two churches was reported and they were enrolled, viz.: Hunters, Washington, with thirty-six members, and Egypt, Wash., with twenty-four members. The pastoral relation between Rev. Samuel Harris and the church at Sandpoint were dissolved. Rev. Atherton N. Smith and Ruling Elder Frank Carter were chosen Commissioners to the General Assembly, and S. M. Ware, D.D., and Fred J. Burgan were chosen their alternates. A Sunday-school Institute was held Wednesday afternoon with addresses by Rev. W. J. Thompson on "The Grade School;" by Rev. E. J. Statom on "Adults in the Sunday-school;" and by Miss Lillian Robertson of Spokane on "The Sunday-school Training Its Own Teachers"

EUGENE A. WALKER, S. C.

SACRAMENTO PRESBYTERY.

The regular spring session of Sacramento Presbytery was held in the Marysville church, beginning Tuesday, April 20. The regular business sessions were preceded by a very profitable afternoon's Conference on the theme, "Prayer and Power."

The sermon by the retiring moderator, Rev. J. S. Thomas, M. D., dealt with the New Testament miracles of healing as contrasted with present day psychic methods of healing.

Rev. J. H. Sharpe, pastor of the Red Bluff church, was elected moderator, and Elder Allen Cooley of Marysville, temporary clerk. One new church was enrolled, the church of Orland, organized by the pastor-at-large, Rev. D. H. McCullagh, April 18, 1909. The church has nineteen members at its organization, and as it is at Orland the centre of the first government irrigation system in the Sacramento Valley, to which the attention of many people is already being drawn, there is reason to expect considerable growth in the near future. The new church will be supplied in connection with the work at Hamilton, twelve miles distant, where a large beet-sugar factory is located.

The following ministers were received into Presbytery: Rev. Howell Isaac, from the Presbytery of Chicago, in charge of the church of Weed; Rev. Lawson Green, stated supply at Gridley, from the Presbytery of Southern Utah, and Rev. Robert Tweed, from the Presbytery of Helena, in charge of the churches of Anderson and Olinda.

Rev. John T. Wills, D.D., pastor of Westminster Church, Sacramento, and Elder Scott Doane of the Red Bluff church,

were elected commissioners to the General Assembly, with Rev. J. H. Sharpe of Red Bluff and Elder Richard Jenkins of Gridley as alternates.

Two popular meetings were held, one being addressed by Rev. J. S. Thomas, M. D., on his work in Siam, and the other having as its theme, "Church and Labor." The Church's side of the question was presented by Rev. D. H. McCullagh, and Labor was represented by the Hon. Mr. Greely of Marysville. All the churches of Presbytery are regularly supplied, with the exception of Ione and Elk Grove. The arrangements for the program and entertainment of Presbytery were admirably made by Rev. W. S. Wilson and his people of the Marysville church, and a very enjoyable and profitable session was held.

H. T. DOBBINS, Stated Clerk.

PRESBYTERY OF OAKLAND.

The 53rd Stated Meeting of the Presbytery of Oakland met in Knox Church, Berkeley, on Monday, April 19, at 7:30 p. m., and was opened by a sermon by the retiring moderator, the Rev. Arthur Hicks, the Synodical Sabbath School Missionary, on the text, Rom. 11:33, 34. At the close of the sermon the sacrament of the Lord's Supper was observed.

The business session opened the next morning after a half hour of prayer by the members. Rev. H. W. Harbaugh was elected moderator, and Rev. J. N. Boyd was appointed vice-moderator.

In connection with the report of the Committee on Publication and Sabbath School Work, addresses were made by the Rev. H. W. Gilchrist, D.D., and Mr. Hicks. The Home Mission report was presented by Dr. McAfee, the chairman. The amount allowed by the Board for all work this year was so small and the distribution of it such a difficult problem, that it was referred to the Committee for further action. The action of the Board in denying the commission of a pastor-evangelist for the two Presbyteries of Benicia and Oakland was deplored and a rousing recommendation voted asking the Board to continue the commission of the Rev. W. S. Lowry, the present pastor-evangelist.

The Executive Commission was instructed to meet with the representatives of the Golden Gate Church and the Pacific Bible Institute and inquire into the nature of the difficulties, with a view to coming to some amicable settlement.

Dr. Biddle was appointed a representative in the meeting of the National Conference of our church at Denver on May 19th, on matters of educational interest. Mr. Hicks was appointed alternate.

The Presbytery reports this year a net gain of 87 members, or a total of 5042, with nearly \$100,000 raised for all purposes. John Reid, Jr., was dismissed to the Presbytery of Bellingham; C. R. Callendar was received from the Presbytery of Laos and dismissed to the Presbytery of San Joaquin.

The thesis of the Licentiate William MacLeod was presented by the committee and the Licentiate was passed to examination for Ordination. The examination being sustained the date for ordination was fixed at May 6th, 7:30 p. m., to which date the Presbytery adjourned, to meet in the Presbyterian church of Richmond.

The Standing Committees were continued until such time as the Rules could be revised, it being understood that the committee on revision of the Rules is ready to

report. Dr. McAfee was allowed to withdraw from the Home Mission Committee and Dr. Hart was elected chairman.

The pastoral relations between Mr. Whiteman and the Valona Church were dissolved. Two new churches were reported: Faith, Berkeley, with 27 members, and Rodeo, with 9.

The Rev. James E. Duff of the San Joaquin Valley Association of Congregational Churches was examined with a view to his being received as soon as his letter of admission shall arrive. His examination was unanimously sustained. Upon Mr. Duff's answering the constitutional questions, the clerk was authorized to enroll Mr. Duff as soon as his letter should arrive.

Upon motion Presbytery then adjourned with Dr. Hart in the chair. After prayer the Presbytery was declared to be adjourned to meet in the Richmond church on May 6th, at 7:30 p. m. S. C.

PRESBYTERY OF SAN JOAQUIN.

Met in the First Church, Hanford, Cal., on April 13-15, and opened with a sermon by Rev. Henry P. Ingram, the retiring Moderator. Ruling Elder Lockhart C. Darling was chosen Moderator, and Rev. Ed. E. Giffon, temporary clerk. Thirty-three ministers and twenty-five Elders answered to their names at roll-call. A call was sustained from the church at Clovis and accepted by Rev. John W. Quay, and arrangements made for his installation. Rev. C. H. Reyburn, and Chas. R. Callender, the former from the Presbytery of Santa Barbara, and the latter from the Presbytery of Oakland, were received. Revs. John W. Dorrance and Jas. M. Webb were chosen Principal and Revs. John W. Quay and Jas. M. Smith alternate Ministerial Commissioners to the General Assembly. The Elders chosen were Mr. Robert S. Demare and B. F. Surryhne, M. D., Principals, while Elders J. F. Hall and C. F. Ostrandor were chosen alternates. Rev. Jas. W. Mount was given a letter of dismission to the Riverside Presbytery. Presbytery took steps toward incorporation. The petition of 20 members in and near the new town of Turlock for organization was received and the Home Mission Committee was instructed to effect the organization. Next regular meeting will be held in Merced. GEO. B. GREIG, Stated Clerk.

PRESBYTERY OF NEVADA.

The sessions of the Presbytery of Nevada were held this year at Goldfield, April 20, 21 and 22. Every working minister was present except one. The Presbytery examined and ordained S. C. Gillman, who has been working with good success for the past six months at Ely.

The delegates elected to the General Assembly are Rev. S. H. Jones, Goldfield, pastor evangelist of Nevada, and Elder E. R. Clemens, Rhyolite. Rev. James Byers was elected moderator. Rev. Mr. Byers, who has been serving the Goldfield church with splendid success has removed to Reno and taken up the work there.

Rev. Floyd E. Doris of Tonopah has taken the Goldfield work. Rev. F. H. Robinson, the Sunday-school missionary of Nevada, is at present visiting his family at Berkeley, Cal.

WILLAMETTE PRESBYTERY.

The meetings of the Willamette Presbytery were held April 14, at Eugene, Oregon. The commissioners elected to the General Assembly are Rev. Harry N. Mount, Eugene, Oregon; Rev. George Gillespie, Mill City; Elders Jacob

Voorhees, Woodburn, and Frank Wooley, Cottage Grove. WILLIAM J WARDELL, S. C.

PROF. AND MRS. F. L. NASH RECIPIENTS OF MANY TOKENS OF ESTEEM AT HOUSE-WARMING.

The house-warming given Mr. and Mrs. F. L. Nash in their beautiful new home on Central Avenue, Alameda, on Monday evening last by the Bible Class of which he is the teacher in the First Presbyterian Church, was largely attended and the occasion for the giving of many tokens of affection. The Bible Class, which numbers 43, was present in full force and in addition to this a number of old-time friends came to enjoy the evening of song and story, music and original poems. Rev. F. L. Brush, D.D., the pastor, gave the dedicatory address and prayer which were most appropriate. Mr. Nash's address of welcome was heartily received and his statement that the latchstring is always out for their scholars and friends was greeted with applause. This adult Bible Class is one of the strongest forces in the First Presbyterian Church and under the able leadership of the teacher is doing much to interest many in study of the Word.

DR. LEE PROGRESSING WITH HIS WORK.

Rev. J. Beveridge Lee, D.D., of Chicago, is visiting the Universities of the Coast in the interests of the Evangelistic Committee of the General Assembly. President Benjamin Ide Wheeler of the University of California has given Dr. Lee every opportunity of meeting the students and promoting his work. Next Sunday Dr. Lee will preach at the Leland Stanford, Jr., University, Palo Alto. He will go from there to the University of Oregon and Washington.

THE HELEN PEABODY HOUSE OF REST.

When Miss Peabody, graduate of Mt. Holyoke Seminary, and for thirty-five years President of the school for girls, now called "The Western," at Oxford, O., ended her pilgrimage of nearly eighty years, it was her earnest desire that her home in Pasadena should become a House of Rest for weary Christian workers. To that end she willed all of her property to the Occidental Board, but the laws of the State would only allow one-third of the estate to go to benevolence. After more than three years delay in the courts, the Board has finally obtained possession of the Pasadena home, and one Thursday, April 8th, there was a formal opening. The house had been thoroughly renovated, painted inside and out, and papered, and the women of Los Angeles Presbyterial were invited to come and inspect the home. It was a bright sunny day, the house was fragrant with roses, and many friends called during the afternoon, bringing with them gifts to help out in the furnishing. Much of the furniture had been brought from Miss Peabody's rooms at Oxford, and was of especial interest to the six women who were at one time pupils of Miss Peabody.

There was a little dedicatory service led by Mrs. Clelland, the Presbyterial president. The opening prayer was made by Mrs. Dimmick, a Mt. Holyoke graduate, and close friend of Miss Peabody. Between the prayers several who knew Miss Peabody well, gave little informal talks, emphasizing her unselfish life of service, her love for the girls who come under her influence, and her great interest in the cause of missions. During her years in Oxford she was instrumental in sending nearly sixty young women into the foreign field, and many more into active home mission work. Before the company separated a telegram was re-

ceived from the Occidental Board bearing the greeting found in Isarah 62-3, a beautiful and inspiring thought.

A caretaker is in the house, and probably soon a missionary family will avail itself of the opportunity to rest awhile in this comfortable home, from which have ascended so many prayers for missionaries and the coming of Christ's Kingdom, through all the world.

MEDA BREWSTER HAYES.

SHE FELT AS IF SHE HAD WINGS AND COULDN'T USE THEM.

The joy of service is manifesting itself in the heart of one of our converts, even to a painful degree. She has the longing to help that comes with true conversion, but finds obstacles beyond her control in her pathway. A young boy lies ill at his grandmother's home. He is a victim of the white plague. The Indian ancestor insists upon closed doors and windows and a hot fire. Not only this, but there is the Indian doctor, who goes through her incantations and noisy treatment and encourages the no-air policy. This Christian helper has been constant in her endeavors to save the little sufferer, but in a fit of discouragement cries out to me, 'I feel just as if I had wings and could not use them!' How many of her white sisters have similar experiences! It is a great blessing to have the wings ready for us when the Master chooses to give them flight.

Hoopa Cal.

M. E. CHASE.

A TIME FOR EVERYTHING.

(Written for the Pacific Presbyterian.)

By Edward Arthur Wicher.

A time to wake in the morning,
And a time to sleep at eve;

A time to run a race with the sun
And a time the field to leave.

A time to dance and be merry,
To shout and sing and play;
A time to be weary, weary,
When the toys are laid away.

A time to live in love's glory,
When clear, deep eyes control,
When soft arms fold, and kisses hold,
And soul is poured into soul.

A time to sit in anguish
'Mid whirling rings of gloom,
When the darling head is pollow'd and dead,
And earth's last word is doom.

O God, in the little vanishing round,
Of the dull world's common day,
In the ultimate loss of all gain and dross
In the trench at the end of the way—

In our blind defiant questioning
Why the day's sun must sink so,
Thou hast set eternity in our hearts,
That trusting we may know.

There is nothing holy, nothing pure,
That dieth, or can die;
And the love that enfoldeth within itself holdest
The potency of the sky.

THE HOME

THE LOVED ONES ON THE OTHER SIDE.

On the other side of the stream
That steals by this earthly shore,
I know that our loved ones love us still,
Just as they loved of yore.

They carry us in their thoughts;
They speak of us when they meet,
And ever and ever the troth of old
Bides with them, warm and sweet.

O patient and constant dead,
Whom so easily we put by,
Who fade away from our inmost thoughts
As the stars fade out of the sky!

We put them so far away,
We hide them so deep with God;
We think of them snatched to the farthest star
As soon as they're under the sod.

Ah me! it is pitiful so,
Dear lovers so leal and near,
Aye pressing your faces against the gates
Of our hearts, and we will not hear!

O friends, when our sainted dead
Pass over that unseen line,
They fly not far, to a foreign land,
They dwell in your land and mine;

A land that no fire can burn,
No element sweep away,
The dear, long home of immortal love,
God's country and ours for aye!

So draw to them closer there,
As of old time hand in hand.
God meant we should walk through life and death
In Love's immortal land.

—James Buckham.

BESIDE ALL WATERS.

Anthony Forrest, returning to his suburban home after a long and tiring day in the city, was conscious of an unusual sense of weariness and depression. There was no particular reason for it, for though the day had been well occupied, its events had marched smoothly, and all his undertakings seemed to promise success. New contracts had been signed that very day, which would bring his firm into the very front rank in their own particular line, and which would practically stamp out the slight opposition which they had been doing their best to get rid of for some time.

Curiously enough, the man whom the signing of the contracts would most seriously effect, had traveled by the

same train, and alighted with Forrest at Wimbledon Station. Forrest lived at the far side of Wimbledon Common, in a palatial home which had little of Suburban about it; the other man, Paul Chavassee, lived not far from the station, in one of a row of neat villas, like peas in a pod, but the Common being open to all, both men took their walk in the same direction, and, as fate would have it, met at a point where it was imperative for them to recognize each other.

The reluctance was on Forrest's side, for he knew perfectly well that what had happened that day at a directors' meeting in the Cannon-street Hotel would mean the practical extinction of the smaller man.

He assumed that Chavassee was in ignorance of the prospect in front of him, otherwise his greeting would hardly have been so friendly.

Forrest was the older man, and a typical city magnate, large, important, breathing efficiency and success at every pore.

The other was a tall, spare man, about forty-six, but looking older, with a face of singular refinement and delicacy, and a smile which invariably won him a place in people's hearts. Forrest, on the other hand, seldom smiled. His face was somewhat heavy and forbidding, though he had good features and a certain dignity just perhaps bordering on pomposity.

"Ah, good evening, Mr. Chavassee," he observed, raising his hat with a slightly punctilious air.

"Good evening. You are walking home; may I have the pleasure of taking the same path? I always have a good walk before dinner, and that is the advantage you have in the breadth of the common to cross."

"It is not so good on a winter morning with the wind due northeast," observed Forrest grimly, but did not say that he would be pleased to have a companion on his walk.

Chavassee observed the lack of cordiality in Forrest's manner, but did not suffer it to damp his spirits, which were very good. Contrary to all Forrest's ideas of the man, he had very few cares, he took life simply and easily, and had not worn his powers threadbare with the strife of competition.

"It is a privilege to live out here, especially at the opening of the year," observed Chavassee, breathing the delicious airs of April with a keen enjoyment.

"It is fairly good as far as it goes, but I should like to go further out into the real country. If I could sell my house without dropping too much over it, I shouldn't hesitate a moment."

"But it is a beautiful place, and so secluded. It seems to me you could hardly do better even in the country."

Forrest shrugged his shoulders.

"After all, it is London, and when a man has been grubbing in that unholy city all day he wants to get clean away."

"I suppose you feel it so," said Chavassee with a slight wonder in his eyes. "Would you propose to retire from active city life altogether then?"

Anthony Forrest looked surprised.

"Not at all. Retirement is a fatal mistake for a man, almost at any age. It has shortened more lives than any known disease. No, I shall never retire from city life."

"You like it?"

Forrest shrugged his shoulders.

"It has become second nature. What about you?"

Chavassee smiled.

"Oh, I am cast in a different mould. I am naturally attached to the country in which I was born, and if I could afford it I should live there entirely. But I like London, and city life within moderation. The strain of big responsibilities, however, is irksome, and quickly depresses me. I have just had what I consider to be a stroke of uncommonly good luck this very afternoon."

"Ah, what is that?" enquired Forrest quickly.

"I have had the offer of an excellent situation, which will give me a comfortable salary and commit me to nothing except so many hours of honest work in a day. I shall have no hand nor any stake in the enterprises which will come and go, and be settled without my knowledge or interference. I have accepted it; subject to my wife's ratification of my promise."

"May I enquire, without seeming rude, where the situation is, and what is its nature?" enquired Anthony Forrest, still with the same appearance of eager interest.

"Why, certainly. It is with Messrs. Hargreaves and Butler, in Eastcheap; you, of course, know the firm."

"I do; you surprise me very much. They are very exclusive. It is an honor to be associated with them. I saw Mr. Hargreaves this morning at a directors' meeting in the Cannon-street Hotel."

"He came to me directly from that," observed Chavassee, with a slight smile.

"And did he tell you what passed there relative to your own firm?"

"Oh, yes; he told me we were practically wiped out, but I was not in the least surprised."

"Was he?"

"Hargreaves? I don't know. I did not enquire. He understood that my firm could not stand against the Syndicate, and, so far as the members of it are concerned the dissolution will not make much difference."

"You knew this, yet you were quite friendly to me, Chavassee. I could have prevented what happened today."

"Yes, but why should you have prevented it? You pursue one policy, I another. That we see from entirely differing standpoints need not make us enemies."

"You seem to know all about my policy," said Anthony Forrest, dryly. "Would you mind defining it?"

"You are a born financier, Mr. Forrest, and one in actual being likewise. Surely that explains everything."

"And your policy?"

Chavassee smiled again, and gave his shoulders a small, good-natured shrug.

"Mine is simple, too, though to you it might seem complex, or even incomprehensible. I want peace to live. I have too much respect for my soul to throw myself absolutely into the vortex."

"But it is a man's duty to do his utmost wherever he is placed. You have a family. I understand," said Forrest quickly.

"Three, all grown up and launched, two of them married, the other going to be next month. None of them are rich, nor ever will be, but they are contented with simple things. There is only myself and my wife now to be considered, and I am certain this news I convey to her this evening will make her very happy."

"Yet you step from a responsible to a subordinate po-

sition! Will you tell me how much Hargreaves offered you? I don't put these questions out of vulgar curiosity, but rather because you interest me. I have never met anyone holding quite these views. They are a little unusual."

"Not so rare as you would think," said Chavasse. "Hargreaves offered me five hundred a year, without any prospect of a rise. He was perfectly clear on that point. There will be no speculation or possibility about it; that is why it commends itself to me."

"Five hundred a year! It is not much. Can you live comfortably on that? I spend in my family not much short of five thousand, and do not"—he hesitated a moment, and then added with bitterness, "do not get very much happiness, and certainly no peace out of it."

"We shall save on five hundred, and have something to give away," replied Chavasse. "It is all a matter of individual taste, of what constitutes one's ideas of the actual necessities of life."

"Tomorrow is Sunday, Chavasse; may I take the liberty of inviting myself to your house, about four o'clock in the afternoon, to a cup of tea?"

"Most certainly. It will give us the greatest pleasure, more especially as none of the children will be with us tomorrow, through an unusual combination of circumstances. Sunday is their day. They come early and leave late; all of them and the 'in-laws' seem to find the old nest as acceptable as our own children. Thank God, we are all very happy together. It is my dear wife that has done that. She is the home-maker. I must go back to her now, and rejoice her soul with my news."

They stood still, neither noting that they had arrived at the moment at the imposing gateway of Tudor Lodge, the residence of Anthony Forrest.

A carriage swept through the gates in front of them, and a handsome, richly-dressed woman gave a slightly supercilious bow, as both men raised their hats.

"That is my wife, Chavasse, and she is, unfortunately for me, not a home-maker. I have had many ambitions in my life, and have realized a goodly share of them, but I realize at this moment that, as far as personal happiness is concerned, the un-ambitious man is miles ahead of me. I would give the half of my income now for your quiet peace of mind."

Chavasse was at a loss what to say to this strange speech. He merely looked sympathetic, and shook very warmly the hand offered to him.

Then he retraced his steps somewhat slowly across the common. He was not so absorbel but that simple things on the way gave him a particular joy: a little clump of golden bloom on a sheltered breadth of gorse, the ambitious fern fronds bursting into newness of life, the unblown daffodils in a neighbor's garden—when he reached the little suburban terrace, all these things were observed, and added to the sum of his content.

A sweet and still youthful face above the window blind at the sitting-room window brightened at his coming, and when she opened the door, and he closed it again quickly, he suddenly took her in his arms.

"Why, Paul, whence this—this most loverlike manner?" she asked, with a little smile of coquetry that was wholly sweet.

"Bless my Lucy," he said, in rather a full though quiet voice, and almost immediately repeated in a musing voice

the words he had read that very morning at family prayers before he left the house:

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." And again, "Blessed are ye that sow beside all waters."—David Lyall.

LEARNING HOW TO GIVE ADVICE.

The first advice given and taken was in the Garden of Eden. Disastrous as it was, the advice habit dates from it, and it will probably continue until the end of the world. There is no doubt that every one needs advice now and then, and there is even less doubt that most human beings like to give it. The trouble of it is that so much of it is ignorant, prejudiced or positively bad, and that even when good it doesn't fit.

"I will give you advice, my dear," said a wise woman to a younger friend, "but only on one condition. You must promise not to take it unless you want to very much. As long as I feel that my advice may persuade you into something against your will, I refuse to shoulder the responsibility of giving it. But if you only want to know what I think, just to compare it with your own thoughts, I will advise you all day and all night, as long as you like. The responsibility of being an oracle is too much for me. I want no mistakes and disappointments laid at my door."

Some advisers do not feel that way. They are quite willing to assume responsibility—being entirely irresponsible in fact, when one comes to think about it. For no adviser can bear the results of the advisee's decisions, in the end. They must be borne by the one advised. And no one, really, can give another person decisive advice of real value on any difficult personal point without being entirely cognizant of every circumstance, thought and tendency in the case, which is manifestly impossible. It is often because the individual is bewildered by all the complexity of his or her situation that advice is sought; and as the circumstances are too tangled for the adviser to sort out, how can they be stated clearly to the counselor?

Then cross-purposes ensue. The adviser, from and upon the facts presented, delivers a plain, urgent and sincere counsel. The recipient listens, admires the clear-cut decision handed out, but is aware of a painful inapplicability, somehow, in it. "But—you don't understand exactly," seems to be the only thing to say, and then the counselor naturally feels injured. "Didn't you tell me so-and-so?" "Yes, but—" and then more explanations which do not explain, and only confirm the adviser's opinion of the advisee's weakness of character. Yet all the time the advisee is the one in the right—having been wrong only in seeking advice at all without first making out a truly comprehensive brief.

In view of all this, why not hesitate humbly before counseling a friend or acquaintance? Even the poor are not to be advised rashly, as every one knows who has tried it with the confidence of a novice. "It is all very well," said a veteran friendly visitor once, "to talk about the 'short and simple annals of the poor.' But evidently the poet Gray only knew them when they were safely buried in the country churchyard, with short, cheap inscriptions on their tombstones. In life, their annals are just as endless and complicated as a millionaire's—more so, because a lot of things happen to them that couldn't possibly happen to the rich. A woman asked me the other day what she

should do about her husband's estate. He was a ragpicker, so the estate was mostly junk; but she wanted it, of course. But her husband, who was 50 years old when he married her (she was 16), turned out to have had another wife living at the time of the marriage. This wife, however, was said not to have divorced her first husband at the time she married the ragpicker; but the plea was that her husband had a deserted wife living when he married her. There was not enough junk in the estate to pay a lawyer, and I advised the two women to divide it. But they could not come to terms because if wife No. 1 really was wife No. 1, then wife No. 2 had not been legally married, you see, and that fact no division of junk could heal, nor would either give up one inch. I don't know what they are going to do, and I can't feel that I have any advice that will suit."

Advice to the young is even more freely given than advice to the poor. Boys and girls are considered fair game. Yet most grown-ups forget a striking and essential fact—that the world in which boys and girls must live and grow today is a different world from that in which the last generation was brought up. In the last twenty years the surroundings of life in the city have changed greatly. In the country the change is even more marked. Education has changed. Public sentiment on many questions has changed. Advice perfectly applicable to our own remembered childhood is now useless and worse. The new generation is new—that is its sign manual. We must learn its point of view before our counsel can even reach it, much less be followed. Advice twenty, forty, sixty years old is in most cases as useless as antiquated ammunition. It doesn't reach the mark.

But there are directions in which safe and sage advice can be offered. There are fundamentals that do not change, and principles which apply to all complexities. These, however, are only the portion of the wise and true-minded. Their counsel is like "apples of gold in pitchers of silver. Such an adviser, once found, is usually returned to. For the hunger of the human heart for advice, as has been said, is deep-rooted and great. We may laugh at the newspapers and magazines, with their departments for advice to correspondents presided over by men and women chosen for their value in this regard. But no one who has ever had a glimpse of the correspondence of such a department fails to recognize its importance, or the sociological service of giving answers right in tone and principle. It is not for nothing that one whole book of the Bible is a book of advice. Good advice is a social and religious factor; and to learn to give it humbly and to take it intelligently is one of the most valuable lessons of life.—Prescilla Leonard.

Young People

HOW GRANDPA GOT HIS CLOTHES.

How delighted he had been with that first pair of pantaloons! And mamma had been so particular, when she made them, to put in a tiny hip pocket, "just like papa's!" But now, sad to relate, a very little hole was trying to make itself seen in the knee.

"Next time I have a suit, I'm going to have store clothes!" exclaimed Willie radiantly. "Papa says I may,

and that I can go with him down to the Banner Clothing Store to pick them out."

"Store clothes!" laughed grandpa slyly. "Why I thought no clothes in the world could ever come up to the suit you're wearing, and mamma made those; no store clothes about them!"

"But—but—grandpa," replied Willie, hesitatingly, "I'm older now, and it's time I had pantaloons bought like papa's. See, I'm 'most as tall as he is now!"

"When I was a boy," continued grandpa, "they didn't have such things as store clothes."

"Didn't!" exclaimed Willie, with wide-open eyes. "Why, where did they get them?"

"Right at home," replied grandpa, amused at the expression on Willie's face. "They were all home-made!"

"When they got big, real big, like Brother Ned and papa and you, they didn't have to have their mothers make their clothes—didn't they?"

"No, not always their mothers," replied grandpa, smiling. "When I was a boy there used to be tailors and tailoresses, whose business it was to go about the country, from place to place, to cut and make enough clothes to last the men-folks a year.

"They always carried with them their own needles, shears, and tailors' goose, which was larger than an ordinary flat-iron. This was used for pressing the large seams, and was called a talors' goose because of its goose-like form. Sometimes a tailor remained at one house three or four weeks before he got his work done."

"Did they board themselves?" asked Willie, curiously.

"No; they boarded in the family, and often took meat, beans, and vegetables in payment for their work; for in those days money was scarce in farmers' families."

"But where did they get their cloth, grandpa?"

"The cloth, too, was raised on the farm. That is, we raised the flax and kept sheep. After the flax got ripe, it was pulled and spread on the grass, where it was kept for some time, till it decayed or "rotted" enough for the vegetable fibers to be separated. Then it was gathered up and kept till cold weather, when it was made ready for use.

"The rough and fine tow were always separated. The rough was usually woven into coarse towels, while the finer sort was spun, and woven into very good cloth, some of which was made into men's shirts.

"After the sheep were sheared the wool was washed and made ready to be manufactured into the cloth for our garments.

"The cloth was also colored at home. That for everyday use was usually blue and white, or else a reddish brown. That for our Sunday suits was for the most part gray. So you see our clothes were home-made, through and through."

"But you had store shoes—didn't you, grandpa?"

"No more than were our clothes. Many families prepared their own leather, and cobblers, just like the tailors, went about from house to house every fall and fitted each member of the family to shoes. We didn't have as many pairs as you do. We had but one pair a year, and these we had to make last."

"But didn't you ever get tired of having everything home-made?" asked Willie, curiously.

"No, indeed!" laughed grandpa, gaily; "for when I was a boy we didn't know anything different."—Sunday-school Times.

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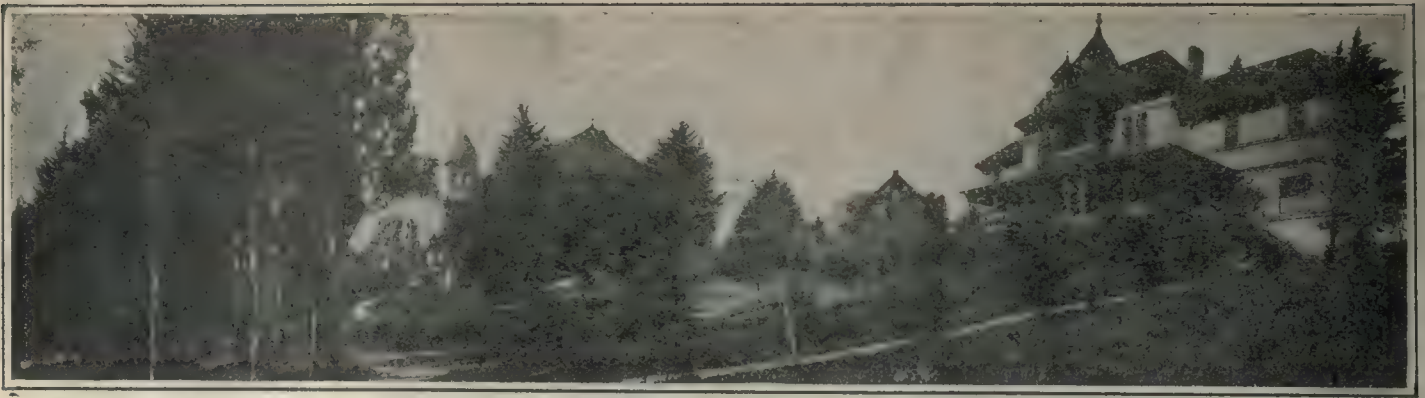
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No. 19

PRESBYTERIAN BROTHERHOOD CONVENTIONS

SAN FRANCISCO

June 3-4

PORTLAND

June 8-9



MR. CHAS. S. HOLT, CHICAGO,
President Presbyterian Brotherhood of
America.

SEATTLE

June 10-11

SPOKANE

June 14-15

GET THE MEN FORWARD

SPLENDID PROSPECTS FOR GREAT CONVENTIONS

PORTLAND GETTING BUSY

**SAN FRANCISCO BROTHERHOOD PLEDGES SUP-
PORT TO PACIFIC PRESBYTERIAN**



The Editor's Column

Pacific Presbyterian

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SPLENDID PROSPECTS FOR GREAT CONVENTIONS.

Henry E. Rosevear Coming in Advance of Meetings.

A letter is just at hand from Henry E. Rosevear of Chicago, Secretary of the Presbyterian Brotherhood of America, saying that he is to visit the Coast in advance of the conventions to complete the final arrangements for the meetings. He will be in Spokane May 22, Seattle May 24, Portland May 26 and San Francisco May 28. At each of these places Mr. Rosevear will meet the members of the local committees of arrangements and will offer such suggestions as experience has proven successful in other places.

Reports coming from the Northern cities show that the committees are promoting the meetings with great wisdom and zeal and the indications are that the meetings will be largely attended.



MR. HENRY E. ROSEVEAR, CHICAGO,
Assistant Secretary Presbyterian Brotherhood of America.

San Francisco Has 1,000 Prospective Delegates.

San Francisco is to the front in matters of promotion. The letters sent to officers of Presbyterian men's organizations and pastors asking for lists of prospective delegates have brought back over 1,000 names. By the time this is read the list will be over 1250. Each of these will be sent a personal letter urging attendance at the convention, and enclosing a private mailing card to be returned to secure a place at the Fellowship Supper at 6 p. m. the first evening. This week's and next week's issues of the Pacific Presbyterian will also be mailed them.

A short article has been sent each week to each of the 338 newspapers of Northern California, and special articles have been written for the religious papers and officers of the men's organizations in the churches. They must push the matter if the attendance shall be large.

Special Railroad Rates.

The Southern Pacific Railroad will give a special rate of one fare and one-third for the round trip to all delegates who secure a receipt certificate from their ticket agent when they buy their tickets to San Francisco. These certificates can be secured from agents several days in advance of the opening of the meetings and will be good for the return trip forty-eight hours after the convention closes. No doubt similar arrangements have been made for reduced rates to the other conventions.

Hotel Accommodations.

The San Francisco hotels, which are now numerous, are to give special rates. We will publish the names of some of these that the committee can recommend.

These conventions are to be most important affairs and the work that they will set in motion will mark these days for Presbyterian Church history. No more important gathering of men has ever been held on this Coast and every man who misses these conventions will miss an opportunity to meet the leaders of Presbyterian men of America, who are directing the men of this country in a movement that promises more for the advancement and uplift of the Presbyterian church than any other within the past century.

For information regarding the San Francisco convention address the Promotion Committee, 769 Phelan Building, San Francisco, Cal.

SAN FRANCISCO BROTHERHOOD PLEDGES SUPPORT TO PACIFIC PRESBYTERIAN.

Reports of Committees for Convention Heard, and Great Address Given by Rev. William Rader.

The meeting of the San Francisco Presbyterian Brotherhood was a rousing affair. There were a number of important matters presented and acted upon, the chief ones being the raising of a guarantee fund to provide for the expense of promoting the Brotherhood convention; the adoption of a resolution pledging support to the Pacific Presbyterian, and providing for a committee to plan and execute means, by which every church shall assume its responsibility, and also see that the paper is properly represented at the Coast conventions of the Presbyterian Brotherhood. The great event that called the meeting together and fired the men to action was the address by Rev. William Rader, member of the Executive Committee for the Coast Conventions of the Presbyterian Brotherhood. It was a masterful presentation of the way men have conquered the world and are now through the church conquer-

ing it. His special reference was to the work the Brotherhood is doing. He said, "It answers the question, What can we do for the Church, for Home Missions, for Foreign Missions, for the Sabbath School?"

The President of the Brotherhood, Mr. Bruce Lloyd, presided at the meeting, which convened in the parlors of Trinity Church. The men sat around the tables prepared for the occasion by the ladies of the church, and after the address by Rev. Mr. Rader, were served with refreshments. The occasion being Raisin Day this fruit was much in evidence. The business of the evening was brought out by the president calling for the reports of the committees, who have in charge the arrangements for the brotherhood convention. Mr. Chown, Chairman of the General Committee, reported all the matters well in hand and indication good for a large attendance. The Chairman of the Promotion



MR. BRUCE LLOYD,

President San Francisco Presbyterian Brotherhood.

Committee, Earl S. Bingham, gave a detailed statement of the plans being used to interest men in the meetings. The Finance Committee through its Chairman, A. S. Johnson, stated the amount needed to promote the convention and then took pledges, from the churches represented, amounting to about \$200. The resignation of W. A. Underhill as Chairman of the Reception Committee, owing to his inability to attend to the duties, made the selection of a new chairman necessary, and Mr. H. E. Bostwick was unanimously chosen. Chas. Adams and Dr. G. Hansen were added to the committee, and Richard B. Carr and William F. Murray asked to assist the Committee on Finance.

The resolution regarding the Pacific Presbyterian was introduced by Mr. J. G. Chown, Chairman of the General Committee, who said:

"In all lines of business today men read their trade journals, doctors read their medical papers, lawyers their law journals, and preachers a whole lot of things. As Presbyterians our business is to seek to advance Presbyterianism on this Pacific Coast. The Pacific Presbyterian is the only medium we have for gaining a knowledge of what is being done by the Presbyterian Church to advance the Kingdom of Christ among us. Every loyal Presbyterian should therefore support the only paper we have. It is no excuse that he may be taking an Eastern Presbyterian publication. If he cannot take both he should feel that to be loyal to the interests nearest to him is his first duty.

"I plead with each man here who is not already a subscriber to become one at once; not only subscribe, but read it, and tell others about it. The paper today is the best we have ever had, and if given a liberal support will no doubt be improved.

"Believing as I do that this Brotherhood should make it part of its business to see that the Pacific Presbyterian is given support to make it a power for furthering the interests of Presbyterianism on this Coast, I desire to offer the following resolutions:

"Whereas, We believe a paper such as the Pacific Presbyterian is needed on this Pacific Coast to promote good fellowship among our churches, our societies, and for the advancement of the great Presbyterian Church with all its varied interest; now therefore be it

"Resolved, That we, the Brotherhood representing the Presbyterian churches of San Francisco, pledge ourselves to support the said Pacific Presbyterian to the best of our ability, and in order to devise the best means to do this, be it further

"Resolved, That a committee of three be appointed whose duty it shall be to plan and execute means by which every church shall assume its share of responsibility, and also see that the Pacific Presbyterian is properly represented at the coming Brotherhood conventions here and in Portland, Seattle and Spokane.

"Respectfully submitted,

"J. G. CHOWN."

The resolution was adopted with many expressions of approval.

The next meeting of the Brotherhood will be on the evening of May 28th, when Mr. Henry E. Rosevear of Chicago will be given a reception, and enthusiasm will be worked up for the convention to follow the next week. The meeting will be held in the First Presbyterian Church.

PRESBYTERIAN BROTHERHOOD MEETING AT THE GENERAL ASSEMBLY.

The General Assembly of 1908 authorized that hereafter the first Saturday evening of the Assembly be devoted to a Popular Meeting in the interest of The Presbyterian Brotherhood of America, will preside, and the following addresses will be given: "The Church and the Brotherhood," by Rev. Maitland Alexander, D.D., Pittsburgh, Pa., and "The State and the Brotherhood," by Judge Selden P. Spencer, St. Louis, Mo. This meeting will be for men only, and the active co-operation of other Brotherhoods is being secured in the meeting.

The Pacific Presbyterian is now the best paper the Presbyterians have ever had on the Coast. Every subscription helps to improve it.

PORTLAND GETTING BUSY.**The Promoters After the Lists.**

The Portland Promotion Committee are following a good plan to secure a large attendance at the Brotherhood Convention, by securing lists of names of men to whom they will send letters and at least one week's issue of the Pacific Presbyterian. The following letter has been sent to every pastor in Oregon:

Dear Brother:

The time is getting shorter! We are exceedingly anxious to have the names of your laymen. Send us as many names as you will. We will write to all the men. The provisional program includes:

I. A banquet in the Commercial Club, Tuesday evening, June 8th.

II. Devotional service at 9 o'clock Wednesday morning conducted by A. C. Schmitt of Albany. Topic, "The Man and His Master." Following this there will be a series of 10 minute addresses followed by free discussions on "The Man and his Minister," "The Man and the Family Altar," "The Man and the Bible School," "The Man and Evangelism." A Round Table Conference on "Methods" will be conducted by Secretary Henry E. Rosevear. In the afternoon Secretary J. Ernest McAfee of the Board of Home Missions will speak on "The Man and his Country," while a representative of the Foreign Board will present "The Man and the World." A leading layman is being asked to speak on "The Man and Civic Responsibility," and "The Man and Christian Education" will not be overlooked. President Holt will conduct a practical conference at the afternoon session. In the evening a mass meeting will be held to be addressed by Dr. Landrith and the Moderator of the Assembly.

San Francisco expects 600 delegates to attend her convention. Seattle and Spokane are busy with the arrangements for rousing conventions. Will you not help us and help your own church work by sending us promptly in the attached sheet the names of all the men in your church and congregation whom you would like to have in attendance? We will write to each one. Please let the urgency of the matter rest heavily upon you. Send us the names by return mail. Help us boost for the convention.

Faithfully yours,

CONVENTION COMMITTEE.

THE IMPORTANCE OF THE BROTHERHOOD CONVENTION.

By Rev. William Rader, Member Executive Committee for Pacific Coast.

The Presbyterian convention to be held in Calvary church, San Francisco, June 3rd and 4th, promises to be a meeting of men such as has never been held in northern California. Six hundred delegates are expected. It has the endorsement of the national brotherhood which will be represented on the program by President Holt and Secretary Rosevear of Chicago. The object of the meeting will not be, primarily, to hear eloquent speeches, but will be a business men's conference upon the vital issues of the church and will involve discussions relating to what the average man may do for his own church and community. So far as possible the program is arranged to meet the

needs of laymen. All men's organizations, whether members of the brotherhood or not should be represented in the assemblage, since the deliberations of the body will have a far-reaching influence upon our common church life. The purpose will not be to exploit the Presbyterian church, and to tell of its triumphs, but to re-emphasize the oppor-



REV. WILLIAM RADER, SAN FRANCISCO,

Member Executive Committee for Coast Conventions.

tunity for protestant Christian men in their relation to the kingdom of God. Young men are especially invited to be present, from start to finish. The program as announced is rich with great themes and capable speakers. Every pastor should take a personal interest in sending all his men to the meetings.

ANNUAL PRE-ASSEMBLY CONFERENCE AND SCHOOL OF MISSIONS.

The Home Department of the Board of Foreign Missions will have charge of the school of missions conference to be held at Denver, May 19th to 25th. The speakers are to be Rev. A. W. Halsey, D.D., Secretary of the Board of Foreign Missions, New York; Rev. Chas. E. Bradt, D.D., Central District, Chicago; Rev. George E. Trull, Sunday-school Secretary, New York; Rev. W. S. Marquis, D.D., Chairman Foreign Missions Committee, Synod of Illinois.

"GET THE MEN FORWARD."

The formation of men's leagues and brotherhoods and the organization of the great movements amongst laymen in the churches is one of the encouraging signs of the times. Too long has the work of the churches been delegated almost exclusively to the women. Too long have men been pious by proxy. The man is the high priest of the home—he ought to be ashamed to lay all the responsibility on the wife. He is also the natural leader of the church. And the church needs more masculine vigor, practical methods, consecrated business ability. The church needs the men—and the men need the church, a profounder acquaintance with the love of God as seen in the cross and the power of God as evidenced by the resurrection. When will the church make the evangelization of the world a man's work? We are not told that at the beginning this stupendous task was committed to the women's benevolent society, good and noble as that agency is! We want not less of the feminine, but more of the masculine quality. It's a man's job, and at the first twelve men, good men and true, men with vision in the eye and love in the heart and grit in the will, got their stout masculine shoulders underneath the tremendous load. Are we not too much disposed in our time to make religion a pretty thing; a shining, colored, tempting thing for children; an optimistic perfumed thing for young people; a pleasant Sunday social agitator; a store of wraps and rugs, of pillows and smelling salts, for the luxurious,—is not this our temptation and our sin?—instead of making the business a great masculine, mighty, difficult, hard, heroic, splendid enterprise, which makes a real man's blood tingle to his finger tips?

In an age that believes in big things—big buildings, big railroads, big canals, big battleships, big enterprises, and even a "big stick"—in such an age to plan little things for the kingdom of God can arouse no enthusiasm amongst manly men. We are facing problems that go down to the very roots of our national life, and go up to the heights of the circumambient hosts of God. And they need men, big-hearted and big-brained men. At bottom all problems are spiritual problems and all answers are Christian answers. Issues change.

"New occasions teach new duties;
Time makes ancient good uncouth."

The church must assert and maintain the moral leadership of the world. In order to do this her men must come to the front. The church must lift society out of the shame and shadow of old wrongs and make politics so clean and fair and equal for all as to make politics a religion of hope for mankind. God will never save the world by making religion a pretty little cheap thing, instead of the grandest and hardest enterprise that ever engaged human effort. Officialism, formalism, fanaticism abuse the very idea of religion. The church is not a museum for the reception of the skeletons of dead delusions, nor the home of exploded fancies, nor the reminder of a past that is perished utterly. The cross is something more than a watchcharm. This enterprise of the church is a great living, militant, pressing business, a man's business. "Ye that are men, now serve Him against unnumbered foes." At the beginning it was a man's undertaking, this enterprise of a world's reconstruction, and those men never shirked their responsibility by turning it over to the ladies' aid society! They did loyally and heroically a hard, long, costly job. And because they were men and not manikins, they planted

Christ's tree of life on all the barrens of this world.

Only by rallying and equipping the men of the church for service can we answer the oft-heard slur that the church is being outdone by other organizations in the work of caring for the sick and ministering to the various needs of humanity. We hear it said that the church as an institution is supplanted, outgrown and out of date. The hospital cares for the sick. The lodge ministers to the needy. The club answers the demand for fellowship and social intercourse. Then where does the church come in? It comes in right here—it has created and inspired all other beneficent organizations! Every society for human amelioration is an unconscious confession to the vital power and helpful sway of the church. Without the church these agencies would never have existed. They are "broken lights" of Christian revelation. Destroy the church tomorrow, and the day after they will expire. Their root runs down to drink of the water of life. They took their existence and their inspiration from Christ through the church. They are also fruit from the tree of life, evidences of the outthrust of the Christian spirit. It is one of the crowning glories of the church that it has inspired all these institutions of practical philanthropy, made them possible and furnished them an example and a dynamic in the healing ministries of Jesus. They are a part of that fine fruitage which grows from the seed planted by His hand in the old furrows of the world. The man who fails to support and defend the church and extend its influence, while he transfers his loyalty to some secondary organization, simply helps to cut the nerve of all benevolence and blinds himself to the achievements of Christ all through history, evidences of which are wrought into society everywhere and expressed through a thousand channels.

More than this. Every thoughtful man will ally himself with the church because of its ministry in a realm higher than that of the social and physical. There is a sphere in which the church stands alone and unchallenged, where no other organization or society even pretends to compete with it. Here is a man just in from the far country where he has spent his higher self in riotous living. Heart-sick and soul-hungry, he wistfully longs to recover the manhood he lost in that swinish slavery. The club does not want him, nor does the lodge. He does not need money, but manhood, not lucre but life, some one to stand by, some one to tie to until the will can recover its moral tone and fiber, some one to point him the way to the home of the soul where he may find those real satisfactions which he never found either in his plentiful riot or later in his diet of husks. Here is the field for men, Christ-filled and purposeful men, to stand by, not with a lecture, but with a life, not to teach a ritual but to secure a regeneration.

Some men there are who are not out of a job, but out of sorts with their job. Such a man needs a new light down upon the exacting, wearying task that shall dignify and hallow the irksome duty. He is burdened by business beyond the endurance of body and mind. He has money, but he longs for a vision of the Everlasting Love, which shall make the grind of buying and selling worth while, and hold him steady and faithful to the best he knows. What can do for this man the thing he needs to have done save the church with its inspirations, motives, promises and visions, making a man feel that his work is a part of that "far-off, divine event, toward which the whole creation moves"? What we need is not a new evangel, but more men to believe and practice the one we have, men with a new grip on its verities and a new power to work it and

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bring its saving facts to bear on all the questions that torment our time. The test of this practical age is the test of efficiency. Men are no longer moved by tradition and appeals to divine right or apostolic succession. The time is impatient with mere theory; it can be satisfied only by getting the thing it is desired to do, accomplished. At the battle of Palo Alto a certain martinet was complaining because a company of soldiers were not properly dressed. And his superior officer said to him, "Do not bother about dressing the platoon,—get the men forward, anyway." Sometimes martinets in religion want the machinery "just so." In that exhortation of the apostle, "Let all things be done decently and in order," they place the emphasis on the last words. Let us place the emphasis on the word "done"—"Let all things be done." "Decently," of course; "in order," certainly! But let us not be like those ecclesiastics who are bewitched by the fuss and feathers of religious observance or vestments or ceremonies. We are told that one of the burning questions which separates high church from low church in the Church of England is as to whether the officiating clergyman shall retire before the communion and put on an additional vestment, or go on with that service attired in the vestment in which he has been preaching. Tremendous question, on whose decision hangs—nothing! Which is the heavier, a gnat or a mosquito? Which is the most acceptable tithe, mint, anise, or cummin? "Why call ye me Lord, Lord, and do not the things which I say?" A real soldier cares less about his uniform or the regiment in which he fights than he does for the command of his chief. That fellow was very likely quite correctly dressed who expressed to the Duke of Wellington his doubts as to the wisdom of foreign missions. The stern old conqueror of Napoleon said, "Sir, what are your marching orders? I thought your marching orders were to go into all the world and preach the gospel to every creature." Oh, brothers of the churches, hear once more your marching orders! You have been long enough on dress parade. Now in loyalty and love to Christ, take hold somewhere, put your shoulder under the wheel of the chariot, "get the men forward; anyway." Infuse the Christian spirit into business and political and social and industrial affairs. Make the church the power it ought to be and must be. Reincarnate and revitalize the old truths and make them mighty. "Quit you like men, be strong." Stop making of the church of the living God a theological curiosity-shop or an ecclesiastical tailor-shop, and make it the supreme institution for the expression of God's love and human brotherhood. Stop talking and acting as though it was an institution whose glory was departed, and by your loyalty and love make it God's instrument to "get men forward" to spiritual freedom and manhood as represented in Jesus Christ our Lord.

FRANK L. GOODSPEED.

SUGGESTED PROGRAM FOR BROTHERHOOD CONVENTION, SAN FRANCISCO, JUNE 3 and 4, 1909.

Thursday Evening, June 3.

6:00. Fellowship Supper, J. G. Shown, San Francisco, presiding.

Address: Dr. A. S. Kelly, Oakland.

Address: Mr. Edward Kerr, Berkeley.

Address: Mr. A. L. Munger, Fresno.

8:00. Rev. William Rader, San Francisco, presiding.

Address: "The Layman and the Work of the Church," Charles S. Holt, Chicago, President Presbyterian Brotherhood of America.

Friday Morning.

Donald MacKenzie, San Francisco, Presiding.

9:30. Devotional Service led by Rev. W. C. Sherman, Sacramento.

9:45. Address: "Our Problems and the Men to Meet them."

10:30. Round Table Conference on Brotherhood Methods. Rev. Ira Landrith, D.D., Nashville, Tenn., General Secretary Presbyterian Brotherhood of America.

11:30. Address: A Call to Service. "The Spirit, Place and Power of the Brotherhood Movement." Henry E. Rosevear, Chicago, Associate Secretary Presbyterian Brotherhood of America.

Friday Afternoon.

W. G. Alexander, San Jose, Presiding.

2:00. Business Session, Report of Committees.

2:30. Address: "The Coast to the Front." J. Ernest McAfee, New York, Associate Secretary Board of Home Missions.

3:15. Address: By Representative of Board of Foreign Missions.

4:00. Open Parliament on Brotherhood Problems. Charles S. Holt.

Friday Evening.

Charles S. Holt, Presiding.

7:30. Service of Song.

8:00. Address: "The American People in World Redemption." J. Ernest McAfee.

8:30. Address: Dr. Ira Landrith.

RESIGNATION OF DR. THOMAS MARKED BY EXPRESSIONS OF REGRET.

San Francisco Presbytery pays Tribute to his Character and Work.

The resignation of Rev. John S. Thomas, D.D., as pastor of Howard Presbyterian Church, San Francisco, has caused deep regret in the city where he had labored so faithfully for the past ten years. His brethren in the ministry at the meeting of Presbytery caused to be spread upon the minutes the resolutions herewith given, and in addition expressed themselves in similar words.

In view of the severance of the pastoral relations it seems only fair to Dr. Thomas that some mention should be made of the facts leading up to this event. A full resume of the matter cannot be given as the Presbytery is still considering the case and will at the Fall meeting hear a report and give perhaps a statement. In very brief the following are the facts as shown: Dr. Thomas began his work with Howard Church ten years ago, when its members numbered 130. At the time of the earthquake the number had increased to 300. As a result of the fire the church suffered the loss by removal of more than one-third of this number, and a corresponding loss in contributions. The conditions for church work now became doubly hard. Then the San Francisco pastors selected Dr. Thomas as their representative to go East and raise money for the stricken churches, which required his absence for six months. His work, with that of two others, who were with him but a few weeks, resulted in raising \$17,000. Owing to the odds which made church work so difficult some members became dissatisfied with the meager success, and Dr. Thomas thought best to give up the pastorate, although the congregation voted two to one to have him remain. The finances of the church are in the best condition they have been at the beginning of any year since his pastorate be-

gan, the budget shows the current expenses will be about \$3,900, and about \$4000 has been subscribed. Of this amount the pastor secured pledges for over \$1000. The resolutions by the San Francisco Presbytery are as follows:

The Committee appointed by the Presbytery of San Francisco to prepare a resolution expressive of the esteem in which our brother, Rev. J. S. Thomas, is held would report as follows:

In dissolving the Pastoral Relation for ten years existing between the Howard Church and Rev. J. S. Thomas the Presbytery of San Francisco does so with great regret. As a man we have found in him a brother beloved, genial, warm-hearted, a whole-souled Christian gentleman. As pastor and preacher he has shown an evident purpose to be true to the trust reposed upon him and this oftentimes under very trying conditions. His voice has given forth no uncertain sound in condemnation of the evils of the day and in the presentation of the truths of salvation through Christ. In one of the hard fields of this city he has toiled unceasingly and with blessed results until the great disaster, which befell this city, scattered the congregation and compelled the beginning of the work from almost the foundation.

This Presbytery is reminded that in Brother Thomas it has always had a most devoted supporter. Always faithful in attendance he has never been known to shirk a duty or responsibility. During the half-dozen years of his chairmanship of the Home Mission Committee the cause of Presbyterianism in this city has made an advance such as the previous twenty-five years did not know. And largely due to the zeal and self-sacrifice of Brother Thomas. The weak churches of this Presbytery have always found in him a devoted friend, and when our city was laid low by earthquake and fire no one was more devoted to the work of rebuilding than he. The desolated churches found in him a loyal helper, and to the call of the Presbytery to leave his church and devote six months to acquaint the distant East with our sore need Mr. Thomas responded without faltering. The present separation between Howard Church and himself must in large measure be reckoned to this sacrifice to the larger service of the Presbytery.

Now as this Presbytery cannot count him as one of its pastors it still thankfully claims him as a member and an esteemed brother in the Lord. We wish him abundant success in the work to which for the time being he turns, but with the sincere hope and prayer that his return to the active ministry will not be long deferred and that he will enter upon the work of the Master with renewed physical and spiritual strength to accomplish through the power of the Spirit larger things for the good of his fellowmen and the honor of the Lord Christ.

Respectfully submitted,

EDWARD K. STRONG.
W. P. LENFESTEY.

SEMINARY COMMENCEMENT.

The Communion Service.

On Wednesday evening, in Montgomery Chapel the members of the church and student body united in the celebration of the Lord's Supper. This is a custom of some years' standing, and is a very appropriate and helpful service, coming as it does at the conclusion of the studies and examinations, and at the beginning of the Commencement proper. The interest of the occasion was heightened by the presence of all the members of the graduating class.

Professor Moore presided and administered the sacrament, after having spoken very impressively upon its institution and significance, and the spirit in which it should be received.

THE ALUMNI MEETING.

On the morning of Commencement Day, at eleven o'clock, was held the semi-annual meeting of the Alumni Association. An audience gathered, which nearly filled the assembly hall, and many of the alumni were in attendance.

The Vice-President, Rev. Jas. Curry, D.D., took the



San Francisco Theological Seminary.

chair; the Scriptures were read by Rev. Boyd, D.D., and Rev. R. A. Crichton offered prayer. An address was then delivered by Rev. J. H. Sharpe on the theme, "The Minister's Relation to the Community." The clear and forceful plea of the speaker for the unreserved devotion of the whole of the minister to all the interests of his community, which should properly appeal to him was frequently applauded; and his words carried all the more weight for the hearers because it was well known that the one who gave utterance to them was in a notable manner practicing what he preached.

At the business session which followed the popular meeting action was taken on such important matters as the revision of the Constitution, the sending of greetings and sympathy to the sick members, and the Alumni Traveling Fellowship.

The Association is steadily increasing in numbers, and in willingness and ability to be a great factor in strengthening and spreading the influence of the Seminary. The alumni constitute one of the greatest assets of this institution.

After-Dinner Speeches.

Lunch was served in the dining rooms of Montgomery Hall to two hundred and fifty guests. At its conclusion Dr. Landon called on Mr. Wales L. Palmer, Vice-President of the Board of Directors, to speak, and Mr. Palmer gave an interesting account of an experience he had some years ago in a stage coach, and of the liberal education in courtesy which a lady-passenger received at the hands of the stage-driver. The Rev. Theodore F. Burnham, M.A., pastor of the Presbyterian church at Vallejo, and Moderator of the Synod, was invited to speak. Mr. Burnham earnestly advocated, the most thorough study of all parts of the Seminary course, and dwelt especially on the need of exact knowledge of the Hebrew and Greek Scriptures. Mr. Stage,

a member of the graduating class, being asked to speak as a representative of the class, said he wished to bear his hearty testimony to the benefits which he had received at San Anselmo, and declared that he was leaving the Seminary with the determination to continue his studies along the lines which the Rev. Mr. Burnham had recommended.

Commencement Exercises.

At two o'clock the annual commencement exercises were held in the assembly room of the Scott Library building. After the doxology was sung, the Rev. Lynn T. White read the Scriptures and prayer was offered by the Rev. Walter Hays of Palo Alto.

The address of the Rev. Harmon H. McQuilkin, D.D., pastor of the First Presbyterian church of San Jose, was the principal feature of the afternoon. It was an earnest and inspiring presentation of the features, which should characterize the preaching that seems to meet the deepest needs of the times. Although read from manuscript, it was delivered with freedom, with animation and produced a profound effect. The graduating class on its own initiative, sent to Dr. McQuilkin the following letter the same afternoon.

San Anselmo, Cal., April 30, 1909.

The Rev. Harmon H. McQuilkin, San Jose, Cal.

Dear Brother:—We desire to express our appreciation as a class of the scholarly and inspiring address which you delivered yesterday on "The Preaching For the Times."

We were profoundly impressed with the entire discourse, and consider the essentials you presented as vital to a successful and soul-saving ministry.

We have sent forward to the Pacific Presbyterian a request for its publication. We do this in order that the church at large may read it and that we may have it in printed form.

Yours sincerely,

J. K. Stage,
Austin B. Dickerson,
Chas. L. Campbell,
Sidney McKee,
A. F. Fruhling.

The class of 1909 numbered five men. Their names and the institutions in which they pursued their collegiate studies are as follows: Charles Lancaster Campbell, Park College, Missouri; Austin Benjamin Dickerson, Franklin College, Ohio; Arthur Ferdinand Fruhling, Stanford University; Sidney McKee, Occidental College; James Kay, Stage, Taylor University, Indiana.

Mr. Campbell has been called to the Westminster church Sausalito; Mr. McKee is a student volunteer and has offered in West Berkeley; Mr. Dickerson goes first to Ohio to visit his old home before taking up work in California. Mr. Fruhling is soon to be installed pastor of the church at Sausalito; Mr. McKee is a student volunteer and has offered himself to the Foreign Board for service abroad. He was born of missionary parents at Ningpo, China. Mr. Stage has been serving the church at Davis for the past year, and will continue to labor in that promising field.

The Alumni Traveling Fellowship was awarded to Mr. Sidney McKee. The presentation address was made by the Rev. Robert S. Eastman, class of 1900, pastor of Knox church, Berkeley. Mr. Eastman is a member of the committee on the Fellowship fund. He spoke briefly, but most felicitously.

A pleasant surprise was in store for the audience in connection with this award. Mr. McKee's mother was present, having come from her home in Highland Park,



Montgomery Memorial Chapel

Los Angeles, to see him graduate. A request was sent to the acting President, Dr. Landon, that the mother of the young man be asked to rise in her place. In making the request Dr. Landon said that the honor of training young men for the ministry did not belong exclusively to theological professors; that the mothers should receive their share of the credit. Mrs. McKee rose and was given the Chautauqua salute.

The diplomas were presented to the graduates by the Rev. William S. Holt, D.D., of Portland, Ore., President of the Board of Directors. Dr. Holt was formerly a missionary in China. He recalled the time when a blue-eyed young



Montgomery Hall

lady came to China as a missionary, and was entertained at his home, and of a bright young man whose name was W. J. McKee, who came little later, and was likewise entertained at his home; and of the plan which he and Mrs. Holt secretly devised regarding this promising young couple; and by and by, said Dr. Holt, "by God's foreordination these two were married," and today he was permitted to enjoy the great pleasure of presenting to their son, born in a missionary home, his Seminary diploma.

The Rev. Edward K. Strong, of Trinity Church, San Francisco, asked the privilege of speaking a word in loving memory of his former Seminary class-mate, W. J. McKee, who laid down his life in the service of the gospel in China, and whose son, he had just been informed, was ready to follow in the footsteps of his sainted father.

The acting President announced that Dr. and Mrs. Wicher had arrived safely at Jerusalem and that Dr. Wicher had already made some interesting journeys to localities in Palestine, where excavations had been carried on. He has also made some original discoveries of inscriptions at one or more of these places.

The exercises were closed with a hymn, and the benediction was pronounced by the Rev. Theodore F. Burnham, of Vallejo.

An afternoon tea was served at four o'clock in the parlor of Montgomery Hall by the ladies of the Faculty, and a large company spent an hour there in social fellowship.

Church News

Templeton.—The pastor, Rev. J. W. McLennan, starts East on May 17th to visit his relatives, and may possibly take in the General Assembly on the way.

Los Angeles.—Third Church recently gave a reception to Mrs. David Hughes, widow of the first pastor of the church, on the occasion of her seventy-fifth birthday. Numerous gifts of love were presented and the occasion was a very happy one. The Baraca Class has organized a baseball team, joining the Sunday-school Athletic League of the city. Pastor Heuver gives a lecture on Holland, illustrated by stereopticon views obtained by himself on a visit to the country.

Los Angeles.—At Immanuel Church, May 9th, Dr. Walker gave a sermon on Acts 20:28, with the theme, "The Preacher and His Church," giving some of his impressions and convictions after a quarter of a century in the gospel ministry. Miss D. M. Cameron of the Chinese Mission Home, San Francisco, was a welcome guest at the Woman's Missionary Society on Tuesday. For the mid-week prayer meeting the pastor announced the first of two addresses on Christian Science. Mr. O. E. Goodale has taken up the work of Church Treasurer, with regular office hours in the Mason Building. Mrs. Rev. J. Edward Brown spoke at the Y. W. C. A. Vesper service on Sunday. The annual subscription of Immanuel Congregation for Home Mission work was taken on Sunday, thus getting an early start and making funds available for use in the work at once.

Lompoc.—The church has been greatly beautified within by a new covering for the floor. The walls and ceiling have been newly furnished with a beautiful design of

paper. Also the surroundings outside the building have been very much improved. The church is preparing to hold a Mother's Day service on next Sabbath.

Salt Lake City, Third.—Our annual business meeting was held Wednesday evening, May 5. There was a good attendance and interest. The reports showed fruit on all the branches. Most of it has to be hand-raised as well as hand-picked here. This does not seem to be a field for wholesale methods or results. Careful, intense cultivation is necessary. There have been twenty-four additions to the church during the year and the attendance upon regular services has materially increased. The Sunday-school is larger than ever before and is noted for its thoroughness. Finances have advanced considerably. For all of our blessings in this hard field we give thanks to an ever faithful God.

Fulton.—The people of Fulton and vicinity enjoyed a feast of good things on Saturday and Sabbath, May 1st and 2nd. Dr. H. W. Gilchrist, of Mt. Hermon, was with us and addressed the recently organized "Brotherhood" Saturday evening. His subject was "Some World Movements of the Present Time." Forty-one men were present and listened with pleasure and profit to the development of the theme which set forth, with inspiration and encouragement, the part which the "Brotherhood" movement has to play in solving the problems of world-wide interest to thinking men of today. He also preached both morning and evening on Sabbath and taught the "Brotherhood Bible Class" from ten to eleven a. m. The class has an enrollment of sixteen. Much interest is being awakened in the coming Convention to be held in San Francisco, and we hope to have a full representation at that gathering. The celebration of the anniversary of the birth of John Calvin will be observed on Sabbath, May 16th.

Oakland, First.—The Men's League of the church at their meeting voted to change the name to Presbyterian Brotherhood and at once become affiliated with the national organization. The men will meet after service next Sunday to complete the organization. The change was made at the suggestion of the pastor, Rev. Frank L. Goodspeed, who addressed the men, setting forth the work he thought the men should do under the new pastorate. The reception to the pastor and his wife was a largely attended and pleasant affair. On Sabbath morning Dr. Goodspeed set forth to the congregation, under the subject "The Future of This Church," some of the ways in which the people could best serve God and the Kingdom. The people received the suggestions with approval. On Friday evening the Calvin anniversary will be celebrated with addresses by prominent clergymen, and the pastor will preside. On the thirteenth, Oakland Presbytery will meet in the church to receive Dr. Goodspeed and set a time for his installation as pastor.

Los Angeles.—Commissioners to the General Assembly plan to leave on the 17th in a special car on the Salt Lake road. The ministers' meeting on the 10th listened to a paper by Rev. G. D. Heuver, Ph.D., on "The Minister's Attitude Toward the Social Problem." It aroused some lively discussion. Rev. G. L. Leyburn, D.D., of the Presbytery of Orange, who has settled in Los Angeles, was present; also Rev. A. E. Drake, pastor of Calvary Church, Illinois. Friends of Occidental College rejoice in the announcement that President Baer will remain, declining

the Eastern call, although it was a loud one. Considerable stir was made by the decision of the trustees that the need of enlarged accommodations will necessitate the removal of the College. But the time and place of removal are yet undecided. The Academy may remain in Highland Park. In any event the highest interests of the institution will be the first consideration.

Los Angeles.—Mothers' Day was very generally observed, May 9th, by the churches of the city in regular and special services. Carnations and Mothers' Day buttons were much in evidence. In the afternoon a mass meeting was held in Temple Auditorium. The attendance was very large and interest enthusiastic. Rev. Baker P. Lee, Rector of Christ Episcopal Church, presided, and the choir of that church led the singing. Mrs. Lee sang her own Mothers' Day Ode, "The White Carnation," which had been on sale, with buttons and other articles throughout the city for three days previous. Dr. H. K. Walker offered the opening prayer and there were several addresses by prominent ministers and laymen. Seldom has any meeting or movement elicited greater interest. At the Second Presbyterian Church the morning service was in charge of the Child Study Circle of East Side Schools.

Richmond.—The ordination services Thursday night at the Presbyterian church in which the Oakland Presbytery ordained William MacLeod to the gospel ministry, was one of impressiveness and beauty. Early in the evening the flower-decked church was filled by a congregation which bore evidence not only to its interest in so unusual an event, but as well to the hold upon the hearts of the people of Richmond which Mr. MacLeod has gained during his labors to this field. The musical numbers of the program accorded well with the spirit of solemn joy of the occasion, especially worthy of mention being the solo, "Calvary," by Mrs. Andrews. The part taken in the service by different members of the Presbytery was indeed helpful and uplifting in its nature. In the sermon from John 4:11, "The Savior's Triumph Over Human Perplexities," by Rev. R. S. Eastman, of Knox Presbyterian church, of Berkeley, scholarly and inspiring thoughts were given in choice, simple diction, re-enforced by an unmistakable earnestness on the part of the speaker. Very solemn was the moment when in the tenderly beautiful ordaining prayer by the Rev. Dr. O. E. Hart the members of the Presbytery gathered around the kneeling candidate with their hands on his head, after which the Rev. Dr. Boyd, vice-moderator of the Presbytery, pronounced Mr. MacLeod ordained of the gospel ministry in the Presbyterian Church in the United States of America. He was given the right hand of fellowship by his brother ministers. Especially fine was the charge to the newly ordained minister by Rev. Dr. Lapsley A. McAfee, dwelling with emphasis upon the great work and the noble company to be found in the work of the ministry. The benediction by the Rev. Mr. MacLeod brought to its close a service to be remembered by those who joined in its spirit.

OREGON.

The Portland Presbytery has closed its first year of self-support in excellent shape. Rev. Andrew J. Montgomery, the chairman of the Home Mission Committee, made a report to the Presbytery from which the following facts are gleaned.

Financially, the report shows that the Presbytery closed

the last year with a cash balance, prepared for beginning the self-support movement, of \$1942.43. During the year closing April 1st but which is the middle of the fiscal year for the Presbytery, the churches had contributed \$3155.14; Sabbath Schools, \$56.98; individuals \$310, making a total of \$5469.54. The cost of the Home Mission work for the year was \$4494.00, leaving a balance at the end of the church year of \$972.23 for church use. But there is a total balance in the Treasury of \$1275.00, made up of funds for general work, \$971.23; emergency funds, \$114.50; Sabbath School funds, \$41.57; and for a chapel, \$135.98. During the year the country Field of Tualatin Plains, and the German work at Bethany have assumed self-support.

The Vernon Church, which is the baby of the Presbytery, shows remarkable advance. It expects to be a self-supporting church before the close of the year. This church was begun under the S. S. work of Rev. J. Ferguson, now at Concord, Cal., and became a full-fledged church under the care of G. A. Blair, now the pastor-evangelist of San Francisco Presbytery. After Mr. Blair's removal, Rev. G. W. Arms, Jr., a graduate of Princeton, who had been at work in Portland Presbytery in another field, was called to the pastorate. The church has continued its growth and will soon be among the self-supporting churches of this self-supporting Presbytery.

The work in the entire Presbytery is progressing in a most satisfactory manner.

OCCIDENTAL BOARD MEETING, MAY 3, 1909.

The regular monthly meeting of the Occidental Board was held Monday, May 3rd, at the headquarters, 920 Sacramento street, San Francisco.

Vice-President, Mrs. J. G. Chown, presided at part of the morning service, and the President, Mrs. Pinney, presided during the remainder of the day. Echoes of the annual meeting at Fresno, were in order, and everyone present enjoyed hearing of the good things there.

Miss Partridge mentioned the Young People's hour, and emphasized the thirty-five new Christian Endeavor societies organized during the year.

Mrs. Robinson reported that the credentials of several candidates were in the hands of the New York Board, and spoke of the probable appointment of Miss Herriott to Korea.

A letter was read telling of the opening and dedication of the Helen Peabody House of Rest, in Pasadena. The Home is entirely equipped, and ready for use.

Mrs. Morris read a letter from Mrs. Wood in which she said that each of the Woman's Boards shows a substantial increase in gifts this year over last.

Miss Latham read several missionary letters, one being from Mrs. McFarlane, of Taiku, Korea, in which she told of the celebration of the Emperor's birthday. The McFarlanes were invited to a great feast at the palace of the governor of the province, where every attention was shown them. As it is rather hard to become associated with those of high caste, this is considered a wonderful opportunity.

The afternoon devotional hour was led by Mr. Bostwick of Trinity Church.

Mrs. Chown and Mrs. Kelley then gave their impressions of the annual meeting. Mrs. Chown telling of the nineteen new auxiliaries organized this past year, and of the many new workers. Dr. Merwin has been a constant inspiration wherever she has gone, and not a little of this gain is due to her. Mrs. Kelley spoke of the kindness and

hospitality shown by every one in Fresno—by the Chamber of Commerce, the church, and the pastor-host and his wife.

The children of the Occidental School on Stockton street, under the direction of their principal, Miss Crowder, then came to the platform, and sang several songs, recited Scripture passages and Psalms. These children are all residents of Chinatown, and some are from heathen homes. Good work is being done among them by Miss Chowder and Mrs. Wing, the school now numbering more than eighty pupils. The pastor of the Chinese Church was also present and made a short address, Miss Wing interpreting.

Dr. Lee, Chairman of the Evangelistic Committee of the General Assembly's Board, then spoke briefly of his work among the students in the various State Universities.

Miss Cameron reported several new inmates in the Home, after which the girls and children of the Home gave their regular exercises. After a beautiful duet by May and Minnie, Miss McCandless, daughter of Dr. Kerr, of China, brought greetings, and spoke of her joy in attending the Occidental Board meetings, and the singing of the Doxology, closed an interesting day's work.

THE WRITER OF WORLD EVENTS.

Prof. Lorin A. Handley, who furnishes the "World Events" column, is one of the young men of marked ability in the church. His Bachelor's degree in arts was gained



Lorin A. Handley

in 1902 at Hanover College, Indiana, his native State. The Master's degree was given later by his Alma Mater and also by Princeton University. His theological course was taken in Princeton Seminary, where he graduated in 1905. Ordination was by Indianapolis Presbytery. He had a taste of Home Mission work in North Dakota; occupied the chair of Mental and Moral Philosophy in Emporia College, Kansas, 1905-1907, coming to Occidental College in the latter year, in the department of Bible and Philosophy. He has recently declined a call to the presidency of one of our Presbyterian colleges. Mrs. Handley, who was Miss Elizabeth Baldrige, is the daughter, grand-daughter and great-grand-daughter of Presbyterian ministers. Before her marriage she taught in Laura Sunderland Seminary at Concord, N. C.

WORLD EVENTS.

The Tariff debate continues in the Senate.

Hopeful signs of the times are seen in all civilized nations in serious consideration of vital questions of political and social life.

Hon. Beverly L. Hodghead was recently elected Mayor of Berkeley. His election is reported as a victory for reform forces in the city.

Dr. Manuel Amador, who died at the age of 75, was the first President of Panama. It has been rumored that he was encouraged by Americans to lead Panama in secession.

Great Britain's budget for the year anticipates a deficit of \$78,810,000. The announcement has stirred the British Isles to the point of a sensation for taxes must be increased.

On May 7 a statue was dedicated to the memory of one

of America's greatest poets, Henry Wadsworth Longfellow, in Washington. His "Evangeline" and "Rainy Day" are probably best known.

The Second National Peace Congress was opened at Chicago May 3 for a three days session. President Taft wrote a letter of sympathy with the movement; and many notable addresses were made.

Spokane, Wash., has adopted the recall, initiative and referendum. Municipalities are rapidly learning that the only hope of clean, honest government is in making the officials directly responsible to the people.

Dreadnaughts do not promise in themselves to be fore-runners of peace, yet many of the nations clamoring most loudly for Hague Conferences and universal peace are taxing their people to build more of these deadly vessels.

From two to three hundred persons were put to death by the Young Turk party leaders as conspirators against the government. This was more or less expected, for it has been the custom of the Turks to rid themselves of their enemies by death.

At this writing Abdul Hamid is still alive but a prisoner with his harem. It is commonly rumored that he will be put to death to prevent a reaction or any intrigue on his part. He has been a cruel monarch, and whatever calamity comes to him it will be wholly deserved. He philosophically says his deposition is the work of fate.

While things have been moving rapidly in Turkey since last week, there is not more than one item that may cause general surprise, and this was suspected by many. That is the fact that the Armenian massacres were instigated from Constantinople by conspirators as part of a government plot so that the persecution of these helpless people was part of a political program.

Mehemmed V, brother of Abdul Hamid, the new Sultan, has been a prisoner under his brother for a quarter of a century. He was confined on the ground that he was insane and indeed there seems to be some question now as to his sanity. It is generally agreed that he is a man of weak mind and will be nothing more than a tool in the hands of the Reform party. However the civilized world may rejoice that progress is being made.

The President and Trustees of Occidental College have announced that the college will be moved from its present campus to a more commodious one and work will begin soon upon the construction of one of the finest college plants in the United States. Occidental has outgrown the present campus and the rapid increase of students demands the greater outlook. Southern California demands a larger institution of the Occidental type, and the Board of Trustees is now beginning the plans and work to meet these demands.

Capt. D. M. Smith of Louisville, Ky., Council for the Model License League, is on the Pacific Coast making addresses on the divorcement of the saloon from politics and thus to promote the interests of the brewers and wineries of the country. Capt. Smith ought to know, however he seems to have learned that you can't fool all the people all the time; for none but a fool would be fed on such sop. Capt. Smith needs a Pocahontas, but none will spring to the rescue. The people have divided the whole matter before Capt. Smith got on the scene. They had already determined to divorce the saloon from politics but to be sure this is done they are going to put the saloon out of business. They are now looking for a chance. Wait and see.

THE HOME

OF THOSE WHO WALK ALONE.

Richard Burton in the May Century.

Women there are on earth, most sweet and high,
Who lose their own, and walk bereft and lonely,
Loving that one lost heart until they die,
Loving it only.

And so they never see beside them grow
Children, whose coming is like breath of flowers;
Consoled by subtler loves the angels know
Through childless hours.

Good deeds they do: they comfort and they bless
In duties others put off till the morrow;
Their look is balm, their touch is tenderness
To all in sorrow.

Betimes the world smiles at them, as 't were shame,
This maiden guise, long after youth's departed;
But in God's book they bear another name—
"The faithful-hearted."

Faithful in life, and faithful unto death,
Such souls, in sooth, illume with lustre splendid
That glimpsed, glad land wherein, the vision saith,
Earth's wrongs are ended.

THE ART OF ENJOYING SMALL PLEASURES.

"Oh, you are at home again," exclaimed a lady to her young friend, "Well, I suppose you had rather a doleful trip with Mrs. H. She must have been so depressed."

"One would naturally think so, I know," replied the younger lady, "and of course she must have been sad; yet she seemed cheerful and was really good company. It was wonderful to me."

"She always has been wonderful," commented the older lady, "but she has been through so much and is so worn out that it did seem as if this last blow would crush all the spirit out of her. How does she do it?"

"Well, I've thought about it a good deal and, do you know? I believe I have discovered part of the secret. Of course she has her strong faith; but I've seen people before who had faith and patience and a number of Christian virtues but were pretty dismal company all the same. No, I think the reason she can appear cheerful and interested is her marvelous power of enjoying small pleasures. Nothing was ever lost on her; a sunset, a rare flower, a bit of fall foliage, a new book, a letter, a joke; they each gave her keen delight." The young lady had hit upon the secret not only of her friend's cheer but of half the joy of life, if we only know it.

There are many persons to whom it is not given to know the greatest joys of life, and there are times in our lives when to each of us these joys are denied; but there is never a time nor a place when small pleasures are entirely lacking. The person who can seize upon them and squeeze all possible enjoyment out of them is the person who never loses his zest for life, who always gets much out of his experiences and whose presence is like the sunshine.

I remember once seeing a poor woman in a "Mother's Rest" home, who was suffering from the toothache, but was so delighted with the care she received and the novel comfort of a hot poultice that she was positively radiant. Her happiness was almost pathetic to the visitor, but it was real. Perhaps few of us could reach such a state of ecstasy in the throes of a toothache, but the old lady served to show what is possible.

A woman once lived the lonely life of a lighthouse-keeper's wife, on an ocean-swept, rocky ledge. She had no children, and there were weeks and occasionally months when storms and high seas prevented her reaching the main land or seeing any of her own kind save her husband. She grew more and more lonely, for few books ever came her way and after her household work was done and she had sewed until she was weary, there were still many hours to pass. There was nothing; no possible pleasure in her life, she thought. One day, a summer visitor made a trip to the light-house and found among the rocks many beautiful specimens of seaweed, some of them rare. He showed them to the keeper's wife. Instantly she was interested and eagerly she learned her first lessons. From that moment she realized the possibilities of her barren home. She studied, analyzed, sorted, mounted and sent specimens all over the country, for the light-house rock proved to be one of the finest places in the world for collecting, and it became a place of pleasure to the lonely woman.

Some of us are apt to think that because we have not money we cannot have pleasures. There never was a greater mistake. Then minutes a day with a fascinating book, fifteen minutes' talk with an entertaining friend or even with the "home folks" if we only suggest an interesting subject, a few strains of music caught in passing—such small pleasures are within the reach of every one.

We owe a great debt to Wordsworth and to many a poet since his day for teaching us to see the wonderful in simple things and to mark their beauty—the solemn beauty of a sleeping city at sunrise, in the sonnet on "Westminster Bridge," for instance, the beauty of the snow in Lowell's, "The First Snow Fall." The artist helps us also, if we let him,

"For, don't you mark? We're made so that we love
First when we see them painted, things we have passed
Perhaps a hundred times, nor cared to see."

Once we have discovered them, there is a sure way to double these pleasures—not by increasing their number but by getting twice as much enjoyment out of those we already have.

Alice Freeman Palmer once gave to a room full of children from a city's slum district her rules for happiness; to commit something to memory, every day, something good; to see something beautiful—a leaf, a cloud, a flower; and to do something for somebody every day. Laughable and pathetic at the same time were the children's eager efforts to follow the rules. One small girl said: "I never skipped a day, but it was awful hard." It was all right when I could go to the park, but one day it rained and rained, and the baby had a cold, and I just couldn't go out, and I was standin' at the window, 'most cryin', and I saw"—her little face brightened up with a radiant smile—"I saw a sparrow takin' a bath in the gutter that goes 'round the top of the house, and he had on a black necktie, and he was handsome."

"It was the first time I had heard an English sparrow called handsome," comments Mrs. Palmer, "but I tell you it wasn't laughable a bit—no, not a bit."

Uphill work, you say, to find pleasures in such squalid, sordid surroundings? Yes, it is not easy, yet the children did it. A woman too; alone in the crowd, the crowd of a tenement house, brought cheer into her life by learning to watch and enjoy the ever changing beauties of the sky and clouds. We may delight in Shelley's poem on the cloud as we read it at long intervals, but we sometimes forget that though we cannot extract as much poetry from the cloud as he did, we can, if we will, derive as much pleasure;

"No price is set on the lavish summer;
June may be had by the poorest comer."

Some of us are always postponing our good times; we are always going to do pleasant things bye and bye. We expect, after a while, to read the interesting book, to take time to enjoy our friends, to make the living-room attractive, to take walks with the children. Meanwhile we work and drudge and grow old before we arrive. No, we must learn to enjoy small pleasures and to enjoy them as we go along if we wish to drink the joy of life.

"Gather ye rosebuds while ye may,
Old time is still a-flying;
And this same flower that smiles today,
Tomorrow will be dying."

Once enjoyed, however, they are ours for always—the good times we have had, the beautiful sights we have seen. Often the memory of them will cheer and comfort us as the daffodils cheered Wordsworth; for like them the memory will

"Flash upon that inward eye
That is the bliss of solitude."

Everything serves us, in fact, if we are bent upon enjoying pleasure in small quantities and, in the end, the sum total of our joy will be beyond computing.

THE NEW ERA.

It is coming! it is coming! The day is just a-dawning
When man shall be to fellow-man a helper and a brother;
When the mansion, with its gilded hall, its tower and arch
and awning,
Shall be to hovel desolate a kind and foster-mother.

When men who work for wages shall not toil from morn
till even,
With no vision of the sunlight, nor flowers nor birds
a-singing;
When the men who hire the workers, blest with all the
gifts of heaven
Shall the golden rule remember, its glad millennium
bringing.

The time is coming when the man who cares not for another
Shall be counted as a stain upon a fair creation;
Who lives to fill his coffers full, his better self to smother,
As blight and mildew on the fame and glory of a nation.

The hours are growing shorter for the millions who are
tolling,
And the homes are growing better for the millions yet
to be;
And the poor shall learn the lesson, how that waste and sin
are spoiling
The fairest and the finest of a great humanity.
It is coming! it is coming! and men's thoughts are grow-
ing deeper;

They are giving of their millions as they never gave be-
fore;

They are learning the new gospel, man must be his brother's
keeper,

And right, not might, shall triumph, and the selfish rule
no more.

—Sarah Knowles Bolton.

Young People

IN THE KITCHEN GARDEN.

"Pray tell me why," the onion asked,

"In all this blazing sun,
I should be wrapped in seven coats
When I don't need but one?"

"I cannot see you, all my friends,"

The corn said—"I am blind;
But as for ears, no better ones
Than mine you'll ever find."

Up jumped a little vegetable
Whose face was round and red;
"I'd like to see the man alive
I could not beet!" he said.

"Your faculties," the pea-vine cried,

"Dear friends, I won't dispute;
But my bud has grown a pistil,
And I think it's going to shoot."

"I never," said a carrot small

That grew beside the walk,
"Heard anything in all my life
The way these string-beans. (s) talk!"

For fear that I should laugh aloud,
I had to run away.
I met those funny folks again
At dinner time next day.

—Corelia Channing Ward.

THE FIVE DOLLAR BILL.

How it Was Divided Among Observing Children.

In Robert Kingston's mail, one morning, he was surprised to find in a small yellow envelope a new, crisp, five-dollar bill. The postmark bore the name of an unfamiliar town in a distant State.

"I—I wonder what this is for?" he said slowly, in a puzzled tone.

"Isn't there any word accompanying it?" asked Mrs. Nickerson, Robert Kingston's married sister.

"To be sure," he laughed. "And I hadn't even thought of looking at it." Then he hastily glanced over the brief note, written in a hurried, cramped hand. "It's from Emerson Kilgore. Listen," and he read aloud the straggling sentences.

"Enclosed please find five dollars. It's in payment—including interest—of the small amount you loaned me,

three years ago, at Benson station, when I was stranded there. I am sorry I couldn't have sent it sooner. Once more \$ thank you. Emerson Kilgore."

"Do you remember ever loaning such a man anything?" inquired Mrs. Nickerson, curiously.

"Yes; but I never expected it back again," laughed her brother.

"You didn't!" exclaimed Harold, who had been greatly interested in the letter.

"No; not after having waited all this time."

"Then," as a thought struck him, "why couldn't——" and Harold hesitated.

"Then—what?" questioned Uncle Robert, smiling.

"I was going to say since that is an extra, that——"

"I see," laughed Uncle Robert, divining the boy's meaning. "Now, I'll tell you what I'll do. I'll give each of you, Beth, Dorothy, and yourself one dollar of this money—that makes three dollars of it. Now, today I want you to take notice of what you see, and report this evening. And the one—your mother and I will be judges—who has seen the most beautiful thing, will receive as a prize the other two dollars.

"Good-y!" exclaimed Beth.

"And can we take anything we see?" asked Harold.

"Yes; and the thing that the judges regard as the most beautiful will decide who gets the rest of the money. Here's the dollar for you, Beth; and here, Dorothy. This is for you, Harold," and Uncle Robert gave each of the children a shining silver dollar.

"Uncle Robert, you're a dandy!" cried Harold, enthusiastically. "If I can only get those other two dollars—I'll have the best pair of skates in town!"

"Now keep your eyes open—real wide," charged Mrs. Nickerson. "There are a great many beautiful things to be seen in the course of a day—even in the most unexpected places."

"We will," said Dorothy.

"Can we mention more than just one thing?" asked Beth.

"No," replied Uncle Robert. "So be careful what you report on."

And a wonderful day the children had, noticing the beautiful things about them.

"I wish—we could have more than one thing to tell," sighed Beth, long before the forenoon was over. "I have seen so many lovely things!"

Harold took an early trip downtown, bent on seeing everything that was possible—for he did so want that pair of skates in Holbrook & Smith's window.

"They're the slickest ones I ever saw," he thought.

The day seemed very long to Beth, who was anxious to learn who the prize winner was to be; and she was glad when supper was finally over, and the judges announced that they were ready to hear the reports and award the prize.

"I'm so excited!" exclaimed Beth.

"So'm I!" declared Harold.

But Dorothy only said, "I hope one of you'll get it—I wish both could," unselfishly.

"Well, suppose we hear from Beth first," suggested Uncle Robert. "What did you see today, dear, especially beautiful?"

"I wish I could tell two things," replied Beth.

"But—you know—only one," and Uncle Robert laid two one-dollar bills on the table beside him. "That was the agreement."

"Well, I saw the most beautiful toy playhouse at Stanley & Mason's," declared Beth. "It occupied one whole window; and there was everything there! There was a kitchen, dining room, bedroom, and the sweetest little parlor. In each room there was found what there is in a grown-up house. And you should have seen the make-believe piano! This was the prettiest thing I saw—I think."

Mrs. Nickerson smiled indulgently.

"And now, Harold," and Uncle Robert turned to his nephew.

"I saw a whole camping outfit—fishing tackle, tent, out-of-door stove, canoe—and everything! They were on exhibition at T. B. Lundy's. If you could have seen them I know you would have called them the prettiest sight in the city. Of course, they weren't for grown-up folks; but that made them all the more beautiful."

"It's your turn now, Dorothy."

"But what I saw wasn't anything like Harold's and Beth's," explained Dorothy. "And perhaps you won't think it beautiful at all."

"Never mind; I'm sure it is," encouraged Uncle Robert.

"What I saw was on Hammond street. A poor little lame boy was just getting off the car, and his crutch slipped and he almost fell. His papers did fall—a whole armful; and they began flying all about. Just then another boy—about his own age—awfully nicely dressed, ran from the sidewalk into the street and picked the papers all up for him, and brushed off every bit of dirt. And then he gave the lame boy an orange that he had in his pocket. I thought that was—beautiful."

"And so it was, dear," and Mrs. Nickerson's eyes shone with a very tender light.

"It's easy to see to whom the money——"

"It belongs to—Dorothy," Beth quickly interrupted her brother. "What she saw was ever so much better than what Harold and I saw."

"Yes; I think she deserves the prize," declared Uncle Robert.

"So do I," agreed Mrs. Nickerson.

"Sure," added Harold, unselfishly. "Beth and I saw just common things; Dorothy saw something beautiful!"—A. F. Caldwell.

THE SECRET.

By S. E. Kiser.

It isn't in doing your work, my boy,

It isn't in doing the thing you must,

That you win the honor and gain the joy,

Or claim the profit or earn the trust.

It isn't in laboring long and late,

And it isn't the hurry and noise that tell;

The smallest thing that you do is great,

If you do it well.

It isn't in getting it done, my boy,

It isn't in getting it out of the way;

It is not in the methods you may employ,

And it's not in the price that your masters pay.

It isn't in squandering precious time,

And it isn't in rushing ahead pell mell.

If the thing that you do is to be sublime,

You must do it well.

—Chicago Record-Herald.

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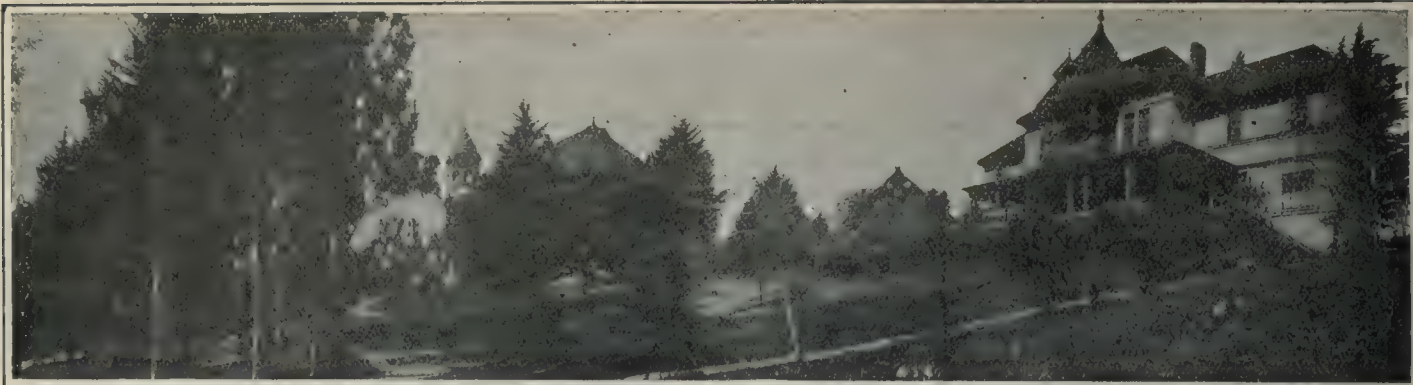
THE DRAGON STORIES.

THIS RARE LITTLE BOOKLET is printed in Chinese fashion on double-paged imported Chinese paper, with wide margins profusely illustrated with Oriental drawings. The cover design is a fierce Chinese Dragon, richly embossed in three colors on Chinese yellow stock. The book is tied with red cord from which hangs a piece of Chinese "cash," and is enclosed in an envelope on which is embossed a duplicate of the cover design.

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PACIFIC PRESBYTERIAN

VOL. VII.

SAN FRANCISCO, CALIFORNIA, MAY 20, 1909.

No. 19

PRESBYTERIAN BROTHERHOOD CONVENTIONS

SAN FRANCISCO

June 3-4

PORTLAND

June 8-9



REV. IRA LANDRITH, D.D., NASHVILLE,
Secretary Presbyterian Brotherhood of
America.

SEATTLE

June 10-11

SPOKANE

June 14-15



CALVARY PRESBYTERIAN CHURCH, SAN FRANCISCO.
Place of Meeting of Presbyterian Brotherhood Convention, June 3-4.

**PORTLAND MAKING GREAT
PREPARATIONS**

**1300 PROSPECTIVE DELEGAT
ES FOR SAN FRANCISCO
CONVENTION**

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March 3, 1879.

GENERAL ASSEMBLY TO BE REPORTED TO THE PACIFIC PRESBYTERIAN.

The Pacific Presbyterian has made arrangements with
Rev. R. S. Eastman, pastor of the Knox Presbyterian
Church, Berkeley, to furnish reports of the General As-
sembly that will be of special interest to the Pacific Coast.

MR. ROSEVEAR WRITES OF THE SIGNIFICANCE OF CONVENTIONS.

The significance of the Brotherhood Conventions to be
held on the Pacific Coast cannot be overestimated. Those
who attended the recent Brotherhood Convention at Pitts-
burgh, as well as any who were privileged to be at the previ-
ous national gatherings at Indianapolis and Cincinnati, can-
not but be profoundly impressed with the vast possibilities
signified by this modern uprising of the men of the church.
Possibly as never before in the history of Christendom are
the men coming into their own, and the Brotherhood Con-
ventions furnish not only an expression for this great move-
ment, but are also invaluable in helping to crystallize and
make practical the activities in which men are eager to en-
gage. In the enlargement of vision, in the comradeship and
fellowship in a common cause, in the inspiration for ser-
vice, and in relation to the entire life and work of the
church, these conventions will be epoch-making, and any
man will miss a momentous privilege and opportunity if he
fails to attend and share in the plans and purposes for mak-
ing the religion of Jesus Christ increasingly effective in all
phases and aspects of life, wherever men are concerned.

Chicago.

HENRY E. ROSEVEAR.

The church that is not represented at the Brotherhood
convention will miss a great opportunity.

REDUCED RAILROAD RATES.

The Southern Pacific, Santa Fe and California North-
western Railroads have granted a special round trip rate
of one fare and one-third for delegates, who purchase their
tickets going to San Francisco between the dates of May
24th and June 4th, and will be honored for return between
the dates of June 3d and 7th. To secure the rate the dele-
gate must secure from the agent from whom he purchases
the ticket, a receipt certificate, and this must be presented
to, and signed by the secretary of the convention, George
B. McDougall. This certificate when presented to the ticket
agent or any of the above mentioned railroads will secure
a return ticket at one-third the regular fare.

Should any agent not have certificates, a receipt from
him will secure the special rate.

PORTLAND MAKING GREAT PREPARATIONS.

Laymen of City Alive to Opportunities Convention Will
Offer.

Portland is determined to get its share of the blessings
from, as well as contribute its share of support to, the
Brotherhood Conventions. Leading laymen of the city and
state are consenting to take part in the program.
The pastors are sending in lists of their men, ac-
companying them in many cases with the de-
sire that the men might be induced to come. The
special fitness of the week when the Portland
Convention is held, "Rose Festival Week," is be-
ing universally recog-
nized. Posters have been sent throughout the state
advertising the Conven-
tion, and there is no
doubt in the minds of
Portland men that there
will be a large and en-
thusiastic gathering of men, both to welcome the speakers
from the East, and to enjoy the Convention itself.

Portland Presbyterianism has always been active and
well established, and numbers among its men some of the
best and strongest citi-
zens of Portland. The
hope of the Brotherhood
officers is that these men,
as they attend this Con-
vention, may become per-
suaded of the power and
mission of the Brother-
hood movement. Dr.
Foulkes, pastor of the
First Church, took for
his theme Sunday morn-
ing, May 9th, the word
"Brotherhood," and af-
ter commenting on the
rise of the great frater-
nal movements in the
world, and the spread of
the spirit of brotherhood,
made an earnest plea for



K. K. BAXTER,
Chairman Publicity Committee.



ROBERT LIVINGSTON.
To Preside at the Banquet.

a rallying of the men of the church to its work, commend-

ing in most unmistakable terms the modern Presbyterian Brotherhood movement, and giving in a careful analysis the arguments which justify its existence, and its support



HON. H. E. BRONAUGH,
Judge of Circuit Court.

land and of the leading churches in Oregon that the mighty development of this state and the incoming tide of thousands of people, which is almost at high-water mark today,



S. P. LOCKWOOD,
Prominent Layman of Portland

We want to urge you to consider its claims.

1. **THE SPEAKERS:** Men of national prominence: Charles S. Holt, a leading member of the Chicago bar, President of the National Brotherhood; Ira Landrith, D.D., LL.D., Secretary of the National Brotherhood and well known all over the Church as a prince of speakers. Henry E. Rosevear of Chicago, Associate Secretary of the National Brotherhood and a man thoroughly conversant with Brotherhood problems and methods; J. Ernest McAfee of New York City, representing Home Missions, and to crown it all, probably the next Moderator of the General Assembly, some of the leading laymen of the State, such as Judge E. C. Bronaugh, of Portland, and A. C. Schmidt of Albany will take part.

2. **THE PROGRAM** has for its theme: "The Claim of the Church Upon Its Men." "The Man and His Master," "The Man and His Minister," "The Man and the Family Altar," "The Man and the Bible School," "The Man and Evangelism," "The Man and Civic Responsibility," "The Man and His Country," "The Man and Christian Education," "The Man and the World," will be presented in brief

by the men of the church.

"Though the coming Brotherhood Convention," said Dr. Foulkes, "if it is most eminently successful, as we know it will be, will not produce the Millennium, it will bring about that condition when the men of the church will hear the call to arms and be gathered together, ready for service as they have never been before. The Convention is only the means to a glorious end."

There is a growing recognition on the part of all the pastors of Portland and of the leading churches in Oregon that the mighty development of this state and the incoming tide of thousands of people, which is almost at high-water mark today, must be met by the church through its active men. Portland has adopted the slogan, "Five hundred thousand in 1912." It is the duty of the men of the church that of this half million people, the church shall have her share.

The following letter has been sent to prospective delegates:

Dear Sir and Brother:

In conjunction with the National Presbyterian Brotherhood we are getting ready for our First Pacific Coast Convention.

addresses. An Open Parliament on Brotherhood problems and a Round Table Conference on methods will be conducted by the national officers. President Holt and Dr. Landrith will give addresses at a closing mass meeting.

3. **THE DATE AND PLACE:** Rose Festival Week in the First Presbyterian Church. The important festival events of the week will not conflict with this program. The Convention opens with a banquet Tuesday evening, June 8th, in the Commercial Club and closes with a mass meeting Wednesday night. Sessions all day Wednesday.

4. **DELEGATES:** Every Presbyterian brother or brother-in-law in the state is eligible. We want you to come. We want laymen from all our churches and as many as possible.

5. **EXPENSES:** The Portland Brotherhood is assuming all the Convention expenses, which include expenses of speakers from the East and advertising. Hotel or boarding-house accommodations can be secured without difficulties. If you wish us to help you secure the same, please let us know on the enclosed card. The banquet will be the only item connected with the Convention which will be an expense to the delegates.

6. **FINAL WORD:** Come! Bring your pastor, if he is not planning to come on his own account. Be prompt and let us have your favorable word at once.

Yours for the Presbyterian Brotherhood,
CONVENTION COMMITTEE.

MAKING GOOD ON THE JOB.

The question has come to me, "Are the men of the Presbyterian Church of California making good?" Too many who have promised to support and uphold its ordinances, and work for its advancement, have, I fear, forgotten the promises made when entering its communion.

The world's business and pleasures are so all-absorbing that they have no time to attend to their Master's business.

That Baptist deacon, who, though he held a most responsible position in the business world yet found time to attend all the services of the church, even the prayer meeting, was a director of



MR. J. G. CHOWN,
Chairman General Committee San Francisco
Brotherhood Convention.

the Y. M. C. A., and always ready to take his part in evangelistic or other Christian work in our city, when remonstrated with by a trusted clerk for taking so much of his time for the things mentioned, replied: "The Lord's work is part of my work and I cannot neglect it."

How many men who profess to be servants of Christ are neglecting the job! With the rush and cares of business it is a question of "finding time." This is a vital point—all this work takes time, and "time is money." Some would compromise with God by gifts of money in

PORTLAND GETTING BUSY.**The Promoters After the Lists.**

The Portland Promotion Committee are following a good plan to secure a large attendance at the Brotherhood Convention, by securing lists of names of men to whom they will send letters and at least one week's issue of the Pacific Presbyterian. The following letter has been sent to every pastor in Oregon:

Dear Brother:

The time is getting shorter! We are exceedingly anxious to have the names of your laymen. Send us as many names as you will. We will write to all the men. The provisional program includes:

I. A banquet in the Commercial Club, Tuesday evening, June 8th.

II. Devotional service at 9 o'clock Wednesday morning conducted by A. C. Schmitt of Albany. Topic, "The Man and His Master." Following this there will be a series of 10 minute addresses followed by free discussions on "The Man and his Minister," "The Man and the Family Altar," "The Man and the Bible School," "The Man and Evangelism." A Round Table Conference on "Methods" will be conducted by Secretary Henry E. Rosevear. In the afternoon Secretary J. Ernest McAfee of the Board of Home Missions will speak on "The Man and his Country," while a representative of the Foreign Board will present "The Man and the World." A leading layman is being asked to speak on "The Man and Civic Responsibility," and "The Man and Christian Education" will not be overlooked. President Holt will conduct a practical conference at the afternoon session. In the evening a mass meeting will be held to be addressed by Dr. Landrith and the Moderator of the Assembly.

San Francisco expects 600 delegates to attend her convention. Seattle and Spokane are busy with the arrangements for rousing conventions. Will you not help us and help your own church work by sending us promptly in the attached sheet the names of all the men in your church and congregation whom you would like to have in attendance? We will write to each one. Please let the urgency of the matter rest heavily upon you. Send us the names by return mail. Help us boost for the convention.

Faithfully yours,

CONVENTION COMMITTEE.

THE IMPORTANCE OF THE BROTHERHOOD CONVENTION.

By Rev. William Rader, Member Executive Committee for Pacific Coast.

The Presbyterian convention to be held in Calvary church, San Francisco, June 3rd and 4th, promises to be a meeting of men such as has never been held in northern California. Six hundred delegates are expected. It has the endorsement of the national brotherhood which will be represented on the program by President Holt and Secretary Rosevear of Chicago. The object of the meeting will not be, primarily, to hear eloquent speeches, but will be a business men's conference upon the vital issues of the church and will involve discussions relating to what the average man may do for his own church and community. So far as possible the program is arranged to meet the

needs of laymen. All men's organizations, whether members of the brotherhood or not should be represented in the assemblage, since the deliberations of the body will have a far-reaching influence upon our common church life. The purpose will not be to exploit the Presbyterian church, and to tell of its triumphs, but to re-emphasize the oppor-



REV. WILLIAM RADER, SAN FRANCISCO,

Member Executive Committee for Coast Conventions.

tunity for protestant Christian men in their relation to the kingdom of God. Young men are especially invited to be present, from start to finish. The program as announced is rich with great themes and capable speakers. Every pastor should take a personal interest in sending all his men to the meetings.

ANNUAL PRE-ASSEMBLY CONFERENCE AND SCHOOL OF MISSIONS.

The Home Department of the Board of Foreign Missions will have charge of the school of missions conference to be held at Denver, May 19th to 25th. The speakers are to be Rev. A. W. Halsey, D.D., Secretary of the Board of Foreign Missions, New York; Rev. Chas. E. Bradt, D.D., Central District, Chicago; Rev. George E. Trull, Sunday-school Secretary, New York; Rev. W. S. Marquis, D.D., Chairman Foreign Missions Committee, Synod of Illinois.

"GET THE MEN FORWARD."

The formation of men's leagues and brotherhoods and the organization of the great movements amongst laymen in the churches is one of the encouraging signs of the times. Too long has the work of the churches been delegated almost exclusively to the women. Too long have men been pious by proxy. The man is the high priest of the home—he ought to be ashamed to lay all the responsibility on the wife. He is also the natural leader of the church. And the church needs more masculine vigor, practical methods, consecrated business ability. The church needs the men—and the men need the church, a profounder acquaintance with the love of God as seen in the cross and the power of God as evidenced by the resurrection. When will the church make the evangelization of the world a man's work? We are not told that at the beginning this stupendous task was committed to the women's benevolent society, good and noble as that agency is! We want not less of the feminine, but more of the masculine quality. It's a man's job, and at the first twelve men, good men and true, men with vision in the eye and love in the heart and grit in the will, got their stout masculine shoulders underneath the tremendous load. Are we not too much disposed in our time to make religion a pretty thing; a shining, colored, tempting thing for children; an optimistic perfumed thing for young people; a pleasant Sunday social agitator; a store of wraps and rugs, of pillows and smelling salts, for the luxurious,—is not this our temptation and our sin?—instead of making the business a great masculine, mighty, difficult, hard, heroic, splendid enterprise, which makes a real man's blood tingle to his finger tips?

In an age that believes in big things—big buildings, big railroads, big canals, big battleships, big enterprises, and even a "big stick"—in such an age to plan little things for the kingdom of God can arouse no enthusiasm amongst manly men. We are facing problems that go down to the very roots of our national life, and go up to the heights of the circumambient hosts of God. And they need men, big-hearted and big-brained men. At bottom all problems are spiritual problems and all answers are Christian answers. Issues change.

"New occasions teach new duties;
Time makes ancient good uncouth."

The church must assert and maintain the moral leadership of the world. In order to do this her men must come to the front. The church must lift society out of the shame and shadow of old wrongs and make politics so clean and fair and equal for all as to make politics a religion of hope for mankind. God will never save the world by making religion a pretty little cheap thing, instead of the grandest and hardest enterprise that ever engaged human effort. Officialism, formalism, fanaticism abuse the very idea of religion. The church is not a museum for the reception of the skeletons of dead delusions, nor the home of exploded fancies, nor the reminder of a past that is perished utterly. The cross is something more than a watchcharm. This enterprise of the church is a great living, militant, pressing business, a man's business. "Ye that are men, now serve Him against unnumbered foes." At the beginning it was a man's undertaking, this enterprise of a world's reconstruction, and those men never shirked their responsibility by turning it over to the ladies' aid society! They did loyally and heroically a hard, long, costly job. And because they were men and not manikins, they planted

Christ's tree of life on all the barrens of this world.

Only by rallying and equipping the men of the church for service can we answer the oft-heard slur that the church is being outdone by other organizations in the work of caring for the sick and ministering to the various needs of humanity. We hear it said that the church as an institution is supplanted, outgrown and out of date. The hospital cares for the sick. The lodge ministers to the needy. The club answers the demand for fellowship and social intercourse. Then where does the church come in? It comes in right here—it has created and inspired all other beneficent organizations! Every society for human amelioration is an unconscious confession to the vital power and helpful sway of the church. Without the church these agencies would never have existed. They are "broken lights" of Christian revelation. Destroy the church tomorrow, and the day after they will expire. Their root runs down to drink of the water of life. They took their existence and their inspiration from Christ through the church. They are also fruit from the tree of life, evidences of the outthrust of the Christian spirit. It is one of the crowning glories of the church that it has inspired all these institutions of practical philanthropy, made them possible and furnished them an example and a dynamic in the healing ministries of Jesus. They are a part of that fine fruitage which grows from the seed planted by His hand in the old furrows of the world. The man who fails to support and defend the church and extend its influence, while he transfers his loyalty to some secondary organization, simply helps to cut the nerve of all benevolence and blinds himself to the achievements of Christ all through history, evidences of which are wrought into society everywhere and expressed through a thousand channels.

More than this. Every thoughtful man will ally himself with the church because of its ministry in a realm higher than that of the social and physical. There is a sphere in which the church stands alone and unchallenged, where no other organization or society even pretends to compete with it. Here is a man just in from the far country where he has spent his higher self in riotous living. Heart-sick and soul-hungry, he wistfully longs to recover the manhood he lost in that swinish slavery. The club does not want him, nor does the lodge. He does not need money, but manhood, not lucre but life, some one to stand by, some one to tie to until the will can recover its moral tone and fiber, some one to point him the way to the home of the soul where he may find those real satisfactions which he never found either in his plentiful riot or later in his diet of husks. Here is the field for men, Christ-filled and purposeful men, to stand by, not with a lecture, but with a life, not to teach a ritual but to secure a regeneration.

Some men there are who are not out of a job, but out of sorts with their job. Such a man needs a new light down upon the exacting, wearying task that shall dignify and hallow the irksome duty. He is burdened by business beyond the endurance of body and mind. He has money, but he longs for a vision of the Everlasting Love, which shall make the grind of buying and selling worth while, and hold him steady and faithful to the best he knows. What can do for this man the thing he needs to have done save the church with its inspirations, motives, promises and visions, making a man feel that his work is a part of that "far-off, divine event, toward which the whole creation moves"? What we need is not a new evangel, but more men to believe and practice the one we have, men with a new grip on its verities and a new power to work it and

bring its saving facts to bear on all the questions that torment our time. The test of this practical age is the test of efficiency. Men are no longer moved by tradition and appeals to divine right or apostolic succession. The time is impatient with mere theory; it can be satisfied only by getting the thing it is desired to do, accomplished. At the battle of Palo Alto a certain martinet was complaining because a company of soldiers were not properly dressed. And his superior officer said to him, "Do not bother about dressing the platoon,—get the men forward, anyway." Sometimes martinets in religion want the machinery "just so." In that exhortation of the apostle, "Let all things be done decently and in order," they place the emphasis on the last words. Let us place the emphasis on the word "done"—"Let all things be done." "Decently," of course; "in order," certainly! But let us not be like those ecclesiastics who are bewitched by the fuss and feathers of religious observance or vestments or ceremonies. We are told that one of the burning questions which separates high church from low church in the Church of England is as to whether the officiating clergyman shall retire before the communion and put on an additional vestment, or go on with that service attired in the vestment in which he has been preaching. Tremendous question, on whose decision hangs—nothing! Which is the heavier, a gnat or a mosquito? Which is the most acceptable tithe, mint, anise, or cummin? "Why call ye me Lord, Lord, and do not the things which I say?" A real soldier cares less about his uniform or the regiment in which he fights than he does for the command of his chief. That fellow was very likely quite correctly dressed who expressed to the Duke of Wellington his doubts as to the wisdom of foreign missions. The stern old conqueror of Napoleon said, "Sir, what are your marching orders? I thought your marching orders were to go into all the world and preach the gospel to every creature." Oh, brothers of the churches, hear once more your marching orders! You have been long enough on dress parade. Now in loyalty and love to Christ, take hold somewhere, put your shoulder under the wheel of the chariot, "get the men forward; anyway." Infuse the Christian spirit into business and political and social and industrial affairs. Make the church the power it ought to be and must be. Reincarnate and revitalize the old truths and make them mighty. "Quit you like men, be strong." Stop making of the church of the living God a theological curiosity-shop or an ecclesiastical tailor-shop, and make it the supreme institution for the expression of God's love and human brotherhood. Stop talking and acting as though it was an institution whose glory was departed, and by your loyalty and love make it God's instrument to "get men forward" to spiritual freedom and manhood as represented in Jesus Christ our Lord.

FRANK L. GOODSPEED.

SUGGESTED PROGRAM FOR BROTHERHOOD CONVENTION, SAN FRANCISCO, JUNE 3 and 4, 1909.

Thursday Evening, June 3.

6:00. Fellowship Supper, J. G. Shown, San Francisco, presiding.

Address: Dr. A. S. Kelly, Oakland.

Address: Mr. Edward Kerr, Berkeley.

Address: Mr. A. L. Munger, Fresno.

8:00. Rev. William Rader, San Francisco, presiding.

Address: "The Layman and the Work of the Church," Charles S. Holt, Chicago, President Presbyterian Brotherhood of America.

Friday Morning.

Donald MacKenzie, San Francisco, Presiding.

9:30. Devotional Service led by Rev. W. C. Sherman, Sacramento.

9:45. Address: "Our Problems and the Men to Meet them."

10:30. Round Table Conference on Brotherhood Methods. Rev. Ira Landrith, D.D., Nashville, Tenn., General Secretary Presbyterian Brotherhood of America.

11:30. Address: A Call to Service. "The Spirit, Place and Power of the Brotherhood Movement." Henry E. Rosevear, Chicago, Associate Secretary Presbyterian Brotherhood of America.

Friday Afternoon.

W. G. Alexander, San Jose, Presiding.

2:00. Business Session, Report of Committees.

2:30. Address: "The Coast to the Front." J. Ernest McAfee, New York, Associate Secretary Board of Home Missions.

3:15. Address: By Representative of Board of Foreign Missions.

4:00. Open Parliament on Brotherhood Problems. Charles S. Holt.

Friday Evening.

Charles S. Holt, Presiding.

7:30. Service of Song.

8:00. Address: "The American People in World Redemption." J. Ernest McAfee.

8:30. Address: Dr. Ira Landrith.

RESIGNATION OF DR. THOMAS MARKED BY EXPRESSIONS OF REGRET.

San Francisco Presbytery pays Tribute to his Character and Work.

The resignation of Rev. John S. Thomas, D.D., as pastor of Howard Presbyterian Church, San Francisco, has caused deep regret in the city where he had labored so faithfully for the past ten years. His brethren in the ministry at the meeting of Presbytery caused to be spread upon the minutes the resolutions herewith given, and in addition expressed themselves in similar words.

In view of the severance of the pastoral relations it seems only fair to Dr. Thomas that some mention should be made of the facts leading up to this event. A full resume of the matter cannot be given as the Presbytery is still considering the case and will at the Fall meeting hear a report and give perhaps a statement. In very brief the following are the facts as shown: Dr. Thomas began his work with Howard Church ten years ago, when its members numbered 130. At the time of the earthquake the number had increased to 300. As a result of the fire the church suffered the loss by removal of more than one-third of this number, and a corresponding loss in contributions. The conditions for church work now became doubly hard. Then the San Francisco pastors selected Dr. Thomas as their representative to go East and raise money for the stricken churches, which required his absence for six months. His work, with that of two others, who were with him but a few weeks, resulted in raising \$17,000. Owing to the odds which made church work so difficult some members became dissatisfied with the meager success, and Dr. Thomas thought best to give up the pastorate, although the congregation voted two to one to have him remain. The finances of the church are in the best condition they have been at the beginning of any year since his pastorate be-

gan, the budget shows the current expenses will be about \$3,900, and about \$4000 has been subscribed. Of this amount the pastor secured pledges for over \$1000. The resolutions by the San Francisco Presbytery are as follows:

The Committee appointed by the Presbytery of San Francisco to prepare a resolution expressive of the esteem in which our brother, Rev. J. S. Thomas, is held would report as follows:

In dissolving the Pastoral Relation for ten years existing between the Howard Church and Rev. J. S. Thomas the Presbytery of San Francisco does so with great regret. As a man we have found in him a brother beloved, genial, warm-hearted, a whole-souled Christian gentleman. As pastor and preacher he has shown an evident purpose to be true to the trust reposed upon him and this oftentimes under very trying conditions. His voice has given forth no uncertain sound in condemnation of the evils of the day and in the presentation of the truths of salvation through Christ. In one of the hard fields of this city he has toiled unceasingly and with blessed results until the great disaster, which befell this city, scattered the congregation and compelled the beginning of the work from almost the foundation.

This Presbytery is reminded that in Brother Thomas it has always had a most devoted supporter. Always faithful in attendance he has never been known to shirk a duty or responsibility. During the half-dozen years of his chairmanship of the Home Mission Committee the cause of Presbyterianism in this city has made an advance such as the previous twenty-five years did not know. And largely due to the zeal and self-sacrifice of Brother Thomas. The weak churches of this Presbytery have always found in him a devoted friend, and when our city was laid low by earthquake and fire no one was more devoted to the work of rebuilding than he. The desolated churches found in him a loyal helper, and to the call of the Presbytery to leave his church and devote six months to acquaint the distant East with our sore need Mr. Thomas responded without faltering. The present separation between Howard Church and himself must in large measure be reckoned to this sacrifice to the larger service of the Presbytery.

Now as this Presbytery cannot count him as one of its pastors it still thankfully claims him as a member and an esteemed brother in the Lord. We wish him abundant success in the work to which for the time being he turns, but with the sincere hope and prayer that his return to the active ministry will not be long deferred and that he will enter upon the work of the Master with renewed physical and spiritual strength to accomplish through the power of the Spirit larger things for the good of his fellowmen and the honor of the Lord Christ.

Respectfully submitted,

EDWARD K. STRONG.

W. P. LENFESTEY.

SEMINARY COMMENCEMENT.

The Communion Service.

On Wednesday evening, in Montgomery Chapel the members of the church and student body united in the celebration of the Lord's Supper. This is a custom of some years' standing, and is a very appropriate and helpful service, coming as it does at the conclusion of the studies and examinations, and at the beginning of the Commencement proper. The interest of the occasion was heightened by the presence of all the members of the graduating class.

Professor Moore presided and administered the sacrament, after having spoken very impressively upon its institution and significance, and the spirit in which it should be received.

THE ALUMNI MEETING.

On the morning of Commencement Day, at eleven o'clock was held the semi-annual meeting of the Alumni Association. An audience gathered, which nearly filled the assembly hall, and many of the alumni were in attendance.

The Vice-President, Rev. Jas. Curry, D.D., took the



San Francisco Theological Seminary.

chair; the Scriptures were read by Rev. Boyd, D.D., and Rev. R. A. Crichton offered prayer. An address was then delivered by Rev. J. H. Sharpe on the theme, "The Minister's Relation to the Community." The clear and forceful plea of the speaker for the unreserved devotion of the whole of the minister to all the interests of his community, which should properly appeal to him was frequently applauded; and his words carried all the more weight for the hearers because it was well known that the one who gave utterance to them was in a notable manner practicing what he preached.

At the business session which followed the popular meeting action was taken on such important matters as the revision of the Constitution, the sending of greetings and sympathy to the sick members, and the Alumni Traveling Fellowship.

The Association is steadily increasing in numbers, and in willingness and ability to be a great factor in strengthening and spreading the influence of the Seminary. The alumni constitute one of the greatest assets of this institution.

After-Dinner Speeches.

Lunch was served in the dining rooms of Montgomery Hall to two hundred and fifty guests. At its conclusion Dr. Landon called on Mr. Wales L. Palmer, Vice-President of the Board of Directors, to speak, and Mr. Palmer gave an interesting account of an experience he had some years ago in a stage coach, and of the liberal education in courtesy which a lady-passenger received at the hands of the stage-driver. The Rev. Theodore F. Burnham, M.A., pastor of the Presbyterian church at Vallejo, and Moderator of the Synod, was invited to speak. Mr. Burnham earnestly advocated, the most thorough study of all parts of the Seminary course, and dwelt especially on the need of exact knowledge of the Hebrew and Greek Scriptures. Mr. Stage,

a member of the graduating class, being asked to speak as a representative of the class, said he wished to bear his hearty testimony to the benefits which he had received at San Anselmo, and declared that he was leaving the Seminary with the determination to continue his studies along the lines which the Rev. Mr. Burnham had recommended.

Commencement Exercises.

At two o'clock the annual commencement exercises were held in the assembly room of the Scott Library building. After the doxology was sung, the Rev. Lynn T. White read the Scriptures and prayer was offered by the Rev. Walter Hays of Palo Alto.

The address of the Rev. Harmon H. McQuilkin, D.D., pastor of the First Presbyterian church of San Jose, was the principal feature of the afternoon. It was an earnest and inspiring presentation of the features, which should characterize the preaching that seems to meet the deepest needs of the times. Although read from manuscript, it was delivered with freedom, with animation and produced a profound effect. The graduating class on its own initiative, sent to Dr. McQuilkin the following letter the same afternoon.

San Anselmo, Cal., April 30, 1909.

The Rev. Harmon H. McQuilkin, San Jose, Cal.

Dear Brother:—We desire to express our appreciation as a class of the scholarly and inspiring address which you delivered yesterday on "The Preaching For the Times."

We were profoundly impressed with the entire discourse, and consider the essentials you presented as vital to a successful and soul-saving ministry.

We have sent forward to the Pacific Presbyterian a request for its publication. We do this in order that the church at large may read it and that we may have it in printed form.

Yours sincerely,

J. K. Stage,
Austin B. Dickerson,
Chas. L. Campbell,
Sidney McKee,
A. F. Fruhling.

The class of 1909 numbered five men. Their names and the institutions in which they pursued their collegiate studies are as follows: Charles Lancaster Campbell, Park College, Missouri; Austin Benjamin Dickerson, Franklin College, Ohio; Arthur Ferdinand Fruhling, Stanford University; Sidney McKee, Occidental College; James Kay, Stage, Taylor University, Indiana.

Mr. Campbell has been called to the Westminster church Sausalito; Mr. McKee is a student volunteer and has offered in West Berkeley; Mr. Dickerson goes first to Ohio to visit his old home before taking up work in California. Mr. Fruhling is soon to be installed pastor of the church at Sausalito; Mr. McKee is a student volunteer and has offered himself to the Foreign Board for service abroad. He was born of missionary parents at Ningpo, China. Mr. Stage has been serving the church at Davis for the past year, and will continue to labor in that promising field.

The Alumni Traveling Fellowship was awarded to Mr. Sidney McKee. The presentation address was made by the Rev. Robert S. Eastman, class of 1900, pastor of Knox church, Berkeley. Mr. Eastman is a member of the committee on the Fellowship fund. He spoke briefly, but most felicitously.

A pleasant surprise was in store for the audience in connection with this award. Mr. McKee's mother was present, having come from her home in Highland Park,



Montgomery Memorial Chapel

Los Angeles, to see him graduate. A request was sent to the acting President, Dr. Landon, that the mother of the young man be asked to rise in her place. In making the request Dr. Landon said that the honor of training young men for the ministry did not belong exclusively to theological professors; that the mothers should receive their share of the credit. Mrs. McKee rose and was given the Chautauqua salute.

The diplomas were presented to the graduates by the Rev. William S. Holt, D.D., of Portland, Ore., President of the Board of Directors. Dr. Holt was formerly a missionary in China. He recalled the time when a blue-eyed young



Montgomery Hall

lady came to China as a missionary, and was entertained at his home, and of a bright young man whose name was W. J. McKee, who came little later, and was likewise entertained at his home; and of the plan which he and Mrs. Holt secretly devised regarding this promising young couple; and by and by, said Dr. Holt, "by God's foreordination these two were married," and today he was permitted to enjoy the great pleasure of presenting to their son, born in a missionary home, his Seminary diploma.

The Rev. Edward K. Strong, of Trinity Church, San Francisco, asked the privilege of speaking a word in loving memory of his former Seminary class-mate, W. J. McKee, who laid down his life in the service of the gospel in China, and whose son, he had just been informed, was ready to follow in the footsteps of his sainted father.

The acting President announced that Dr. and Mrs. Wicher had arrived safely at Jerusalem and that Dr. Wicher had already made some interesting journeys to localities in Palestine, where excavations had been carried on. He has also made some original discoveries of inscriptions at one or more of these places.

The exercises were closed with a hymn, and the benediction was pronounced by the Rev. Theodore F. Burnham, of Vallejo.

An afternoon tea was served at four o'clock in the parlor of Montgomery Hall by the ladies of the Faculty, and a large company spent an hour there in social fellowship.

Church News

Templeton.—The pastor, Rev. J. W. McLennan, starts East on May 17th to visit his relatives, and may possibly take in the General Assembly on the way.

Los Angeles.—Third Church recently gave a reception to Mrs. David Hughes, widow of the first pastor of the church, on the occasion of her seventy-fifth birthday. Numerous gifts of love were presented and the occasion was a very happy one. The Baraca Class has organized a baseball team, joining the Sunday-school Athletic League of the city. Pastor Heuver gives a lecture on Holland, illustrated by stereopticon views obtained by himself on a visit to the country.

Los Angeles.—At Immanuel Church, May 9th, Dr. Walker gave a sermon on Acts 20:28, with the theme, "The Preacher and His Church," giving some of his impressions and convictions after a quarter of a century in the gospel ministry. Miss D. M. Cameron of the Chinese Mission Home, San Francisco, was a welcome guest at the Woman's Missionary Society on Tuesday. For the mid-week prayer meeting the pastor announced the first of two addresses on Christian Science. Mr. O. E. Goodale has taken up the work of Church Treasurer, with regular office hours in the Mason Building. Mrs. Rev. J. Edward Brown spoke at the Y. W. C. A. Vesper service on Sunday. The annual subscription of Immanuel Congregation for Home Mission work was taken on Sunday, thus getting an early start and making funds available for use in the work at once.

Lompoc.—The church has been greatly beautified within by a new covering for the floor. The walls and ceiling have been newly furnished with a beautiful design of

paper. Also the surroundings outside the building have been very much improved. The church is preparing to hold a Mother's Day service on next Sabbath.

Salt Lake City, Third.—Our annual business meeting was held Wednesday evening, May 5. There was a good attendance and interest. The reports showed fruit on all the branches. Most of it has to be hand-raised as well as hand-picked here. This does not seem to be a field for wholesale methods or results. Careful, intense cultivation is necessary. There have been twenty-four additions to the church during the year and the attendance upon regular services has materially increased. The Sunday-school is larger than ever before and is noted for its thoroughness. Finances have advanced considerably. For all of our blessings in this hard field we give thanks to an ever faithful God.

Fulton.—The people of Fulton and vicinity enjoyed a feast of good things on Saturday and Sabbath, May 1st and 2nd. Dr. H. W. Gilchrist, of Mt. Hermon, was with us and addressed the recently organized "Brotherhood" Saturday evening. His subject was "Some World Movements of the Present Time." Forty-one men were present and listened with pleasure and profit to the development of the theme which set forth, with inspiration and encouragement, the part which the "Brotherhood" movement has to play in solving the problems of world-wide interest to thinking men of today. He also preached both morning and evening on Sabbath and taught the "Brotherhood Bible Class" from ten to eleven a. m. The class has an enrollment of sixteen. Much interest is being awakened in the coming Convention to be held in San Francisco, and we hope to have a full representation at that gathering. The celebration of the anniversary of the birth of John Calvin will be observed on Sabbath, May 16th.

Oakland, First.—The Men's League of the church at their meeting voted to change the name to Presbyterian Brotherhood and at once become affiliated with the national organization. The men will meet after service next Sunday to complete the organization. The change was made at the suggestion of the pastor, Rev. Frank L. Goodspeed, who addressed the men, setting forth the work he thought the men should do under the new pastorate. The reception to the pastor and his wife was a largely attended and pleasant affair. On Sabbath morning Dr. Goodspeed set forth to the congregation, under the subject "The Future of This Church," some of the ways in which the people could best serve God and the Kingdom. The people received the suggestions with approval. On Friday evening the Calvin anniversary will be celebrated with addresses by prominent clergymen, and the pastor will preside. On the thirteenth, Oakland Presbytery will meet in the church to receive Dr. Goodspeed and set a time for his installation as pastor.

Los Angeles.—Commissioners to the General Assembly plan to leave on the 17th in a special car on the Salt Lake road. The ministers' meeting on the 10th listened to a paper by Rev. G. D. Heuver, Ph.D., on "The Minister's Attitude Toward the Social Problem." It aroused some lively discussion. Rev. G. L. Leyburn, D.D., of the Presbytery of Orange, who has settled in Los Angeles, was present; also Rev. A. E. Drake, pastor of Calvary Church, Illinois. Friends of Occidental College rejoice in the announcement that President Baer will remain, declining

the Eastern call, although it was a loud one. Considerable stir was made by the decision of the trustees that the need of enlarged accommodations will necessitate the removal of the College. But the time and place of removal are yet undecided. The Academy may remain in Highland Park. In any event the highest interests of the institution will be the first consideration.

Los Angeles.—Mothers' Day was very generally observed, May 9th, by the churches of the city in regular and special services. Carnations and Mothers' Day buttons were much in evidence. In the afternoon a mass meeting was held in Temple Auditorium. The attendance was very large and interest enthusiastic. Rev. Baker P. Lee, Rector of Christ Episcopal Church, presided, and the choir of that church led the singing. Mrs. Lee sang her own Mothers' Day Ode, "The White Carnation," which had been on sale, with buttons and other articles throughout the city for three days previous. Dr. H. K. Walker offered the opening prayer and there were several addresses by prominent ministers and laymen. Seldom has any meeting or movement elicited greater interest. At the Second Presbyterian Church the morning service was in charge of the Child Study Circle of East Side Schools.

Richmond.—The ordination services Thursday night at the Presbyterian church in which the Oakland Presbytery ordained William MacLeod to the gospel ministry, was one of impressiveness and beauty. Early in the evening the flower-decked church was filled by a congregation which bore evidence not only to its interest in so unusual an event, but as well to the hold upon the hearts of the people of Richmond which Mr. MacLeod has gained during his labors to this field. The musical numbers of the program accorded well with the spirit of solemn joy of the occasion, especially worthy of mention being the solo, "Calvary," by Mrs. Andrews. The part taken in the service by different members of the Presbytery was indeed helpful and uplifting in its nature. In the sermon from John 4:11, "The Savior's Triumph Over Human Perplexities," by Rev. R. S. Eastman, of Knox Presbyterian church, of Berkeley, scholarly and inspiring thoughts were given in choice, simple diction, re-enforced by an unmistakable earnestness on the part of the speaker. Very solemn was the moment when in the tenderly beautiful ordaining prayer by the Rev. Dr. O. E. Hart the members of the Presbytery gathered around the kneeling candidate with their hands on his head, after which the Rev. Dr. Boyd, vice-moderator of the Presbytery, pronounced Mr. MacLeod ordained of the gospel ministry in the Presbyterian Church in the United States of America. He was given the right hand of fellowship by his brother ministers. Especially fine was the charge to the newly ordained minister by Rev. Dr. Lapsley A. McAfee, dwelling with emphasis upon the great work and the noble company to be found in the work of the ministry. The benediction by the Rev. Mr. MacLeod brought to its close a service to be remembered by those who joined in its spirit.

OREGON.

The Portland Presbytery has closed its first year of self-support in excellent shape. Rev. Andrew J. Montgomery, the chairman of the Home Mission Committee, made a report to the Presbytery from which the following facts are gleaned.

Financially, the report shows that the Presbytery closed

the last year with a cash balance, prepared for beginning the self-support movement, of \$1942.43. During the year closing April 1st but which is the middle of the fiscal year for the Presbytery, the churches had contributed \$3155.14; Sabbath Schools, \$56.98; individuals \$310, making a total of \$5469.54. The cost of the Home Mission work for the year was \$4494.00, leaving a balance at the end of the church year of \$972.23 for church use. But there is a total balance in the Treasury of \$1275.00, made up of funds for general work, \$971.23; emergency funds, \$114.50; Sabbath School funds, \$41.57; and for a chapel, \$135.98. During the year the country Field of Tualatin Plains, and the German work at Bethany have assumed self-support.

The Vernon Church, which is the baby of the Presbytery, shows remarkable advance. It expects to be a self-supporting church before the close of the year. This church was begun under the S. S. work of Rev. J. Ferguson, now at Concord, Cal., and became a full-fledged church under the care of G. A. Blair, now the pastor-evangelist of San Francisco Presbytery. After Mr. Blair's removal, Rev. G. W. Arms, Jr., a graduate of Princeton, who had been at work in Portland Presbytery in another field, was called to the pastorate. The church has continued its growth and will soon be among the self-supporting churches of this self-supporting Presbytery.

The work in the entire Presbytery is progressing in a most satisfactory manner.

OCCIDENTAL BOARD MEETING, MAY 3, 1909.

The regular monthly meeting of the Occidental Board was held Monday, May 3rd, at the headquarters, 920 Sacramento street, San Francisco.

Vice-President, Mrs. J. G. Chown, presided at part of the morning service, and the President, Mrs. Pinney, presided during the remainder of the day. Echoes of the annual meeting at Fresno, were in order, and everyone present enjoyed hearing of the good things there.

Miss Partridge mentioned the Young People's hour, and emphasized the thirty-five new Christian Endeavor societies organized during the year.

Mrs. Robinson reported that the credentials of several candidates were in the hands of the New York Board, and spoke of the probable appointment of Miss Herriott to Korea.

A letter was read telling of the opening and dedication of the Helen Peabody House of Rest, in Pasadena. The Home is entirely equipped, and ready for use.

Mrs. Morris read a letter from Mrs. Wood in which she said that each of the Woman's Boards shows a substantial increase in gifts this year over last.

Miss Latham read several missionary letters, one being from Mrs. McFarlane, of Taiku, Korea, in which she told of the celebration of the Emperor's birthday. The McFarlanes were invited to a great feast at the palace of the governor of the province, where every attention was shown them. As it is rather hard to become associated with those of high caste, this is considered a wonderful opportunity.

The afternoon devotional hour was led by Mr. Boswick of Trinity Church.

Mrs. Chown and Mrs. Kelley then gave their impressions of the annual meeting, Mrs. Chown telling of the nineteen new auxiliaries organized this past year, and of the many new workers. Dr. Merwin has been a constant inspiration wherever she has gone, and not a little of this gain is due to her. Mrs. Kelley spoke of the kindness and

hospitality shown by every one in Fresno—by the Chamber of Commerce, the church, and the pastor-host and his wife.

The children of the Occidental School on Stockton street, under the direction of their principal, Miss Crowder, then came to the platform, and sang several songs, recited Scripture passages and Psalms. These children are all residents of Chinatown, and some are from heathen homes. Good work is being done among them by Miss Chowder and Mrs. Wing, the school now numbering more than eighty pupils. The pastor of the Chinese Church was also present and made a short address, Miss Wing interpreting.

Dr. Lee, Chairman of the Evangelistic Committee of the General Assembly's Board, then spoke briefly of his work among the students in the various State Universities.

Miss Cameron reported several new inmates in the Home, after which the girls and children of the Home gave their regular exercises. After a beautiful duet by May and Minnie, Miss McCandless, daughter of Dr. Kerr, of China, brought greetings, and spoke of her joy in attending the Occidental Board meetings, and the singing of the Doxology, closed an interesting day's work.

THE WRITER OF WORLD EVENTS.

Prof. Lorin A. Handley, who furnishes the "World Events" column, is one of the young men of marked ability in the church. His Bachelor's degree in arts was gained in 1902 at Hanover College, Indiana, his native State. The Master's degree was given later by his Alma Mater and also by Princeton University. His theological course was taken in Princeton Seminary, where he graduated in 1905. Ordination was by Indianapolis Presbytery. He had a taste of Home Mission work in North Dakota; occupied the chair of Mental and Moral Philosophy in Emporia College, Kansas, 1905-1907, coming to Occidental College in the latter year, in the department of Bible and Philosophy. He has recently declined a call to the presidency of one of our Presbyterian colleges. Mrs. Handley, who was Miss Elizabeth Baldrige, is the daughter, grand-daughter and great-grand-daughter of Presbyterian ministers. Before her marriage she taught in Laura Sunderland Seminary at Concord, N. C.



Lorin A. Handley

WORLD EVENTS.

The Tariff debate continues in the Senate.

Hopeful signs of the times are seen in all civilized nations in serious consideration of vital questions of political and social life.

Hon. Beverly L. Hodghead was recently elected Mayor of Berkeley. His election is reported as a victory for reform forces in the city.

Dr. Manuel Amador, who died at the age of 75, was the first President of Panama. It has been rumored that he was encouraged by Americans to lead Panama in secession.

Great Britain's budget for the year anticipates a deficit of \$78,810,000. The announcement has stirred the British Isles to the point of a sensation for taxes must be increased.

On May 7 a statue was dedicated to the memory of one

of America's greatest poets, Henry Wadsworth Longfellow, in Washington. His "Evangeline" and "Rainy Day" are probably best known.

The Second National Peace Congress was opened at Chicago May 3 for a three days session. President Taft wrote a letter of sympathy with the movement; and many notable addresses were made.

Spokane, Wash., has adopted the recall, initiative and referendum. Municipalities are rapidly learning that the only hope of clean, honest government is in making the officials directly responsible to the people.

Dreadnaughts do not promise in themselves to be fore-runners of peace, yet many of the nations clamoring most loudly for Hague Conferences and universal peace are taxing their people to build more of these deadly vessels.

From two to three hundred persons were put to death by the Young Turk party leaders as conspirators against the government. This was more or less expected, for it has been the custom of the Turks to rid themselves of their enemies by death.

At this writing Abdul Hamid is still alive but a prisoner with his harem. It is commonly rumored that he will be put to death to prevent a reaction or any intrigue on his part. He has been a cruel monarch, and whatever calamity comes to him it will be wholly deserved. He philosophically says his deposition is the work of fate.

While things have been moving rapidly in Turkey since last week, there is not more than one item that may cause general surprise, and this was suspected by many. That is the fact that the Armenian massacres were instigated from Constantinople by conspirators as part of a government plot so that the persecution of these helpless people was part of a political program.

Mehemmed V, brother of Abdul Hamid, the new Sultan, has been a prisoner under his brother for a quarter of a century. He was confined on the ground that he was insane and indeed there seems to be some question now as to his sanity. It is generally agreed that he is a man of weak mind and will be nothing more than a tool in the hands of the Reform party. However the civilized world may rejoice that progress is being made.

The President and Trustees of Occidental College have announced that the college will be moved from its present campus to a more commodious one and work will begin soon upon the construction of one of the finest college plants in the United States. Occidental has outgrown the present campus and the rapid increase of students demands the greater outlook. Southern California demands a larger institution of the Occidental type, and the Board of Trustees is now beginning the plans and work to meet these demands.

Capt. D. M. Smith of Louisville, Ky., Council for the Model License League, is on the Pacific Coast making addresses on the divorcement of the saloon from politics and thus to promote the interests of the brewers and wineries of the country. Capt. Smith ought to know, however he seems to have learned that you can't fool all the people all the time: for none but a fool would be fed on such sop. Capt. Smith needs a Pocahontas, but none will spring to the rescue. The people have devided the whole matter before Capt. Smith got on the scene. They had already determined to divorce the saloon from politics but to be sure this is done they are going to put the saloon out of business. They are now looking for a chance. Wait and see.

THE HOME

OF THOSE WHO WALK ALONE.

Richard Burton in the May Century.

Women there are on earth, most sweet and high,
Who lose their own, and walk bereft and lonely,
Loving that one lost heart until they die,
Loving it only.

And so they never see beside them grow
Children, whose coming is like breath of flowers;
Consoled by subtler loves the angels know
Through childless hours.

Good deeds they do: they comfort and they bless
In duties others put off till the morrow;
Their look is balm, their touch is tenderness
To all in sorrow.

Betimes the world smiles at them, as 't were shame,
This maiden guise, long after youth's departed;
But in God's book they bear another name—
"The faithful-hearted."

Faithful in life, and faithful unto death,
Such souls, in sooth, illumine with lustre splendid
That glimpsed, glad land wherein, the vision saith,
Earth's wrongs are ended.

THE ART OF ENJOYING SMALL PLEASURES.

"Oh, you are at home again," exclaimed a lady to her young friend, "Well, I suppose you had rather a doleful trip with Mrs. H. She must have been so depressed."

"One would naturally think so, I know," replied the younger lady, "and of course she must have been sad; yet she seemed cheerful and was really good company. It was wonderful to me."

"She always has been wonderful," commented the older lady, "but she has been through so much and is so worn out that it did seem as if this last blow would crush all the spirit out of her. How does she do it?"

"Well, I've thought about it a good deal and, do you know? I believe I have discovered part of the secret. Of course she has her strong faith; but I've seen people before who had faith and patience and a number of Christian virtues but were pretty dismal company all the same. No, I think the reason she can appear cheerful and interested is her marvelous power of enjoying small pleasures. Nothing was ever lost on her; a sunset, a rare flower, a bit of fall foliage, a new book, a letter, a joke; they each gave her keen delight." The young lady had hit upon the secret not only of her friend's cheer but of half the joy of life, if we only know it.

There are many persons to whom it is not given to know the greatest joys of life, and there are times in our lives when to each of us these joys are denied; but there is never a time nor a place when small pleasures are entirely lacking. The person who can seize upon them and squeeze all possible enjoyment out of them is the person who never loses his zest for life, who always gets much out of his experiences and whose presence is like the sunshine.

I remember once seeing a poor woman in a "Mother's Rest" home, who was suffering from the toothache, but was so delighted with the care she received and the novel comfort of a hot poultice that she was positively radiant. Her happiness was almost pathetic to the visitor, but it was real. Perhaps few of us could reach such a state of ecstasy in the throes of a toothache, but the old lady served to show what is possible.

A woman once lived the lonely life of a lighthouse-keeper's wife, on an ocean-swept, rocky ledge. She had no children, and there were weeks and occasionally months when storms and high seas prevented her reaching the main land or seeing any of her own kind save her husband. She grew more and more lonely, for few books ever came her way and after her household work was done and she had sewed until she was weary, there were still many hours to pass. There was nothing; no possible pleasure in her life, she thought. One day, a summer visitor made a trip to the light-house and found among the rocks many beautiful specimens of seaweed, some of them rare. He showed them to the keeper's wife. Instantly she was interested and eagerly she learned her first lessons. From that moment she realized the possibilities of her barren home. She studied, analyzed, sorted, mounted and sent specimens all over the country, for the light-house rock proved to be one of the finest places in the world for collecting, and it became a place of pleasure to the lonely woman.

Some of us are apt to think that because we have not money we cannot have pleasures. There never was a greater mistake. Then minutes a day with a fascinating book, fifteen minutes' talk with an entertaining friend or even with the "home folks" if we only suggest an interesting subject, a few strains of music caught in passing—such small pleasures are within the reach of every one.

We owe a great debt to Wordsworth and to many a poet since his day for teaching us to see the wonderful in simple things and to mark their beauty—the solemn beauty of a sleeping city at sunrise, in the sonnet on "Westminster Bridge," for instance, the beauty of the snow in Lowell's, "The First Snow Fall." The artist helps us also, if we let him,

"For, don't you mark? We're made so that we love
First when we see them painted, things we have passed
Perhaps a hundred times, nor cared to see."

Once we have discovered them, there is a sure way to double these pleasures—not by increasing their number but by getting twice as much enjoyment out of those we already have.

Alice Freeman Palmer once gave to a room full of children from a city's slum district her rules for happiness; to commit something to memory, every day, something good; to see something beautiful—a leaf, a cloud, a flower; and to do something for somebody every day. Laughable and pathetic at the same time were the children's eager efforts to follow the rules. One small girl said: "I never skipped a day, but it was awful hard." It was all right when I could go to the park, but one day it rained and rained, and the baby had a cold, and I just couldn't go out, and I was standin' at the window, 'most cryin', and I saw"—her little face brightened up with a radiant smile—"I saw a sparrow takin' a bath in the gutter that goes 'round the top of the house, and he had on a black necktie, and he was handsome."

"It was the first time I had heard an English sparrow called handsome," comments Mrs. Palmer, "but I tell you it wasn't laughable a bit—no, not a bit."

Uphill work, you say, to find pleasures in such squalid, sordid surroundings? Yes, it is not easy, yet the children did it. A woman too; alone in the crowd, the crowd of a tenement house, brought cheer into her life by learning to watch and enjoy the ever changing beauties of the sky and clouds. We may delight in Shelley's poem on the cloud as we read it at long intervals, but we sometimes forget that though we cannot extract as much poetry from the cloud as he did, we can, if we will, derive as much pleasure;

"No price is set on the lavish summer;
June may be had by the poorest comer."

Some of us are always postponing our good times; we are always going to do pleasant things bye and bye. We expect, after a while, to read the interesting book, to take time to enjoy our friends, to make the living-room attractive, to take walks with the children. Meanwhile we work and drudge and grow old before we arrive. No, we must learn to enjoy small pleasures and to enjoy them as we go along if we wish to drink the joy of life.

"Gather ye rosebuds while ye may,
Old time is still a-flying;
And this same flower that smiles today,
Tomorrow will be dying."

Once enjoyed, however, they are ours for always—the good times we have had, the beautiful sights we have seen. Often the memory of them will cheer and comfort us as the daffodils cheered Wordsworth; for like them the memory will

"Flash upon that inward eye
That is the bliss of solitude."

Everything serves us, in fact, if we are bent upon enjoying pleasure in small quantities and, in the end, the sum total of our joy will be beyond computing.

THE NEW ERA.

It is coming! it is coming! The day is just a-dawning
When man shall be to fellow-man a helper and a brother;
When the mansion, with its gilded hall, its tower and arch
and awning,
Shall be to hovel desolate a kind and foster-mother.

When men who work for wages shall not toll from morn
till even,

With no vision of the sunlight, nor flowers nor birds
a-singing;

When the men who hire the workers, blest with all the
gifts of heaven

Shall the golden rule remember, its glad millennium
bringing.

The time is coming when the man who cares not for another
Shall be counted as a stain upon a fair creation;
Who lives to fill his coffers full, his better self to smother,
As blight and mildew on the fame and glory of a nation.

The hours are growing shorter for the millions who are
tolling,

And the homes are growing better for the millions yet
to be;

And the poor shall learn the lesson, how that waste and sin
are spoiling

The fairest and the finest of a great humanity.

It is coming! it is coming! and men's thoughts are grow-
ing deeper;

They are giving of their millions as they never gave be-
fore;

They are learning the new gospel, man must be his brother's
keeper,

And right, not might, shall triumph, and the selfish rule
no more.

—Sarah Knowles Bolton.

Young People

IN THE KITCHEN GARDEN.

"Pray tell me why," the onion asked,
"In all this blazing sun,
I should be wrapped in seven coats
When I don't need but one?"

"I cannot see you, all my friends,"
The corn said—"I am blind;
But as for ears, no better ones
Than mine you'll ever find."

Up jumped a little vegetable
Whose face was round and red;
"I'd like to see the man alive
I could not beet!" he said.

"Your faculties," the pea-vine cried,
"Dear friends, I won't dispute;
But my bud has grown a pistil,
And I think it's going to shoot."

"I never," said a carrot small
That grew beside the walk,
"Heard anything in all my life
The way these string-beans (s) talk!"

For fear that I should laugh aloud,
I had to run away.
I met those funny folks again
At dinner time next day.

—Corelia Channing Ward.

THE FIVE DOLLAR BILL.

How it Was Divided Among Observing Children.

In Robert Kingston's mail, one morning, he was surprised to find in a small yellow envelope a new, crisp, five-dollar bill. The postmark bore the name of an unfamiliar town in a distant State.

"I—I wonder what this is for?" he said slowly, in a puzzled tone.

"Isn't there any word accompanying it?" asked Mrs. Nickerson, Robert Kingston's married sister.

"To be sure," he laughed. "And I hadn't even thought of looking at it." Then he hastily glanced over the brief note, written in a hurried, cramped hand. "It's from Emerson Kilgore. Listen," and he read aloud the straggling sentences.

"Enclosed please find five dollars. It's in payment—including interest—of the small amount you loaned me,

three years ago, at Benson station, when I was stranded there. I am sorry I couldn't have sent it sooner. Once more \$ thank you. Emerson Kilgore."

"Do you remember ever loaning such a man anything?" inquired Mrs. Nickerson, curiously.

"Yes; but I never expected it back again," laughed her brother.

"You didn't!" exclaimed Harold, who had been greatly interested in the letter.

"No; not after having waited all this time."

"Then," as a thought struck him, "why couldn't——" and Harold hesitated.

"Then—what?" questioned Uncle Robert, smiling.

"I was going to say since that is an extra, that——"

"I see," laughed Uncle Robert, divining the boy's meaning. "Now, I'll tell you what I'll do. I'll give each of you, Beth, Dorothy, and yourself one dollar of this money—that makes three dollars of it. Now, today I want you to take notice of what you see, and report this evening. And the one—your mother and I will be judges—who has seen the most beautiful thing, will receive as a prize the other two dollars.

"Good-y!" exclaimed Beth.

"And can we take anything we see?" asked Harold.

"Yes; and the thing that the judges regard as the most beautiful will decide who gets the rest of the money. Here's the dollar for you, Beth; and here, Dorothy. This is for you, Harold," and Uncle Robert gave each of the children a shining silver dollar.

"Uncle Robert, you're a dandy!" cried Harold, enthusiastically. "If I can only get those other two dollars—I'll have the best pair of skates in town!"

"Now keep your eyes open—real wide," charged Mrs. Nickerson. "There are a great many beautiful things to be seen in the course of a day—even in the most unexpected places."

"We will," said Dorothy.

"Can we mention more than just one thing?" asked Beth.

"No," replied Uncle Robert. "So be careful what you report on."

And a wonderful day the children had, noticing the beautiful things about them.

"I wish—we could have more than one thing to tell," sighed Beth, long before the forenoon was over. "I have seen so many lovely things!"

Harold took an early trip downtown, bent on seeing everything that was possible—for he did so want that pair of skates in Holbrook & Smith's window.

"They're the slickest ones I ever saw," he thought.

The day seemed very long to Beth, who was anxious to learn who the prize winner was to be; and she was glad when supper was finally over, and the judges announced that they were ready to hear the reports and award the prize.

"I'm so excited!" exclaimed Beth.

"So'm I!" declared Harold.

But Dorothy only said, "I hope one of you'll get it—I wish both could," unselfishly.

"Well, suppose we hear from Beth first," suggested Uncle Robert. "What did you see today, dear, especially beautiful?"

"I wish I could tell two things," replied Beth.

"But—you know—only one," and Uncle Robert laid two one-dollar bills on the table beside him. "That was the agreement."

"Well, I saw the most beautiful toy playhouse at Stanley & Mason's," declared Beth. "It occupied one whole window; and there was everything there! There was a kitchen, dining room, bedroom, and the sweetest little parlor. In each room there was found what there is in a grown-up house. And you should have seen the make-believe piano! This was the prettiest thing I saw—I think."

Mrs. Nickerson smiled indulgently.

"And now, Harold," and Uncle Robert turned to his nephew.

"I saw a whole camping outfit—fishing tackle, tent, out-of-door stove, canoe—and everything! They were on exhibition at T. B. Lundy's. If you could have seen them I know you would have called them the prettiest sight in the city. Of course, they weren't for grown-up folks; but that made them all the more beautiful."

"It's your turn now, Dorothy."

"But what I saw wasn't anything like Harold's and Beth's," explained Dorothy. "And perhaps you won't think it beautiful at all."

"Never mind; I'm sure it is," encouraged Uncle Robert.

"What I saw was on Hammond street. A poor little lame boy was just getting off the car, and his crutch slipped and he almost fell. His papers did fall—a whole armful; and they began flying all about. Just then another boy—about his own age—awfully nicely dressed, ran from the sidewalk into the street and picked the papers all up for him, and brushed off every bit of dirt. And then he gave the lame boy an orange that he had in his pocket. I thought that was—beautiful."

"And so it was, dear," and Mrs. Nickerson's eyes shone with a very tender light.

"It's easy to see to whom the money——"

"It belongs to—Dorothy," Beth quickly interrupted her brother. "What she saw was ever so much better than what Harold and I saw."

"Yes; I think she deserves the prize," declared Uncle Robert.

"So do I," agreed Mrs. Nickerson.

"Sure," added Harold, unselfishly. "Beth and I saw just common things; Dorothy saw something beautiful!"—A. F. Caldwell.

THE SECRET.

By S. E. Kiser.

It isn't in doing your work, my boy,
It isn't in doing the thing you must,
That you win the honor and gain the joy,
Or claim the profit or earn the trust.

It isn't in laboring long and late,
And it isn't the hurry and noise that tell;
The smallest thing that you do is great,
If you do it well.

It isn't in getting it done, my boy,
It isn't in getting it out of the way;
It is not in the methods you may employ,
And it's not in the price that your masters pay.

It isn't in squandering precious time,
And it isn't in rushing ahead pell mell.
If the thing that you do is to be sublime,
You must do it well.

—Chicago Record-Herald.

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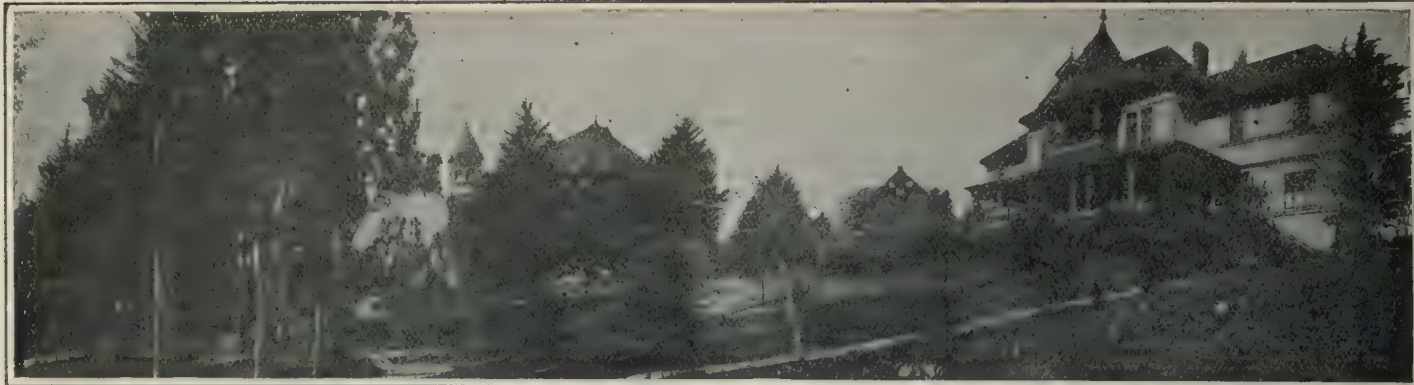
THE DRAGON STORIES.

THIS RARE LITTLE BOOKLET is printed in Chinese fashion on double-paged imported Chinese paper, with wide margins profusely illustrated with Oriental drawings. The cover design is a fierce Chinese Dragon, richly embossed in three colors on Chinese yellow stock. The book is tied with red cord from which hangs a piece of Chinese "cash," and is enclosed in an envelope on which is embossed a duplicate of the cover design.

THREE OF DR. GENTHE'S characteristic photographs of San Francisco's old Chinatown before the fire add to its artistic value, as do three photographs of attractive Chinese girls now in the Presbyterian Home.

THE STORIES themselves are based on genuine rescues of Chinese slave girls by the Superintendent of the Presbyterian Mission Home, San Francisco, and have been put in good literary form and given the right local color by a clever short story writer. The book is 32 pages, 6 1-2 by 9 1-2, and the price is fifty cents. It is published and copyrighted by PACIFIC PRESBYTERIAN.





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PACIFIC PRESBYTERIAN

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SAN FRANCISCO, CALIFORNIA, MAY 20, 1909.

No. 19

PRESBYTERIAN BROTHERHOOD CONVENTIONS

SAN FRANCISCO

June 3-4

PORTLAND

June 8-9



REV. IRA LANDRITH, D.D., NASHVILLE,
Secretary Presbyterian Brotherhood of
America.

SEATTLE

June 10-11

SPOKANE

June 14-15



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Place of Meeting of Presbyterian Brotherhood Convention, June 3-4.

**PORTLAND MAKING GREAT
PREPARATIONS**

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ES FOR SAN FRANCISCO
CONVENTION**

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GENERAL ASSEMBLY TO BE REPORTED TO THE PACIFIC PRESBYTERIAN.

The Pacific Presbyterian has made arrangements with Rev. R. S. Eastman, pastor of the Knox Presbyterian Church, Berkeley, to furnish reports of the General Assembly that will be of special interest to the Pacific Coast.

MR. ROSEVEAR WRITES OF THE SIGNIFICANCE OF CONVENTIONS.

The significance of the Brotherhood Conventions to be held on the Pacific Coast cannot be overestimated. Those who attended the recent Brotherhood Convention at Pittsburgh, as well as any who were privileged to be at the previous national gatherings at Indianapolis and Cincinnati, cannot but be profoundly impressed with the vast possibilities signified by this modern uprising of the men of the church. Possibly as never before in the history of Christendom are the men coming into their own, and the Brotherhood Conventions furnish not only an expression for this great movement, but are also invaluable in helping to crystallize and make practical the activities in which men are eager to engage. In the enlargement of vision, in the comradeship and fellowship in a common cause, in the inspiration for service, and in relation to the entire life and work of the church, these conventions will be epoch-making, and any man will miss a momentous privilege and opportunity if he fails to attend and share in the plans and purposes for making the religion of Jesus Christ increasingly effective in all phases and aspects of life, wherever men are concerned.

Chicago.

HENRY E. ROSEVEAR.

The church that is not represented at the Brotherhood convention will miss a great opportunity.

REDUCED RAILROAD RATES.

The Southern Pacific, Santa Fe and California Northwestern Railroads have granted a special round trip rate of one fare and one-third for delegates, who purchase their tickets going to San Francisco between the dates of May 24th and June 4th, and will be honored for return between the dates of June 3d and 7th. To secure the rate the delegate must secure from the agent from whom he purchases the ticket, a receipt certificate, and this must be presented to, and signed by the secretary of the convention, George B. McDougall. This certificate when presented to the ticket agent or any of the above mentioned railroads will secure a return ticket at one-third the regular fare.

Should any agent not have certificates, a receipt from him will secure the special rate.

PORTLAND MAKING GREAT PREPARATIONS.

Laymen of City Alive to Opportunities Convention Will Offer.

Portland is determined to get its share of the blessings from, as well as contribute its share of support to, the Brotherhood Conventions. Leading laymen of the city and state are consenting to take part in the program. The pastors are sending in lists of their men, accompanying them in many cases with the desire that the men might be induced to come. The special fitness of the week when the Portland Convention is held, "Rose Festival Week," is being universally recognized. Posters have been sent throughout the state advertising the Convention, and there is no doubt in the minds of Portland men that there will be a large and enthusiastic gathering of men, both to welcome the speakers from the East, and to enjoy the Convention itself.

Portland Presbyterianism has always been active and well established, and numbers among its men some of the best and strongest citizens of Portland. The hope of the Brotherhood officers is that these men, as they attend this Convention, may become persuaded of the power and mission of the Brotherhood movement. Dr. Foulkes, pastor of the First Church, took for his theme Sunday morning, May 9th, the word "Brotherhood," and after commenting on the rise of the great fraternal movements in the world, and the spread of the spirit of brotherhood, made an earnest plea for a rallying of the men of the church to its work, commend-



K. K. BAXTER,
Chairman Publicity Committee.



ROBERT LIVINGSTON,
To Preside at the Banquet.

ing in most unmistakable terms the modern Presbyterian Brotherhood movement, and giving in a careful analysis the arguments which justify its existence, and its support



HON. H. E. BRONAUGH,
Judge of Circuit Court.

land and of the leading churches in Oregon that the mighty development of this state and the incoming tide of thousands of people, which is almost at high-water mark today,



S. P. LOCKWOOD,
Prominent Layman of Portland

We want to urge you to consider its claims.

1. **THE SPEAKERS:** Men of national prominence: Charles S. Holt, a leading member of the Chicago bar, President of the National Brotherhood; Ira Landrith, D.D., LL.D., Secretary of the National Brotherhood and well known all over the Church as a prince of speakers. Henry E. Rosevear of Chicago, Associate Secretary of the National Brotherhood and a man thoroughly conversant with Brotherhood problems and methods; J. Ernest McAfee of New York City, representing Home Missions, and to crown it all, probably the next Moderator of the General Assembly, some of the leading laymen of the State, such as Judge E. C. Bronaugh, of Portland, and A. C. Schmidt of Albany will take part.

2. **THE PROGRAM** has for its theme: "The Claim of the Church Upon Its Men." "The Man and His Master," "The Man and His Minister," "The Man and the Family Altar," "The Man and the Bible School," "The Man and Evangelism," "The Man and Civic Responsibility," "The Man and His Country," "The Man and Christian Education," "The Man and the World," will be presented in brief

by the men of the church.

"Though the coming Brotherhood Convention," said Dr. Foulkes, "if it is most eminently successful, as we know it will be, will not produce the Millennium, it will bring about that condition when the men of the church will hear the call to arms and be gathered together, ready for service as they have never been before. The Convention is only the means to a glorious end."

There is a growing recognition on the part of all the pastors of Portland and of the leading churches in Oregon that the mighty development of this state and the incoming tide of thousands of people, which is almost at high-water mark today, must be met by the church through its active men. Portland has adopted the slogan, "Five hundred thousand in 1912." It is the duty of the men of the church that of this half million people, the church shall have her share.

The following letter has been sent to prospective delegates:

Dear Sir and Brother:

In conjunction with the National Presbyterian Brotherhood we are getting ready for our First Pacific Coast Convention.

addresses. An Open Parliament on Brotherhood problems and a Round Table Conference on methods will be conducted by the national officers. President Holt and Dr. Landrith will give addresses at a closing mass meeting.

3. **THE DATE AND PLACE:** Rose Festival Week in the First Presbyterian Church. The important festival events of the week will not conflict with this program. The Convention opens with a banquet Tuesday evening, June 8th, in the Commercial Club and closes with a mass meeting Wednesday night. Sessions all day Wednesday.

4. **DELEGATES:** Every Presbyterian brother or brother-in-law in the state is eligible. We want you to come. We want laymen from all our churches and as many as possible.

5. **EXPENSES:** The Portland Brotherhood is assuming all the Convention expenses, which include expenses of speakers from the East and advertising. Hotel or boarding-house accommodations can be secured without difficulties. If you wish us to help you secure the same, please let us know on the enclosed card. The banquet will be the only item connected with the Convention which will be an expense to the delegates.

6. **FINAL WORD:** Come! Bring your pastor, if he is not planning to come on his own account. Be prompt and let us have your favorable word at once.

Yours for the Presbyterian Brotherhood,
CONVENTION COMMITTEE.

MAKING GOOD ON THE JOB.

The question has come to me, "Are the men of the Presbyterian Church of California making good?" Too many who have promised to support and uphold its ordinances, and work for its advancement, have, I fear, forgotten the promises made when entering its communion.

The world's business and pleasures are so all-absorbing that they have no time to attend to their Master's business.

That Baptist deacon, who, though he held a most responsible position in the business world yet found time to attend all the services of the church, even the prayer meeting, was a director of



MR. J. G. CHOWN,
Chairman General Committee San Francisco
Brotherhood Convention.

the Y. M. C. A., and always ready to take his part in evangelistic or other Christian work in our city, when remonstrated with by a trusted clerk for taking so much of his time for the things mentioned, replied: "The Lord's work is part of my work and I cannot neglect it."

How many men who profess to be servants of Christ are neglecting the job! With the rush and cares of business it is a question of "finding time." This is a vital point—all this work takes time, and "time is money." Some would compromise with God by gifts of money in

lieu of service. The prayer that should be in every Christian man's heart, "Lord what wilt thou have me to do?" if answered would find many men working in our churches as they are not today.

Christian men of California! Shall we take this great State for Christ? Let us answer, yes, each taking his part in the service. Let us get together and talk it over. The Presbyterian Brotherhood Convention to be held in San Francisco on June 3rd and 4th is for the purpose of considering the best ways and means of making good on the job. Be sure and come. Any sacrifice you may make will be amply rewarded in renewed joy in service.

J. G. CHOWN,

Chairman General Committee.

The Pacific Presbyterian is a newspaper. It prints more church news than any other Presbyterian paper, and more news of the Western churches than all the Eastern papers combined. If you want the news, subscribe.

ROCKHURST CONFERENCE.

A Call to Prayer for the Pacific Coast.

Realizing something of the spiritual hunger of multitudes of God's children and believing that the time is ripe for such a movement the Rockhurst committee have arranged the following meetings for the deepening of spiritual lives and the unity of God's people:

Prayer Retreat.

Rockhurst, Mill Valley, Cal., June 10, 11, 1909.

Conferences.—San Francisco, June 13-18, Plymouth Congregational Church; Oakland, June 20-23, First Presbyterian Church; Los Angeles, June 30-July 4.

Rev. Elmore Harris, D.D., of Toronto, Ontario, one of America's great teachers, will assist the members of the Committee and others at each meeting. The Committee would suggest the following ways of uniting in prayer and in spirit for God's blessing:

During May and June let prayer be focused on this Coast. Many important meetings are to be held here. The Holy Spirit will lead as to special services, seasons or days of prayer. Joel 2:28, Acts 2:17, Luke 11:13, Mark 11:22-25.

Preach the "Word of the Cross" from the pulpit, by your testimony, through your life; for upon the lifting up of the Cross as well as upon prayer will depend the depth and power of the coming Revival. I Cor. 1:18 (RV), Ps. 62:5.

Arrange if possible to attend the Prayer Retreat and Conferences. If the way does not open to meet in prayer at Rockhurst on June 10 and 11, set apart these days for special prayer in your home or church or community.

Send copies of this Call to Prayer to distribute in your church or among your friends and neighbors.

Let the Committee know of your interest and co-operation and send in requests for prayer.

Yours "In His Name," Rev. J. Q. A. Henry, D.D., Rev. Warren C. Sherman, Rev. A. Fuller, D.D., Rev. Wm. Thomas, Rev. C. H. Irving, Rev. Lapsley A. McAfee, D.D., Rev. A. B. Pritchard, Rev. W. E. Parker, Jr., Rev. Clarence Stevens, Rev. C. C. Willett.

For further particulars address Mrs. Mindora Berry-Goodwin, Mill Valley, Cal.

The Pacific Presbyterian will give a full account of the Brotherhood conventions.

1300 PROSPECTIVE DELEGATES FOR SAN FRANCISCO CONVENTION.

The Moderator of the General Assembly Will be Invited by Wire by Every Convention City.

The prospects for a great convention in San Francisco are increasing as the days pass. The list of prospective delegates now numbers over 1300 and about 25 churches of Northern California have not sent in their lists. The present indications are that the number will reach 1500. This does not mean that there will be 1500 delegates at the convention, but it does mean that the San Francisco committee are by letter and other means attempting to secure the attendance of this number. The original estimated number of 600, the committee feel confident of securing. Interest in the convention is being manifested by men of other denominations and all these will be cordially received if they can attend. A letter from the chairman of the executive committee of the Coast conventions, Rev. William Hiram Foulkes, of Portland, states that the convention cities are each to wire the Moderator of the General Assembly as soon as he is elected and offer their congratulations, and at the same time urge his attendance at the Brotherhood conventions. In addition the 18 commissioners who went East from about the bay region will do everything possible by personal persuasion to prevail upon the Moderator to come to the Coast immediately following the General Assembly.

Fellowship Supper.

The distinctly social feature of the convention will be the Fellowship Supper to be given the first evening, from 6 to 8, in the social hall of Calvary Presbyterian Church.

The supper will be served by a caterer, as it is too large an undertaking for the ladies of the church, as they will serve a lunch the following day. The speakers at this Fellowship Supper will be Dr. A. S. Kelly, President of the Presbyterian Brotherhood of the First Presbyterian Church of Oakland; Mr. Edward Kerr, of the First Presbyterian Church of Berkeley, and Mr. A. L. Munger of the First Presbyterian Church of Fresno.



MR. GEORGE A. MULLINS,
Chairman Fellowship Supper Committee.

The guests of honor will be the national officers of the Presbyterian Brotherhood of America. Following the supper, Mr. Charles S. Holt, President of the Presbyterian Brotherhood of America, will deliver the address of the evening in the auditorium up-stairs. Persons desiring to attend the supper should make their reservations in advance by communicating with the chairman of the Fellow-

ship Supper Committee, Mr. George A. Mullin, Public Library, Hayes and Franklin Sts., San Francisco. The price will be one dollar a place.

HOTEL ACCOMMODATIONS.

The hotels of San Francisco have made special rates for the delegates to the Presbyterian Brotherhood Convention.

In this issue we print the advertisements of those making the best rates and most convenient for delegates.

The national officers will be entertained at the Fairmont.

Persons desiring reservations made for them in advance can have the matter attended to by addressing the Hotel Committee and stating the accommodations desired and the amount they wish to pay. Address, Mr. Donald McKenzie, 1006 Merchants Exchange Building, San Francisco.

BEREAN SOCIETY, OF CALVARY CHURCH, SAN FRANCISCO.

The Berean Society of Calvary Presbyterian Church was organized in October, 1904, and, with the exception of the month of April, 1906, has held meetings each month.

The purpose of forming the Society was the bring together not alone the men of the church, but all men, whether members of the church or not.

The Society has now a membership numbering nearly two hundred, who meet each month in a friendly social manner and discuss important, timely topics impartially, for the purpose of mutual enlightenment, and the strengthening of the human bond.

The subjects discussed cover a wide range, and are considered in a broad light, with a view only to a proper understanding of the question.

The Society assembles first in the parlor of the church for a half hour of sociability, then the members go to the Social Hall and are seated around the tables, and after the speaker delivers the address, light refreshments are served, after which a general discussion of the subject is held.

Men of prominence in all walks of life have addressed the Society, and no difficulty is found in securing good speakers for each meeting.

It has been found that the Society has attracted to the church many men who, prior to visiting the Society, had no church home. It has developed many workers who before joining the Society did not manifest much interest in church affairs, and it has brought the men together in a way no other society of the church has ever done.

The Bereans are much interested in the Presbyterian Brotherhood, and will send a number of delegates to the convention. The next meeting will be held on Monday evening, May 24, 1909, at which time Mr. William J. French, editor of the Labor Clarion, will deliver an address on "The Beneficial Aspects of the Labor Movement," and Mr. Harry J. Zemansky, Registrar of Voters, will discuss "The New Primary Law."

Mr. George A. Mullin, the President, is chairman of the Fellowship Supper Committee for the Presbyterian Brotherhood Convention.

If you want a place at the Fellowship Supper, do not delay but send a card now, that the committee may know how many to provide for.

SPECIAL CAR FOR THE COAST DELEGATES TO THE GENERAL ASSEMBLY.

The delegates to the General Assembly from about San Francisco Bay were provided with a special car by the courteous officials of the Southern Pacific Passenger Department that they might travel both comfortably and congenially to the meetings at Denver. The train left at 12 o'clock Monday and it is scheduled to arrive at Denver within 49 hours. The following persons composed the party::

Mr. and Mrs. W. A. Underhill, Alameda; Rev. J. W. Dinsmore, San Jose; Rev. R. S. Eastman and wife, Berkeley, Mr. Bruce Lloyd, San Francisco; Mr. George P. Anderson, Ukiah; Rev. G. A. Blair, San Francisco; Mr. H. H. Gribben, Oakland; Mrs. R. B. Goddard, Berkeley; Mrs. L. A. Kelly, San Francisco; Mr. J. G. Chown, San Francisco; Rev. Lynn T. White, San Rafael; Rev. H. N. Bevier, San Francisco; Rev. J. H. Sharpe, Red Bluff; Mr. Scott Doane, Red Bluff; Rev. J. T. Wills, Sacramento; Mr. B. F. Surryhine, Modesto; Rev. J. M. Webb, Merced, and Miss Freda Smith, Oakland.

WORLD EVENTS.

Diplomatic relations between Colombia and Venezuela have been restored.

Ex-Vice-President Fairbanks is visiting points in the Pacific Ocean, a part of his world tour.

Twenty-four Turks were executed during the week for mutiny: they were from both army and navy.

Beverly, Mass., will be the summer home of the Taft family and thereby in a fashion our summer capitol.

The Wright brothers of Dayton, Ohio, the noted aviators, have returned to their home from France. They received many ovations.

Walter Wellman announces that he will make another attempt to reach the North Pole this summer. Wellman always did have a good advertising faculty.

Peter C. Hains, slayer of William E. Annis, was convicted of manslaughter. The old plea of insanity was made, but this insanity business has about "Thaw-ed" out.

Riots have been frequent in Beirut, Persia, the past week. All Persia is in an unsettled condition at present and probably will remain so until a new ruler ascends the throne.

The Premier of Great Britain has introduced a bill in Parliament to disestablish the Established Church of Wales. It is understood, however, that the House of Lords will defeat it.

The new Sultan of Turkey was duly inaugurated during the past week or in kingly language he was crowned and invested with the power of his office. No foreigners were permitted to view the sacred rites.

The labor troubles of France have reached enormous dimensions and many view the situation as a veritable revolution. The difficulty arose in the Postal Service and has spread to many organizations, even threatening the Government. Though we cannot understand the situation fully at this distance we can clearly see that it behooves a country to be careful of its laborers.

It is reported that the great host of steerage foreigners from Southern Europe that are now landed in New York will be brought to the Pacific Coast as soon as the Panama

Canal is finished. There are three wrongs on the whole procedure. First, it is a shame to tolerate such an infamous trade as is carried on by the steamboat companies who haul over under false pretenses these unfortunate Europeans for the "freight revenue" as they would so much live stock of any kind. Secondly, if this nation is to benefit the foreigner it must be able to assimilate these peoples into the haven of Americanism. This we are not doing because they are coming in too great numbers and because greedy corporations are too willing to use them as beasts of burden. Thirdly, the two above wrongs are direct injuries to the immigrant. The third wrong is to this country; by bringing in these hordes of illiterate, helpless, misguided people we are weakening American institutions and endangering the Republic. The Pacific Coast will soon share this problem.

PROGRAM FOR BROTHERHOOD CONVENTION, SAN FRANCISCO, JUNE 3 and 4, 1909.

Thursday Evening, June 3.

- 6:00. Fellowship Supper, J. G. Chown, San Francisco, presiding.
 Address: Dr. A. S. Kelly, Oakland.
 Address: Mr. Edward Kerr, Berkeley.
 Address: Mr. A. L. Munger, Fresno.
- 8:00. Rev. William Rader, San Francisco, presiding.
 Address: "The Layman and the Work of the Church," Charles S. Holt, Chicago, President Presbyterian Brotherhood of America.



MR. A. L. MUNGER

Friday Morning.

- Donald MacKenzie, San Francisco, Presiding.
- 9:30. Devotional Service led by Rev. W. C. Sherman, Sacramento.
- 9:45. Address: "The Coast to the Front." J. Ernest McAfee, New York, Associate Secretary Board of Home Missions.
- 10:30. Round Table Conference on Brotherhood Methods. Rev. Ira Landrith, D.D., Nashville, Tenn., General Secretary Presbyterian Brotherhood of America.

Friday Afternoon.

- W. G. Alexander, San Jose, Presiding.
- 2:00. Business Session, Report of Committees.
- 2:30. Address: "The Spirit, Place and Power of the

Brotherhood Movement." Henry E. Rosevear, Chicago, Associate Secretary Presbyterian Brotherhood of America.

- 3:00. Address: "Our Problems and the Men to Meet them."
- 3:30. Address: By Representative of Board of Foreign Missions.
- 4:00. Open Parliament on Brotherhood Problems. Charles S. Holt.

Friday Evening.



MR. J. ERNEST MCAFEE

Charles S. Holt, Presiding.

- 7:30. Service of Song.
- 8:00. Address: "The American People in World Redemption." J. Ernest McAfee.
- 8:30. Address: Dr. Ira Landrith.

SAN FRANCISCO PRESBYTERIAN BROTHERHOOD.

The Next Monthly Meeting to be Reception to Mr. Rosevear.

The coming of Mr. Henry E. Rosevear to San Francisco in advance of the convention will give an opportunity for the San Francisco Brotherhood to welcome him, and they have accordingly arranged for a reception at the First Presbyterian Church on the evening of his arrival, May 28. This will give an opportunity for the men of San Francisco to meet the Associate Secretary of the national organization and become personally acquainted with this splendid leader of our men's work. Mr. Rosevear is stated to arrive about 9 a. m., and at noon will counsel with the officers and committee having charge of the San Francisco Convention, at a luncheon to be given at one of the San Francisco hotels.

"Jesus Is Coming," by Wm. E. Blackstone, is a complete little volume designed to make plain the doctrine of the ante-millennial appearance on the earth of the Lord Jesus Christ. The author evinces zeal and correctness in the preparation of his book, and shows no desire to provoke controversy. He illustrates some of his statements by chart and diagrams, and all through the book, mainly in copious foot-notes, are given the scriptural passages on which he founds his arguments. The work displays painstaking care, and its value to the thoughtful reader of this phase of theology makes it worthy of its present third edition.

Church News

SAN FRANCISCO, Mizpah.—"Be of good courage, God reigns and has a personal interest in Mizpah." Encouraged by these words of a loyal friend, the Rev. Dr. Robert MacKenzie, received shortly after the earthquake and fire, also from other sources of good will, but above all by the guiding hand of the Lord, Mizpah Presbyterian church is about to rebuild on the old down-town site, a very artistic and modernly equipped two-story edifice. The equipment will include a gymnasium, and there will be a playground, furnished with up-to-date appliances for innocent and healthful pleasure, thereby endeavoring to some degree at least, to offset the evil influences of the city's greatest playground—the street. The architect, Edward L. Holmes, of this city, who likewise planned the unique Mizpah Presbyterian building of Camp Meeker, deserves much credit for his man-



Mizpah Presbyterian Church.

ifested interest, as certainly shown from a classically artistic point of view, by the accompanying picture of the front elevation of the building. Most of the money needed for constructing the church is at hand, the first offering having come from the kind donor of the original edifice. However, to complete the building and furnish it, including a small pipe organ, without indebtedness, which it is earnestly desired to do this Silver Anniversary year of the Band of Hope from which the church has grown, something more financially is necessary. Not in the name of Mizpah church alone, but in the interest of future citizenship of San Francisco, any of the many friends of this work who may desire to invest something,—insuring blessed returns to assist in the moral and spiritual uplift of the youth of San Francisco can have the opportunity of doing so by sending an offering in care of the pastor of the church, the Rev. Frederick A. Doane, 192 Hawthorne St., San Francisco, Calif.

TEMPLETON.—Four members were received into the Templeton church, May 2nd—two of them on confession. The present pastor, J. W. McLennan, D.D., has resigned and leaves next Monday to spend the summer months at his old home in Nova Scotia, Canada. Last evening a "Farewell Reception" was tendered him by the church and community, at which the Templeton Brass Band discoursed excellent music. During the course of the evening a well-filled purse was presented to him for the expenses of his trip. Rev. Joseph McNeill, brother of John McNeill, the well-known Scottish evangelist, is to supply the pulpit for one month, beginning May 23rd, with a view to a permanent settlement.

LOGAN, Utah.—The work of Christ is not halting here. The close of the year showed substantial progress along all lines. The offering to Home Missions was doubled and the other seven Boards were all remembered. The accessions to the church were thirteen, though there were eleven members that moved to other quarters during the year, and two of these, Mr. and Mrs. Joseph Tereaday, to St. John's church, San Francisco. Last Sabbath, at the communion service, five new members were welcomed to our fellowship and toil for Christ.

HEALDSBURG.—The other Protestant evangelical churches of this city dismissed their evening services Sunday evening, May 2nd, to unite with the Presbyterian church in a union service as a farewell tribute to the retiring pastor, Rev. Robert A. Crichton, who left on Monday for Eureka. Mr. Crichton and this congregation heartily appreciate the spirit which prompted the sister churches and their pastors. And one of the pleasing parts of the meeting was the various pastors at the close of the sermon publicly expressing their faith in Mr. Crichton and their sorrow that he had been called elsewhere. Mr. Martin, pastor of the First church of Santa Rosa, preached the sermon Sunday morning, May 9th, and thus the happy pastorate of more than four years was dissolved.

EUREKA.—Rev. E. P. Shier, former pastor of this church, is engaged in farming in this county in the hope of regaining his health which was so sadly broken in the pastorate here. He continued to supply the pulpit until the new pastor, Rev. R. A. Crichton, arrived. Mr. Crichton preached his initial sermon in his pastorate here May 9th, and the outlook is that the work so auspiciously begun in the former pastorate will be continued in this. The Boys' Club welcomed Mr. and Mrs. Crichton last Friday evening, and Tuesday evening of this week, May 11th, a formal public reception was given them by the congregation.

Los Angeles.—Ministers' meeting heard, with pleasure, a sermon on "The Statesmanship of the Church," by Rev. J. G. Blue, Assistant Pastor of Pasadena First Church. Visiting brethren were Rev. E. S. Morton, some time missionary of the Presbyterian Church in the United States, in Japan, and Mr. B. A. M. Schapiro, formerly publisher of "The People, the Land and the Book." A strong committee was appointed to make plans for some concerted celebration of the Calvin Anniversary, Rev. W. D. Landis, President of the Association, being chairman of the Committee. Immanuel Brotherhood meeting program this week include an address on "The Commission Form of Municipal Government" by Hon. C. A. Ballreich of Pueblo. Prof. Hanley's address on "The Christian in Politics" before the High

land Park Brotherhood was so well received that he has been invited to speak on the same subject before the Federation and the City Clubs, meeting together in the Federation Club Rooms.

SAN FRANCISCO, First.—The annual business meeting of the First church was held on Wednesday evening, May 12th. Mr. George Leonard, the secretary of the board of trustees, read a very satisfactory report of the doings of the board, and Mr. O. F. Miner, its treasurer, presented the usual financial statement. The following named gentlemen were elected for the ensuing year: A. M. Simpson, Oren F. Miner, George Leonard, Cyrus S. Wright, Charles W. Slack, Allen Pollock, F. P. Doe, J. A. McGregor and Robert R. Vail. After the business meeting the following church officers were elected by the congregation to fill vacancies: Deacons, Mr. Wm. Sea and Paul H. Lane, M.D.; Deaconesses, Mesdames Moores, Oppenheim, Luce, Owens and Alvord, and Miss Agnes Claxton. The annual reports of the various benevolent societies were read, and an account of the church's donations to the various missionary and other boards as reported to the Presbytery. The Sunday-school celebrated the sixtieth anniversary of its foundation last Sunday morning. The program of songs and recitations was listened to attentively by the parents of the scholars and the friends of the school, and Rev. Mr. Stuchell made an appropriate address. Mr. James Gordon, who was an infant scholar sixty years ago, told how the school and the church was organized in a tent near the original water front at Washington and Montgomery streets. From thirteen scholars at that time the number increased to 150 in a year. Just before the close of the exercises Miss Belle M. Stanford stepped on the platform, and on behalf of the school presented to Mr. Frank I. Turner, the superintendent, a handsome silver loving-cup, complimenting him on his ten years of faithful service. The church was tastefully decorated with shrubbery and flowers, and many baskets of the latter hung from the ceiling. The school has become reorganized since the fire, and expects to recruit its ranks largely from a neighborhood now filling up with new residents.

HEMET.—The Presbyterian church at Hemet is a very youthful enterprise yet, but it bids fair to reach on towards the measure of the stature of more mature churchhood in the Master's service. Dr. Noble organized the church on the 27th of December last with a charter-membership of 25, with fifteen or twenty other Presbyterians and prospective Presbyterians in the community. The Home Mission Committee of the Presbytery of Riverside invited me down to look over the field with the view of taking the work. I came and spent the month of March, and during the time received a unanimous call to become pastor of the church. I accepted, and the pastoral relation is to be effected the 26th of this month. At the April communion, which was our first, eleven members, ten by certificate and one on confession of faith, were received into the church. And I feel pretty sure that we will have the pleasure of welcoming ten or twelve more into membership at the July communion, as that many are already in sight. Since coming on the ground the Sabbath-school has been organized with a membership of about fifty, the young people's work with fifteen or more members, and a Ladies' Aid of about fifteen members. Other lines of work will be taken up as we grow older. If the population of the valley continues to increase as it has in the last few months, this will be a good self-supporting church inside of two years. Hemet is beautiful for situation, being

in the midst of one of the loveliest of Southern California's valleys, a superb climate, a homogeneous citizenship, no saloons and no "blind pigs;" not even do the drug stores handle the accursed stuff. After being in a saloon town for several years, it seems mighty good to be where you can breathe the unadulterated ozone of the mountain air, and not be confronted, every time you walk out, with some one under the influence of the demon of drink. God hasten the time when this great state, from San Diego to Siskiyou, shall be as free and as clean as the good county of Riverside! Hemet is not only a saloonless town, but has good grammar and high schools, four churches—Methodist, Baptist, Christian, and Presbyterian, and other good things, making it an ideal place to live, especially with children. The San Jacinto valley, in the midst of which Hemet is located, is a plateau, 1600 feet above sea-level, in the San Jacinto range of mountains, and is very fertile, adapted to all kinds of fruits, including oranges and lemons. I am not in the real-estate business, Mr. Editor, but I am interested in Presbyterians who are looking for a clean, healthy, and prosperous community in which to locate. But enough for this time.

Yours truly,

JAS. W. MOUNT.

SEMINARY NOTES.

Several of the professors participated in the Calvin anniversaries held in the cities about the Bay on Friday evening of last week. Dr. Day spoke at the meeting in Berkeley, Dr. Moore in Oakland, and Dr. Landon in Trinity church, San Francisco. Last Sunday was observed as Calvin Sunday in San Anselmo. Dr. Landon preached on "The Life and Work of John Calvin."

The following alumni are members of the Assembly now in session in Denver: Robert Ballagh, '79, Chloride, Arizona; H. N. Bevier, '93, San Francisco; Wm. Kirkhope, '96, Seattle, Wash.; J. Robertson Macartney, '96, Bellingham, Wash.; Ellsworth L. Rich, '96, Watsonville; Samuel H. Jones, '98, Goldfield, Nev.; Robert S. Eastman, '00, Oakland; Geo. H. Roach, '00, Bandor, Or.; Ray C. Smith, '00, Fategarh, India. There may be several others as a complete list of the commissioners is not at hand.

Rev. Harry S. Templeton, '00, pastor at Vancouver, Wash., has been engaged in special services for several weeks assisted by an evangelist. He recently received 125 new members, nearly doubling the membership of his church.

Rev. J. N. Maclean, '93, is well under way in his new pastorate at Missoula, Montana. The Sunday-school has elected new officers and other organizations are preparing for a forward movement.

Rev. C. W. Anthony, '73, has been installed pastor at Fillmore. The work is enlarging. They are now building a new manse and are considering plans for a new church. Fifteen new members were recently received.

The following extracts from a letter recently received from Rev. Chas. A. Douglass, '01, of Teheran, Persia, will interest his many friends: "So often to my minds' eye there rises in wearied moments the picture of the Seminary in its beautiful, peaceful setting like some precious gem, and I think how happy and content those must be who dwell continually under its shadow. I have just been having a long, religious talk with some Mohammedan boys, and it has made my heart sick to listen to and contend with the many false and absurd things they speak against the holy name of Jesus, and the claims they make for the false prophet of Arabia. This whole religion is founded on such cruel and monstrous falsehood that nothing but the mighty

power of God can bring them out of this Egyptian bondage into the liberty of the sons of God in Christ. This year in Teheran it has been my lot to have charge of the evangelistic work, which includes the Sabbath services in Persian and week-day personal effort with inquirers and visitors. From the school a number of Moslem and Jewish boys have been coming regularly and of their own accord for religious consecration. Some of them would like to be Christians provided it could be kept from their parents and companions. People here cannot be blamed greatly for wanting to be secret disciples. There is no liberty in this dark land, and confession of Christ means the hatred of friends, being deprived of home and work and persecuted in many other ways, occasionally imprisonment, and sometimes a martyr's death. If you wish to realize the blessings of liberty, civilization and Christianity that America enjoys, just pay a visit to such a country as this. You will not wish to make the visit long. Notwithstanding all, our mission work was never more active and flourishing. The schools, hospital, dispensaries and churches were never more filled, never doing more telling work." Mr. Douglass hopes

to come to the homeland for his furlough next winter.

LOS ANGELES BROTHERHOOD NOTES.

Dr. Glenn MacWilliams addressed the Boyle Heights Brotherhood recently. At Bethsaida, Dr. Wm. B. Noble spoke, the ladies being also invited at this special meeting. Prof. Handley addressed the Highland Park Chapter on "The Christian in Politics." At the next meeting of Third Church men an address is planned by Dr. T. D. Bancroft of Kansas on the Assassination of President Lincoln. Dr. Bancroft was one who personally attended the President immediately after the shooting. He is an active and efficient Presbyterian. Immanuel Chapter has its regular meeting next week. So there's something doing by our Brotherhoods, and more than mere meetings and suppers and talks, and we hope to have conferences if not a convention with some of the national officers on their visit to the Coast.

Every Brotherhood should send reports of its work to the Pacific Presbyterian. The other Brotherhoods are interested in you.

MAGAZINE BARGAINS

PACIFIC PRESBYTERIAN

AND

Value Cost

Ainslee's Magazine	\$3.50 for	\$3.35
American Boy	3.00	2.65
American Homes & Gardens	5.00	4.60
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American Poultry Journal	2.50	2.30
Appleton's Magazine	3.50	3.00
Atlantic Monthly	6.00	5.25
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Breeders' Gazette	4.00	3.00
Burr McIntosh Monthly	5.00	4.00
Century Magazine	6.00	5.80
Children's Magazine	3.00	2.65
Christian Herald (N.Y.)	3.50	3.10
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Craftsman	5.00	4.35
Current Literature	5.00	4.25
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Educational Review	5.00	4.65
Electrical World	5.00	4.65
Electrician & Mechanic	3.00	2.65
Etude (for music lovers)	3.50	3.00
Farm Journal (2 years)	2.35	2.25
Field and Stream	3.50	3.00
Forum	4.00	3.35
Garden Magazine	3.00	2.65
Good Housekeeping	3.00	2.65
Good Literature	2.35	2.25
Hampton's Magazine	3.50	3.00
Harper's Bazaar	3.00	2.65
Harper's Magazine	6.00	5.50
Harper's Weekly	6.00	5.50
Home Needlework	2.75	2.50
House Beautiful	4.50	4.25
Housekeeper	2.75	2.60
Housewife	2.35	2.25
Human Life	3.00	2.65
Illustrated London News	8.00	7.45
Independent	4.00	3.35
International Studio	7.00	6.25
Judge	7.00	6.25
Keramic Studio	6.00	5.50
Ladies' World	2.50	2.35
Leslie's Weekly	7.00	6.00
Life	7.00	6.35
Lippincott's Magazine	4.50	3.75
Little Folks (Salem) new	3.00	2.65
McCall's Mag. and pattern	2.50	2.40
McClure's Magazine	3.50	2.00
Metropolitan Magazine	3.50	2.65
Modern Priscilla	2.50	2.35
Mother's Magazine	2.50	2.35
Motor Age	5.00	4.25
National Sportsman	3.00	2.65
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Pearson's Magazine	3.50	3.00
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Pictorial Review and pat'n	3.50	2.65
Popular Magazine	3.50	3.20
Popular Science Monthly	5.00	4.80
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Puck	7.00	6.10
Putnam Reader	5.00	3.35
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Reliable Poultry Journal	2.50	2.35
Review of Reviews	5.00	4.00
Rudder	5.00	3.35
Scientific American	5.00	4.60
Scient. Amer. and Supl't.	9.00	7.80
Scribner's Magazine	5.00	4.65
Smith's Magazine	3.50	3.20
St. Nicholas	5.00	4.80
Strand Magazine	3.50	3.40
Suburban Life	5.00	3.35
Sunday School Times	3.00	2.80
Sunset Magazine	3.50	2.65
System	4.00	3.80
Table Talk	3.00	2.65
Taylor-Trotwood Magazine	3.50	3.00
Technical World Magazine	5.00	3.00
Toilettes	4.00	3.35
Travel Magazine	3.05	3.00
Van Norden Magazine	2.50	2.75
Vogue	6.00	5.50
Wide World Magazine	3.20	3.15
Woman's Home Companion	3.25	2.90
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THE HOME

THE MINISTER'S ENTANGLEMENT.

By T. J. Worrall.

On the coming Sabbath, Alex. Wyman was going to preach at Churst Church, Hampton. It was no ordinary appointment; indeed, it was extraordinary, in that he was going to preach "with a view"—i. e., as a candidate for the vacant pulpit.

He, and Marion, his wife, had lived and labored in the dreary town of Belston for upwards of nine years. These years, whilst interspersed with periods of calms, had been years of battle; there had been the constant endeavor, with ninety pounds per annum, to show to the outside world a respectable exterior; there had been a frequent struggle with affliction, for whilst two of their children enjoyed robust health, little Sallie, the centre figure of the three, was a fragile, yet sweet flower, who needed much of their watchful care.

For nine long years Alex. Wyman, with the co-operation of one of the tenderest of wives, had fought and fought without seeming to fight.

Just when a change seemed most desirable, Wyman had received and accepted an invitation to preach at Hampton, and as the time drew near, the possibilities of Christ Church, with its stipend of 280 pounds per annum, together with a manse, loomed large, and he became anxious—over-anxious.

His anxiety was not the result of any inordinate affection for "filthy lucre," yet he was not oblivious to the fact that with a reasonable salary he could lessen his wife's care, add a little more comfort to his home, and the better equip his children for their future requirements.

Marion had smiled admiringly upon her husband as he, for many a day past, built airy castles and speculated as to what could be done if only he were fortunate in securing Christ Church.

"And what an advantage, darling," she would add, carried away by his enthusiasm, "to have more books upon your shelves."

But whenever advantages were spoken of, little afflicted Sallie had her double share of consideration.

"Yes, sweetest," Marion would say, pressing her lips against her husband's broad brow, "for Sallie's sake we will hope you may be successful."

Going to Hampton to preach "with a view" was no small event; such issues rested upon it as to demand very special preparation; consequently Wyman spared not himself in making ready the two sermons which, he trusted, might captivate the new congregation.

Marion could have groaned at the spectacle of her husband's threadbare best suit. To her imagination, it lay there, the picture of an utterly prostrate pilgrim. It seemed to whisper to her, "For pity's sake let me die and go home to my fathers. I'm weary with my long pilgrimage; I've lived beyond my years, my glory has departed, and every day I now live, in my decrepitude, I only bring disgrace; let me die." And the anxious wife, instead of groaning, smiled at her own imagination.

During the last few months, in anticipation of a prospective doctor's account of about five pounds, Marion had in some mysterious way saved no less than three pounds eighteen shillings and sixpence. This she had hidden in

readiness for the "evil day," when this particular account would be presented. She had more than once been tempted to lay her fingers upon these glistening coins, and until now she had withstood the temptation; but when Alex's suit pleaded so eloquently, in such plaintive tones, she could withstand the temptation no longer.

On Saturday, therefore, when her husband went to dress, in readiness for his journey, he found, to his unspeakable surprise, a perfect suit of black, a new top-hat, and a spotless cravat. There they lay, speaking eloquently of a wife's devotion.

Marion walked with Alex. to the "wicket." She had never seen him "more presentable," as she termed it, in her own mind, and she felt proud of the part she had been permitted to play.

"Good-bye," she said, when they reached the gate, "a good time to you to-morrow. Don't be too anxious; remember, dear, 'duty is ours, events are God's.'"

A love-kiss, and Alex. was gone.

It was no slight ordeal to Wyman to preach from a strange pulpit. Yet, when he found himself in the pulpit at Christ Church, he felt quite "at home."

The services were successful and the people of the congregation thoroughly enjoyed Wyman's efforts. Indeed, they were profuse in their expressions of appreciation, so much so, that the young minister became quite elated, and assured himself that he would, without doubt, receive "a call."

When Wyman reached the Renovelle—a temperance hotel, where, week by week, the candidates stayed—he threw himself into a chair, charged his pipe, and when he had "lit up," he reviewed the day, and dreamed of better times to come.

In his dreams, during those few moments, he saw his dear wife and children under better conditions; he saw his darling Sallie with a ruddy hue upon her face, enjoying life as other healthy children, and he saw a home of comfort, unembarrassed by financial burdens. He had, during the afternoon, visited the manse, and now in his dream he saw it again, inhabited by his own loved ones. He saw Marion sitting in the spacious drawing-room with a contented smile upon her still young face, and he saw Robbie, Hilda and Sallie in the great garden on summer days, revelling among innumerable flowers.

Alex. Wyman was indulging in such reverie when a tap was heard on the door, and a moment later Amos Simcox, the secretary and senior deacon of Christ Church, walked into the room.

"Enjoying your pipe, eh?" he asked with a smile.

"Come forward, sir," said Alex, rising. "Yes, a pipe is an unspeakable boon to me, especially on a Sunday evening," he added with a smile. "Will you take a seat, sir?"

"No, thanks; I simply called to ask if you would care to come and spend an hour with me. It is not a great distance to 'The Rowans,' and my wife and I will be glad of your company."

The walk to "The Rowans" lay through the country. To the left were the snowclad Morton Hills, and to the right was meadow land covered in its wintry garment. At intervals lights from the windows of some farmstead could be seen in the distance. The moon was full, and the air was fresh, frosty and delightful.

As they strode along, crunching the frozen snow beneath their feet, Wyman fell to speculating as to what purpose the deacon could have in inviting him to "The Rowans," and he concluded that he could have no other purpose than to prepare him for "the call" that was bound to follow.

"You will be happy to know, Mr. Wyman," said the deacon, when they were comfortably seated in the warm and comfortable drawing-room, "that your services to-day have been most highly appreciated.

Wyman smiled his pleasure.

"If you will pardon my saying so," continued the deacon, "your preaching has many excellences."

Alex.'s hopes ran high.

"It's just such preaching as we have listened to to-day that we need at Christ Church," added the deacon confidently.

These words to Alex. were golden. He had succeeded surely. This was glorious! It was like eating of the rich grapes of Eskol!

"Do you know Jameson, of Workton—the Rev. Ralph Jameston? No? Fine fellow is Jameston. He was here a week or two since, and he preaches for us again on Sunday next. Perhaps I may tell you in confidence, Mr. Wyman, that we have practically fixed upon Jameson for our new minister."

In the twinkling of an eye all Alex.'s hopes were destroyed; they lay at his feet, as a broken idol, in ten thousand pieces.

He had for weeks past fixed his mind and heart upon the Christ Church pulpit. Not for his own sake, but for the sake of those belonging to him, and because it offered a wider field of service.

Now, in the space of a moment, all his airy-castles lay before him, hopeless wrecks.

It was a sore disappointment. For himself he did not mind; but when he remembered how urgently a change was required by his wife, and especially by little Sallie, he felt the disappointment almost too heavy to bear.

"But for Jameson, I think, Mr. Wyman, you would have stood a good chance," said Simcox, thoughtlessly. "Of course, you will preach for us on Sunday week, as arranged?" he added.

"Certainly," answered Alex.

"And what are Mr. Jameson's excellencies?" asked Wyman, for the want of something to say, and in order to hide his disappointment.

"Jameson is a preacher, preeminently a preacher, sir," answered the deacon, emphatically. "The sermon he preached, in the evening, when last here, was a gem, a real gem, sir! It deserves to be classed among the literature of great orations."

Hereupon Smcox gave a description of the sermon. It had evidently so impressed him that he hesitated not for a moment in giving text, divisions, sub-divisions, illustrations. He even remembered the metaphors and similes.

At first Wyman listened indifferently. But as Simcox proceeded with his description, his attention was arrested. There was something familiar about the thoughts that Simcox was now expressing; the words, too, were familiar. His interest grew in keenness. He almost breathlessly awaited the succeeding thought, and as Simcox drew near to the close of his description he felt bewildered. Somehow or other the words and thoughts to which he listened seemed part of a forgotten past. He ransacked his mind for an explanation; but not, however, until Simcox had finished did the explanation come. Then it came like a flash of light. Why, this was a sermon of the great Dr. Wistance! He had read it only the day before, as he journeyed to Hampton. The very volume, in which it was contained, was in his own portmanteau at the Renovello.

Alex. Wyman did not venture to tell the deacon what was in his mind. He contented himself by saying:

"It's an excellent sermon."

After taking a little refreshment with the deacon and his wife, Wyman made his way back to the hotel. On reaching his room, and in order to verify his convictions, he took Dr. Wistance's volume of sermons from his portmanteau. A moment only, and he found the sermon for which he looked. There it was; the same text, the same divisions and the same sub-divisions, identical in illustration and even in phraseology, as the one described by Simcox, as preached by Jameson.

That night Alex. slept little. He was too over-wrought with disappointment to sleep. He had been told how well he had done, and how, were it not for Jameson, he would doubtless be the favored one. He had lost his chance, and the fellow who would be chosen was a man who did not think it beneath him to preach another man's sermon, and preach it as his own; a dishonest fellow who could trade upon another man's thoughts. He did not know Jameson personally, but he felt how unworthy a man he was, and how unfit to lead a people as the people at Christ Church would need to be led.

His mind traveled to his own home. He thought of his wife; he knew that her thoughts had been with him. He imagined her on the Sabbath morning and evening gathering their three little ones about her knee, and praying that God would bless "Daddie." How anxious she would await his home coming! and as he lay brooding over his disappointment, thinking of its consequences upon others, who were dearer to him than life, he wept—wept as a good man only can weep—wept not ordinary tears, but tears of the soul.

Not until night had laid aside its dark robe, and morning had decked itself in a garment of grey, did Alex. find sleep.

When Alex. arose and made his way to the dining-room he found a most appetizing breakfast awaiting him, but try as he would he could not eat. He felt sick at heart and dispirited. Indeed, he was in that mood which always makes man amenable to temptation; and it was at this moment that Alex. proved himself unequal to what he always regarded as a temptation of the devil, and did that which, to the last day of his life, he regretted having done.

"Why should you not expose Jameson?" came the suggestion as he was preparing to leave for home. "You have been told that but for this man you would, in all probability, be invited to take this vacant position. Why should you hesitate to expose a man who stoops to make capital for himself by filching another man's brains? It is your duty to make this wickedness known."

At first Alex. would not listen to the suggestion. "I can do not such thing," he said.

"Then you are afraid," came the suggestion again; "you are disloyal to those you love best."

This was too much; he could withstand the temptation no longer.

"Are you likely to see Mr. Simcox this week?" This question was hesitatingly addressed to the proprietress of the Renovello.

"In all probability he will be here on Thursday," said the lady. "He generally calls to give us the name of the minister whom to expect on the Saturday. Is there anything I can do for you, sir?"

"Yes; I should be obliged if you will kindly give him this volume and this note." A sense of relief crept into Alex. Wyman's mind when he had done this, but it was short-lived. Indeed, before he reached the railway station he began to realize that he had indulged in, what he considered, a mean act.

"The dishonorable scamp should be exposed," he tried to assure himself. But a voice within whispered words of condemnation.

How different was his return home from what he had anticipated! He had hoped to return to Marion with a glowing account of splendid services, with assurances of hope, and yet he was returning without hope, and what was worse, with a weight upon his conscience that grew heavier as the moments flew past.

When Wyman arrived home he was heartily welcomed. Three days was a long time for "Daddie" to be away, and, in consequence, he received a very enthusiastic reception. When the youngsters had exhausted the exuberance of their gladness, Alex. gave to his wife an epitome of his experiences. He told her briefly all that had transpired during his absence, with the exception of what he had done regarding Jameson, and Marion listened with a quiet, chastened submission.

She was lavish with the oil and wine of affection, and she assured her dear one that all would come right.

But Marion's kisses only wounded the more. They seemed to magnify his spiteful and bitter conduct. It was on his lips more than once to say: "Go from me; I am unworthy of your love and trust," but he refrained. He tried to be his old real self, but failed.

During the following days Alex. spent more time than usual in his study. He read, but even whilst he read there was a sense of pain in some remote quarter of his consciousness. His guiltiness chided him everywhere.

He had imagined himself a stronger man than to do a mean act of this kind; his pride was wounded, and he despised himself. His self-respect was hurt, and he was consumed with self-impeachment.

"What then is there to prevent me writing to the priestess of the Renovello, and asking her to withhold both book and note?" he asked himself suddenly, when seeking relief from one of these paroxysms of mad self-reproach. "What is the day? Heavens! it's Thursday. Too late!" And Alex. fell deeper into the darkness of despair. Wyman began now to conjecture as to what effect his note, which was meant to expose Jameson as a plagiarist, would have upon Simcox. He imagined the deacon stamping his foot with indignation at Jameston's dishonorable conduct. He saw his face growing crimson with anger. He heard him saying with bitterness, "What a fool the fellow must have been! And so he tried to get our pulpit by pretension, trickery, deceit! He shall suffer, or my name's not Simcox. It is a crime that should be exposed."

Wyman imagined this, and more. He imagined the deacon saying, "I'm glad Wyman gave me this information. He has done us a service. But Wyman is not to be admired. In belittling Jameson he has belittled himself. Both men must be 'dropped.'"

As Wyman looked upon this scene, in his imagination, he became absolutely indignant with himself.

To add to his grief, little Sallie became gripped again with the cruel hand of affliction. Both Alex. and his wife were again very anxious. They had felt for many months that she was only held to them by a very delicate thread which might break at any moment; and now it would seem as though they had reached the breaking point. There was a silence about the house that spoke volumes. The very hush was laden with unspoken misgivings.

Many times during the day would Alex. steal from his study into the adjoining chamber, and take a peep at his own Sallie, as she lay pale and weary in her tiny cot.

"Me is wery poo'ly 'day, Daddie," she whispered one day, as her father sat by her side. "Ickle Sallie be better when us go to de g'een fiel's. Me will gaver daises, an' me will bet big, like Robbie."

Wyman's children were very precious to him, but Sallie was a rare treasure. The affliction with which she had to contend no doubt endeared her to him, and then in her very nature one often saw beauties of the unseen world. As he held her tiny hand in his own, and looked into her soft pale face, he shuddered to think that she might only be with them for a little while; and that if she must gather flowers and hear birds sing it must be in another world.

It was no easy task to preach before his own people on Sunday. He scarcely knew how he got through the day.

On the following Tuesday a note arrived from Deacon Simcox, reminding Alex. of his engagement to preach at Christ Church on the following Sabbath. "You will be pleased to know, no doubt," concluded the note, "that you are the only man before us."

When this note came Alex. was away visiting, and consequently Marion got the first glimpse of the good news. She watched for her husband's return anxiously, and her heart bubbled over with joy and hope. A tinge of crimson crept into her soft cheeks, and enhanced her beauty.

"Where can that naughty Daddie be?" she said to the children when tea-time came. Again and again did she go to the wicket.

When night came and the twilight gave place to darkness, Marion became anxious, and as the hours sped past her anxiety deepened into concern.

"What could have prevented Alex. from returning," she asked herself.

Then she indulged in what she called foolish forebodings. She knew that her husband had suffered keenly during the past week. He had said little, but her instinct told her that he had been in Gethsemane. He had not been himself; what if he had—? No, she would not permit herself to think such thoughts. It was absurd—it was wrong—utterly, utterly wrong.

The little ones were now sleeping, and the house was quiet. The tic-tac of the case clock seemed particularly loud. How long the minutes seemed to the anxious wife.

It was half-past eleven before she heard the click of the gate, and then her heart all fluttering she ran to meet her husband.

"Sorry to be so late, darling," said Alex. sadly, placing his arm around his trembling little wife, "but I learned when I was at Elston that Dick Warren, of Tannock, was in sore trouble, and I've been over to see him."

"Then you must have walked fourteen miles, dear?"

"Quite."

"But, sweetheart," said Marion excitedly, "I've got such good news for you. See, a letter from Hampton. See, too, dear, you are the only man before them!"

Alex. smiled, but it was a smile which lacked gladness.

"Are you not pleased?" asked Marion.

Alex. assured his wife that he was pleased. But he assured her of what was not true.

He could see in this letter what his wife could not see.

When Marion retired for the night Alex. took Simcox's letter, and reread it in his loneliness.

"You are the only man before us," he read. What did it mean? It meant that what he had done had been the means of disqualifying Jameson. His meanness had succeeded. The seed of bitterness which he had sown had borne fruit. It meant now that Jameson was out of the

"running," he would go to Hampton, and probably succeed in securing the Christ Church pulpit. What he had planned, in the moment of temptation, had actually happened, and yet he was not happy; indeed, he was most unhappy. The more he thought of the affair the more he detested the part he had acted. "And supposing I succeed?" he asked himself, "how can I be comfortable, knowing, as I shall always know, that I am there having proved another man unworthy." He groaned as a man in agony.

Alex. thought long into the night. "What must I do?" he asked himself a thousand times. After long hours of utter wretchedness he decided that he would write to Mr. Simcox, and say to him that in order to show his disinterestedness in exposing the conduct of Mr. Jameson he would withdraw his candidature. He there and then sat down and wrote the deacon to this effect.

He read the letter over several times. "It looks cowardly," he said. "No; I'll go and face the situation, and perhaps I shall have an opportunity of explaining myself;" hereupon he tore up the epistle, and committed it to the flames.

Marion could not understand her husband during the following days. Her heart was full of the sweetest music of hope, and yet it seemed as though Alex. had never been so sad.

"He is anxious, that is the secret," and she did all she knew how to minister to him.

Everything was in readiness for his departure on Saturday. All his needs had been anticipated, and when the hour of his going really came, she was most profuse in her affection.

"Good-bye, darling," she said, "we shall think of you, and I'm sure you'll have a good time. And what a joy that Sallie is better again before you go! How much we have for which to be grateful, sweetest! Good-bye."

Alex. was really moved by his wife's love, and tried his best to say a bright "good-bye."

"Could I see your mistress?" asked Wyman of the maid at the Renovello, the moment he arrived.

A moment or two and the mistress presented herself.

"You gave Mr. Simcox the book and the note, I presume?" asked the minister.

"I did not, sir. You see they are just where you left them. The fact is, sir, Mr. Simcox has not been near. I am sorry if there was anything important."

Alex. could have shouted for joy. A weight, as of tons, had been lifted from his heart. He knew now, that whatever might be the reason of Jameson's withdrawal from the candidature, he had had nothing to do with it. His mean purpose had miscarried, and he felt unspeakably glad.

The moment the mistress of the Renovello left his room he committed the note, which had caused him so much pain, to the flames, and concealed the book in his portmanteau.

Having locked the door, he threw himself on his knees and prayed. It was God, and God only who knew of his meanness—his bitter spitefulness—his atheism, and to Him he prayed with all his soul. He remained before God long, refusing to rise until he received the assurance of peace and pardon.

On the morrow Alex. Wyman preached with power—he spoke as a man who had fallen and risen again; there was a sympathetic and tender note in his utterances, and his words carried conviction and healing.

At the close of the Sabbath, no one belonging to Christ Church congregation regretted Mr. Jameson's withdrawal

from the candidature—having decided to give up the ministry for a legal profession—for all were convinced that Alex. Wyman was undoubtedly a man sent by God to be their minister.

Wyman, however, did not know of the impression he had created. Indeed, he now felt that God, who had been kinder to him than his fears, could well direct his path.

Eight days later Alex. Wyman received a unanimous "call" to Christ Church.

He has now been in Hampton ten years, and they have been years both happy and useful. There have been no financial difficulties, and Sallie, no longer frail, wears rather a healthy hue upon her handsome face, and is in reality the sunniest of a sunny home circle.—British Weekly.

WHAT MAKES POPCORN POP?

When you went to buy a bag of buttered popcorn from the man with the little wagon on the corner of the street, have you not often stopped to watch him pop some corn; or better yet, have you not lain on the rug in front of your own open fire, and as you watched the little dull, yellow kernels dance about in the popper until with a pop and a jump they turned themselves into the beautiful fluffy-looking little white balls that taste so good, have you not often wondered how the heat of the fire acted on them to make them transform themselves so prettily?

Well, science has been investigating the matter, and has found out that it is all brought about by steam. The steam expands and pops the corn. Each little kernel of popcorn is a receptacle tightly packed with tiny starch grains. The interior of the kernel is divided into numerous little cells, like tiny boxes, the sides of which are quite strong and able to resist considerable pressure. Each of these little boxes contains moisture, and when they are held over a brisk fire this moisture is turned to steam. Now, you know when steam is confined in any way it always tries to get out; so it is in this case. The steam, finding itself shut up in the tiny cells, bursts through the walls and makes its escape by explosion. In doing this it literally turns the popcorn inside out, which makes it so pretty to look at and so good to eat. That is why a hot fire is needed to pop corn, because the steam has to be formed.

The grain, through popping, becomes much larger in size, but loses a great deal in weight. At the base of the kernels, just where they are attached to the cob, the cells appear to contain less moisture, and for that reason these cells do not pop so well, so that generally you can see a little spot there that is not pure white. It is probably for this reason that popcorn is always sent to market on the cob, because when it is dry and old it will not pop so well.

There is a great deal of popcorn raised in New England, but by far the larger part is grown in what is called the "Popcorn Belt," in Sac and Ida counties, in the state of Iowa. These two counties are said to yield fifteen million pounds of popcorn a year. If this were all popped before being shipped, there would be enough to load two thousand trains, with twenty cars to each train.

An immense quantity of popcorn is used in the United States. Besides the buttered and molasses popcorn, which takes up a great deal, there are the manufacturers of the different breakfast foods which you see advertised. They use more than all the rest put together, so that the farmers have all they can do to raise enough to keep them supplied.—Youth's World.

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SAN FRANCISCO, CALIFORNIA, MAY 27, 1909.

No. 2

PRESBYTERIAN BROTHERHOOD CONVENTIONS

SAN FRANCISCO

June 3-4

PORTLAND

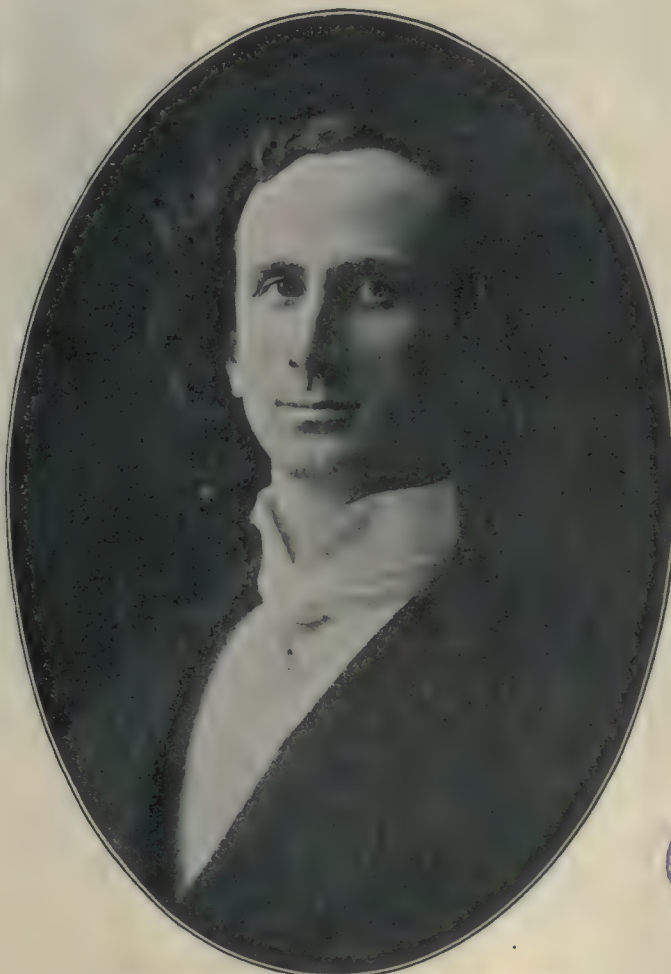
June 8-9

SEATTLE

June 10-11

SPOKANE

June 14-15



REV. MARK A. MATTHEWS, D.D., SEATTLE.
Member Executive Committee for Pacific Coast Presbyterian Brotherhood Conventions.



THE MODERATOR COMING TO THE COAST CONVENTIONS
HOME MISSIONS AND THE SELF-SUPPORT PLAN

The Editor's Column Pacific Presbyterian

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THE MODERATOR AND OTHER PROMINENT MEN COMING TO BROTHERHOOD CONVENTIONS.

A telegram from the President of the San Francisco Presbyterian Brotherhood states that the newly elected Moderator of the General Assembly, Rev. James M. Barkley, D. D., of Detroit, Mich., deems the meeting of the Brotherhood conventions on the Pacific Coast of such importance that he will come to the Coast immediately upon the adjournment of the meetings, to participate in the program. In addition to this the Board of Foreign Missions has decided to send a representative, and as the Home Board has already selected a man these departments of the Presbyterian work will be ably represented.

On Friday of this week, Mr. Henry E. Rosevear, Associate Secretary of the Presbyterian Brotherhood of America, will arrive in San Francisco to confer with the committees of the San Francisco Brotherhood Convention, he having held similar conferences with the Convention committeemen of Spokane, Seattle and Portland. A post card from him just at hand says that the Convention plans are progressing nicely in the northern cities. Mr. Rosevear will lunch with the San Francisco Committee at Union Square Hotel. In the evening he will be tendered a reception by the San Francisco Brotherhood. On Saturday he will go to Los Angeles, where he will hold a conference with the Los Angeles men on Tuesday evening, June 1st. He will return to San Francisco in time for the opening of the Convention on Thursday.

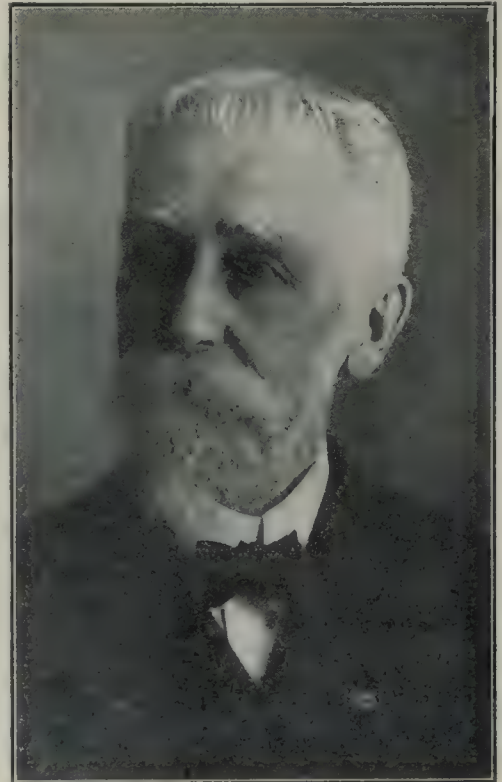
Visitors from the East.

On Thursday, June 3rd, the Moderator of the General Assembly and the national officers of the Brotherhood are scheduled to arrive. They will be entertained at the Hotel

Fairmont by the Convention Committee, and if they arrive in time will be shown the sights before the Fellowship Supper at 6 p. m. The program given elsewhere tells the speakers and their topics. It was thought that the distinguished visitors from the East would stay over Sabbath and occupy the pulpits of some of the churches about the Bay, but the arrangements now contemplated will not permit. The start north avoiding traveling on Sunday must be made before that time.

Number of Prospective Delegates Increasing.

The number of prospective delegates from Northern California is increasing, having now passed the 1600 mark. Indications are that a very large number of delegates will take advantage of this opportunity to hear these noted



MR. H. E. BOSTWICK,
Chairman Reception Committee, San Francisco Convention.

men and learn the methods of Brotherhood work at first hand. The Southern Pacific, Santa Fe and Northwestern Pacific Railways have already placed on sale tickets for the round trip at one and one-third fare, by the certificate plan. These will be good for return between June 3rd and 7th. Certificates must be secured from the agent at the time tickets are purchased. The Rose Festival at Portland makes a cheap excursion rate available from all parts of Oregon, and while no definite word has come from Seattle and Spokane regarding reduced rates to these Conventions, no doubt they will be in effect for all delegates.

Information can be secured by addressing the Convention committeemen.

Every Church Should Be Represented.

There is no question but what the Convention will be a great one; the speakers helpful and enthusiastic and the effect strengthening to every line of church activity in which the men should be interested. The only regrets to

follow the Convention will be for the churches that were not represented and failed to catch the inspiration they so much need to inaugurate and successfully carry out the work of and for men in the church.

It's Up to You.

About everything possible has been done by the Convention Committees to secure a representative from every church. Over 1600 men have been written to personally. The 338 newspapers of Northern California have been sent weekly press notices telling of the plans for the Convention. And now it must be left to the men to decide whether they will attend or not. We have reason to believe that the attendance will be so large that it will set a standard for future Conventions in the West.

SUGGESTED PROGRAM FOR PRESBYTERIAN BROTHERHOOD CONVENTION

Portland, June 8 and 9, 1909.

Tuesday Evening, June 8.

6:30. Fellowship Supper, Robert Livingstone, Portland, presiding.

Address: "The Appeal of Historic Presbyterianism to the Man of Today," Wallace McCament, Portland.

Address: "The Presbyterian Church of Today," Rev. James M. Barkley, D.D., Moderator of General Assembly.

Address. President, Charles S. Holt.



JUDGE CHARLES S. HOLT.

Wednesday Morning, June 9.

Theme, "The Claim of the Church on Its Men."

O. M. Scott, Portland, presiding.

9:00. Devotional Service, led by A. C. Schmitt, Albany.

Theme: The Man and His Master.

9:30. Greetings.

9:45. On the Trail of the Conventions. Earl S. Bingham, San Francisco, publisher of the Pacific Presbyterian.

10:00. Organization and Appointment of Committees.

10:15. The Man and His Minister. J. F. Ewing, Portland.

10:25. The Man and the Family Altar. R. B. Morton, Pendleton.

10:35. The Man and the Bible School. W. P. Cragin, McMinnville.

10:45. The Man and the Boy. (Portland Boys Brotherhood

Movement). E. C. Herlow, Portland.

11:00. Round Table Conference on Brotherhood Methods. Rev. Ira Landrith, D.D., Nashville, Tenn., General Secretary Presbyterian Brotherhood of America



MR. HENRY E. ROSEVEAR.

Wednesday Afternoon, June 9.

John Bain, Portland, presiding.

1:30. Business Session. Reports of Committees.

2:00. The Christian Man and His Community. Judge E. C. Bronaugh, Portland.

2:15. The Christian Man and His Relation to Home Missions. J. Ernest McAfee, New York, Associate Secretary, Board of Home Missions.

3:00. The Christian Man and His Relation to the Educational Problems of Today. Rev. J. R. Wilson, Portland.

3:15. The Spirit, Place, and Power of the Brotherhood



REV. IRA LANDRITH, D.D.

Movement. Henry E. Rosevear, Chicago, Associate Secretary Presbyterian Brotherhood of America.

3:45. The Christian Man and Personal Evangelism. Jesse J. Ross, Portland.

4:00. Open Parliament on Brotherhood Problems. Charles S. Holt, Chicago, President Presbyterian Brotherhood of America.

Wednesday Evening, June 9.

- 7:30. Service of Song.
 8:00. Address: Pacific Presbyterian Brotherhood. Rev. William Hiram Foulkes, D.D., Portland.
 8:30. Address. Ira Landrith.

SAN FRANCISCO PRESBYTERIAN BROTHERHOOD.**Will Give Reception and Transact Important Business.**

The First Annual Meeting of the Presbyterian Brotherhood of San Francisco will be held at the First Presbyterian Church (south side of Washington street, near Van Ness Avenue), Friday evening, May 28, 1909, at 8 o'clock.

Henry E. Rosevear, of Chicago, Associate Secretary of the Presbyterian Brotherhood of America, will be the guest of honor and will address the meeting.

Rev. Lapsley A. McAfee, D.D., pastor of the First Presbyterian Church of Berkeley, will speak on "The Religious Side of the Brotherhood Movement."

Important business is to be transacted, including election of officers for the coming year.

It is designed to make this meeting a grand rally for the Brotherhood Convention to be held in this city June 3rd and 4th.

Do not fail to be present.

RALPH L. MADDEN, Secretary.
 BRUCE LLOYD, President.

PROGRAM FOR BROTHERHOOD CONVENTION, SAN FRANCISCO, JUNE 3 AND 4, 1909.**Thursday Evening, June 3.**

- 6:00. Fellowship Supper, J. G. Chown, San Francisco, presiding.
 Address: Dr. A. S. Kelly, Oakland.
 Address: Mr. Edward Kerr, Berkeley.
 Address: Mr. A. L. Munger, Fresno.
 Address: Rev. James M. Barkley, D.D., Moderator General Assembly.
 Address: "The Layman and the Work of the Church," Judge Charles S. Holt, Chicago, President Presbyterian Brotherhood of America.

Friday Morning.

Donald McKenzie, San Francisco, Presiding.

- 9:30. Devotional Service led by Rev. W. C. Sherman, Sacramento.
 9:45. Address: "The Coast to the Front." J. Ernest McAfee, New York, Associate Secretary Board of Home Missions.
 10:30. Round Table Conference on Brotherhood Methods. Rev. Ira Landrith, D.D., Nashville, Tenn., General Secretary Presbyterian Brotherhood of America.

Friday Afternoon.

W. G. Alexander, San Jose, Presiding.

- 2:00. Business Session. Report of Committees.
 2:30. Address: "The Spirit, Place and Power of the Brotherhood Movement." Henry E. Rosevear, Chicago, Associate Secretary Presbyterian Brotherhood of America.
 3:00. Address: "Our Problems and the Men to Meet them."
 3:30. Address: By Representative of Board of Foreign Missions.
 4:00. Open Parliament on Brotherhood Problems. Charles S. Holt.

Friday Evening.

Charles S. Holt, Presiding.

- 7:30. Service of Song.
 8:00. Address: "The American People in World Redemption." J. Ernest McAfee.
 8:30. Address. Dr. Ira Landrith.

HOME MISSIONS AND THE SELF-SUPPORT MOVEMENT

By Joseph Ernest McAfee, Associate Secretary Board of Home Missions.

The fiscal year has just closed.

No more suggestive facts emerge from records now being made up than those developing from the self-support movement. The "movement" extends to many sections of the church. Below are some of the evidences of vitality as expressed in dollars. The finer spiritual development of the churches concerned cannot be tabulated.

Los Angeles Presbytery has just completed its first year under the effort of self-support in home missions. Their contributions to the treasury of the Home Board for evangelization were in 1906, \$3389; in 1907, \$3592; in 1908, \$3770. The returns for this year, the first of the self-support plan, are reported to be \$8356, to which are to be added \$516 contributed from the Presbytery for work outside of its bounds. Forty-four of the seventy-five churches are on the "honor roll," having met or exceeded the apportionment of one dollar per member.

Portland Presbytery in Oregon has also had its self-support plan in operation for a full year, having gotten a "better start" than Los Angeles. Their contributions to the treasury of the Board for evangelization were in 1906, \$994; in 1907, \$1669; in 1908, \$1371. This year, including a small contribution in addition to that used in their own territory, the returns on this account are \$5749, an increase of more than 300 per cent over the average of recent years. Two new churches have been organized. "Our churches have never, in the history of the Presbytery, been so well supplied."

The movement has been gaining ground in several synods under a synodical impulse.

The record in Nebraska is, 1906, \$3166; 1907, \$3214; 1908, when the advance movement was inaugurated, \$5965; the records just now made up show \$8594. Nebraska has no synodical plan worked out but is committed to as rapid an advance toward the goal as possible.

Kansas set out last year, after definite preparation, and with a comprehensive organization effected. The record is, 1906, \$6337; 1907, \$6037; 1908, \$8500, \$6917 of which was raised and set apart under special provision as a reserve banking fund. At the close of this fiscal year 1909 the synod reports home mission work done to the amount of \$11,592; the reserve fund is still intact and the account has been increased by a net addition of \$84.

It will be said, "Ah, but this effort is made under artificial impulse; such standards are not permanent." No, such standards will not be permanent if Wisconsin's record may be taken as the test of the movement. Wisconsin has been at the business now for six years, and the synod has not been content with the standard set any year. There has been a persistent raising of the standards. There is good evidence that the case will be the same with each of the presbyteries or synods mentioned.

Here are a few statements about Wisconsin. The banner year under impulsive giving was 1899; when the synod contributed to the Board's treasury for evangelization \$5019.

In 1902 the contributions fell to \$2610. The plan of highly organized home mission work has been in operation for six years, though contributions outside the state have supported one of the synodical officers. This year, as even that item is being assumed by the synod's own resources, the record is \$14,226 for the last fiscal year. \$10,326 have been received October, 1908-March, 1909, and by the close of the synodical fiscal year in October, 1909, all former records will certainly have been surpassed. The plan not only works but it keeps on working.

The genius of this movement is organization, increased efficiency in administration in the presbyteries, the fixing of responsibility upon those most intimately and vitally concerned.

And the beauty of the movement is its loyalty to the cause of the whole church. It is nowhere prompted by a divisive spirit. These presbyteries and synods are bent upon helping the cause of the whole church by loyally carrying their own load, a load larger proportionately than that being carried by any other portions of the church. The spirit of co-operation prevails throughout the self-supporting territory. Every self-supporting synod is now operating under a plan which ensures contribution from the synod for the national work under the immediate direction of the Home Board.

There remains much other territory to be reached by this movement. The records show that through seven synods, now making large draft upon funds of the "church general" for the support of their work, high standards of organization and contributions of not more than \$1.00 per capita for church evangelization, would enable this wide territory to assume responsibility for its own work. The demonstrations displayed above will have a profound effect in quickening a more wholesome sense of responsibility.

WORLD EVENTS.

The new Sultan of Turkey promises that the Armenian massacres will not occur again.

The California Federation of Woman's Clubs has been in session at Del Monte during the past week.

President Taft has appointed Walter E. Clark, a newspaper man of Washington, D. C., to be Governor of Alaska.

It is reported that King Edward has requested the dean to permit the burial of George Meredith in Westminster Abbey.

The situation in Turkey has been quiet during the past week—quiet for such troublous times; about a half-dozen were beheaded.

Mr. H. H. Rogers, president of the Amalgamated Copper Co. and the active head of the Standard Oil Trust, is dead at New York.

Four national roads from California to central points on the Atlantic Coast are planned by the National League of Highway Improvement.

The criminal court of Caracas, Venezuela, has dismissed the charge against ex-President Castro for complicity in a plot to assassinate President Gomez.

The present indications are promising a failure of the French postal strike. However, the tide may turn in be-

half of the strikers before the matter is settled.

The finance minister of Austria has announced a new plan of taxes, including supplementary income taxes on batchelors, widows and childless married people.

Hon. Joseph W. Folk, ex-Governor of Missouri, is on a lecture tour on the Pacific Coast. This fearless fighter of graft is one of America's foremost American statesmen.

On May 22nd the Hague Tribunal censured the Consulates of both the French and German governments of Casa Blanca. The Tribunal asserts that the German Consulate wrongfully signed papers of safe conduct to French deserters, but the French military did wrong in seizing these deserters and not recognizing the defacto protection of the German Consulate.

The participation by President Taft in the celebration of the Mecklenberg Declaration of Independence at Charlotte, N. C., has given official sanction to the integrity of the claim that this Declaration preceded the more famous one by Thomas Jefferson. It is now a well established fact that this document was the model for the immortal work of Jefferson. Since President Taft has given the Government's acknowledgment there is no further room for dispute.

That there is no hope for a revision of the tariff at this session of Congress seems to be the firm opinion of the press regardless of party affiliations. The developments continue to show that the tariff is no longer a partisan question; it is rather a fight between the money aristocracy and the whole people. That it is not a partisan matter is demonstrated by the fact that many Republicans are opposing the Aldrich bill, while some of the Democrats are supporting it. There are two camps within each party. However, it is certain that Senator Aldrich controls enough votes to pass his measure. It is not our purpose here to discuss pros and cons of the tariff, but regardless of the rightness and wrongness of these schedules the citizenship of this nation cannot in honor allow men in either house of Congress to defy the will of the country. This is a government of the people and the people are entitled to be heard. Independent self-government is far more important than a reduction of the tariff.

PASTOR NEEDED.

Mr. Pleasant is one of the most liberal cities in Utah outside of Salt Lake, Ogden and Green River. Its population is nearly 3000. Wasatch Academy, supported by the Woman's Board of Home Missions, is located here and the influence of this academy is felt all over Southern Utah and beyond. A large percentage of its students are Mormon. Its teachers are strong, active Christians, loyal to their church and their minister.

This church will be vacant soon as the present minister is to take a year off, beginning this summer. It is urgent that his place should be filled as soon as possible with a man of a missionary spirit. Outside of the three cities mentioned above this is considered the best field in Utah, but it is still missionary and calls for one who is willing to endure hardness for the Master.

Address inquiries to Rev. Josiah McClain, 1148 Blaine Ave., Salt Lake City, Utah.

Church News

SAN FRANCISCO MINISTERIAL UNION.

Next Monday morning at 10:45, the Ministerial Union will listen to an address by Rev. Glen MacWilliams, of Los Angeles, his subject being "The Scarlet Sin and Its Solution."

Dr. MacWilliams has been secured by the Young Men's Christian Association to deliver an address before that organization next Sunday afternoon, at the Association Building, 1220 Geary street. His subject is one of great interest to men and is highly commended by all who have heard it. Men only are admitted.

A deficit in the Home Board treasury has necessitated retrenchment, which has resulted in the laying off of some of the pastor evangelists in our Coast country. The Presbyteries of Oakland and Benicia protested so vigorously against losing their pastor evangelist, Rev. W. S. Lowry, that the Board has consented to recommission him to the work of these two Presbyteries.

Rev. Robert Irwin, returned missionary from Laos, is visiting Lakeport with a view to a call.

The pastor evangelist of Benicia Presbytery is arranging to group some of the vacant churches and is seeking supplies for others.

CHARLES L. CAMPBELL TO BE INSTALLED.

Next Sunday, May 30, Mr. Charles L. Campbell, a recent graduate of the San Francisco Theological Seminary, will be installed as pastor of the Westminster Presbyterian Church, Berkeley.

The Oakland Presbytery will convene in special session at the time and place named to conduct the ceremonies.

Petaluma, Two Rock.—This picturesque little church was organized in the year 1860 and is one of the oldest in the Benicia Presbytery. It is situated in the beautiful Two Rock Valley, nine miles from the town of Petaluma, and is in every respect a country church, being attended and supported solely by the farmers of the vicinity.

Until a year ago this church had no pastor of its own but was connected with other fields and received aid from the Board. In April, 1908, it decided to stand alone and so called the Rev. Guy A. White to be its first resident pastor. The church, on his acceptance of the call, became entirely self-supporting. It has now closed its first year under Mr. White's pastorate, during which a new interest has been aroused among the people and the membership increased from forty-six to fifty-three.

A Ladies' Aid Society has recently been organized and is in a flourishing condition as the ladies are entering heartily into the spirit of the work. A social evening given by the Society a short time ago was attended by over 200 people and was a great success.

The pastor during his college days was a leader in athletics, being at one time a member of the All-Star football team of Southern California. This quality he uses to advantage among the boys and young men for whom

he has organized an athletic club. And the boys themselves have unanimously elected their pastor to be their athletic manager. This of course brings him into close contact with them and enables him to bring him into close contact with the church.

Mr. White attends not only to the spiritual needs of his people, but also to some of their temporal wants. He



has lately accepted the position of superintendent of the ten rural telephone lines in the valley. In this way he gains access to homes where otherwise he might have no opportunity of becoming acquainted. As he repairs their phones he invites the people to attend church and so his two professions go well together. To a city minister it may seem strange to think of his brother in the country climbing telephone poles, but this brings him nearer to his people and so redounds to the glory of God.

ALHAMBRA.—Prof. Hoose gave a splendid address Sunday morning on "Fads in Faith Healing."

PASADENA.—It is reported that the congregation of First Church will purchase an automobile for the use of the pastor and assistant.

SANTA ANA.—In the absence of pastor Stevenson at the General Assembly, the pulpit was filled on Sunday by Rev. R. W. Cleland.

COVINA.—Three weeks meetings with Evangelists Jones and Bench have recently closed. The Presbyterian Church has received eighteen new members, with more to follow.

LONG BEACH.—Rev. and Mrs. Josiah Sibley have gone for a vacation trip to the Yosemite Valley. During the time the work of the church is looked after by Rev. L. F. Laverty. Work has begun for completion of the church building, and the people are feeling encouraged.

CAMP MEEKER.—Vesper services have been held for the last three Sundays at 5 o'clock with good congregations and floral decorations, that showed the love of the Camp Meeker people for our pretty Presbyterian Church. Dr. Boyd, of the Oakland Union Street Church, was with us last Sabbath.

SAN FRANCISCO, Calvary.—The pastor has been making a study of the Letter to the Galatians at the Wednesday evening prayer meeting. The fourth chapter will be considered this week. Last week the church and Sunday-school picnic was held at Fairfax. It was well attended and all had an enjoyable outing.

BERKELEY, First.—The Brotherhood of this Church of

which Rev. Lapsley A. McAfee is pastor, are arranging for a pre-convention rally on Tuesday evening, June 1st, at which time they will be given an inspirational address by Rev. William Rader of San Francisco. It is expected that this rally will be the means of securing a large attendance at the Presbyterian Brotherhood Convention in San Francisco, June 3rd and 4th. On the evening of June 6th Mr. J. Erest McAfee, of New York, brother of the pastor, will occupy the pulpit. Dr. McAfee is to address the San Francisco Brotherhood meeting in First Church on Friday evening, May 28th.

OAKLAND, First.—The Presbyterian Brotherhood organized last week already has a membership of sixty and on next Tuesday evening, June 1st, at 6 o'clock, the organization will give a dinner and listen to an address by Rev. William Rader on the subject, "The Brotherhood Movement Among the Christian Men of America." The Brotherhood is preparing to send a large number of delegates to the San Francisco Convention. The Church has taken on new life since the coming of Dr. Goodspeed, as evidenced by the increased attendance and more than sixty sittings rented within the last month. On June 6th, the next communion service will be held. A large number have already signified their intention of uniting.

LOS ANGELES.—Immanuel Church is undertaking to raise \$5,000 for the building fund of Westlake Church. The larger part of this amount was promised Sunday morning. On the evening of June 5th, the ladies of the church will give a reception in the Ebell Club House in celebration of Dr. and Mrs. Walker's silver wedding. On the 9th of June, Dr. F. E. Clark will speak in the church for a Christian Endeavor Rally. The Sunday-school Orchestra will give a concert on the 11th. Mrs. Abbie Snell Burnell will give an illustrated lecture on India at the mid-week prayer meeting.

EUREKA.—On Sunday evening, May 16th, the pastor

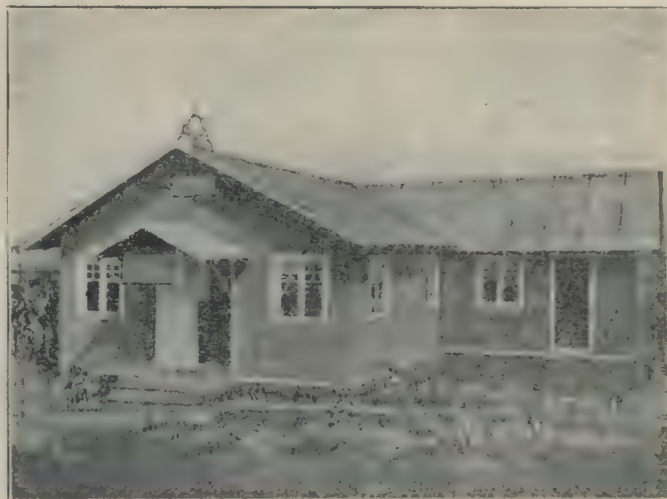


REV. ROBERT H. CRICHTON.

elect, Robert H. Crichton, was duly installed pastor of this church. The service was both beautiful and impressive and the house was filled to overflowing with auditors, many of those present being from other churches. The retiring

pastor preached a brief and instructing sermon on John 4:11, "Sir, thou hast nothing to draw with and the well is deep: from whence then hast thou that living water," and propounded the constitutional questions. The charge to the pastor was given by Rev. Wm. Baesler of Blue Lake, and the charge to the people by Rev. Charles P. Hessel of Arcata. The church is a good working body of people. The new pastor enters upon a broad and fruitful field in this harbor city. If the Government will add enough to the appropriation already made to assure a deep sea harbor, three trunk railroads will co-operate to make a metropolis of this city of Humboldt. The cool even temperature is sure to attract a large population from the East some day. Already people from Oregon and the South are looking for homes in this country and our churches are ready to give all comers a Christian welcome.

LOS ANGELES, Mt. Washington.—One of the most important events in the history of Mt. Washington, which marks the beginning of a new epoch in its growth, was the



formal organization on May 2nd of a new Presbyterian church.

On that day the little mission chapel, which during the past two years has been the only place of worship on Mt. Washington, became a part of the great body of the Presbyterian Church. The services on last Sunday were the culmination of affairs persistently directed toward this end, which had their first general expression in the meeting of March 17th. At that time plans were formed for church organization.

Mr. C. J. Chambers, chairman, reviewed in a brief business-like manner, the history of the chapel. Mr. Will E. Roberts gave a splendid address on Christian unity. Rev. Geo. C. Butterfield spoke forcibly on the relations of the church to the Presbytery. Dr. S. E. Wishard, the former pastor of the chapel, dwelt at some length on the privileges which would be enjoyed after organization. He expressed joy and gratitude that the time had come for this step, to which he had looked forward from the beginning.

Dr. Wishard spoke feelingly of the time, some two years ago, when a meeting was held on the veranda of one of the residents of this district, at which it was agreed to organize a chapel. For four or five weeks the meetings were held at the various homes, until, through the assistance of Mr. John A. Merrill, a lot was secured and the beautiful little chapel was erected.

While pastor of the chapel, Dr. Wishard tried continually to keep before the people the advisability of church organization. The writer was one of the few who felt that the time was not ripe for such a step, and in a measure was instrumental in delaying the plan. Dr. Wishard never lost sight of the fact that church unity was the thing for us, and kept hammering away on the subject. Finally, the beloved pastor severed his connection with the chapel. The hammer laid down by him has since been wielded by an invisible hand on the conscience of the people of Mt. Washington.

Mr. J. B. Harrison, who for a quarter of a century was connected with the mission work of the Episcopal Church of Manchester, England, was an enthusiastic supporter of the movement. In a stirring address, he pointed out many ways in which the work would be advanced. Mr. H. C. Hitchcock, who had been connected with the Methodist Church at Globe, Arizona, for a number of years, presented statistics showing what had been accomplished there by church unity. A petition to organize was signed by thirty-five persons, who expressed their desire to work together under this denomination. Of this number, less than half have been affiliated with the Presbyterian Church.

The little chapel was beautifully decorated for the services of May 2nd. The walls were arrayed in a solid mass of mustard, while the rafters were hidden by a canopy of pepper boughs. Twining among these, branches of roses added a delicious grace and fragrance. Bouquets of lilies and roses adorned every available spot, presenting a scene of tropical luxuriance. Around the platform a solid bank of marguerites lent their charm to a scene which would be hard to surpass in loveliness.

Dr. Wishard had charge of the services. His sermon, so characteristic of him, was a powerful one on the foundation of the Christian church. Mr. Butterfield gave the charge to the congregation, and dwelt at some length on the duties of the church and presbytery. Mr. Will E. Roberts, the pastor, addressed those who have not joined the church, but have lent their assistance to the progress of the work. He invited continued interest on their part and assured them that they were just as welcome as though they were members.

Mr. Roberts placed in nomination as Elders: Messrs. J. B. Harrison and R. P. Shea; as Trustees, Messrs. C. J. Chambers, H. C. Hitchcock, Harold Pelligram, J. B. Harrison and R. P. Shea. Mr. C. J. Chambers was elected Secretary and Treasurer. Mr. R. P. Shea nominated Dr. Wishard as Pastor Emeritus, an office well merited and lovingly bestowed. Mr. John A. Merrill, through whose generous assistance the work was started, was present at the services on Sunday and showed his pleasure in the progress made, predicting for the church in this community a great future.

SEMINARY NOTES.

San Anselmo, Cal.

Dr. Mackenzie has rented Dr. Wicher's furnished house for the months of July, August and September and will take possession July 1st.

Dr. Landon's eldest daughter, Mary, graduated from Mills College last week, having taken the classical course, and received the A. B. degree.

Rev. and Mrs. Ray C. Smith, '00, of Fatehgarh, India, with their three children, arrived in San Rafael about ten

days ago on furlough after nearly nine years in India. Mrs. Smith is the daughter of Mr. R. J. Trumbull, at whose home they are now staying.

Dr. Moore preached in San Rafael last Sabbath and will supply the pulpit for a month, during the absence of the pastor, Rev. Lyman T. White.

Prof. Paterson preached in the Knox church, Berkeley, for the pastor, Rev. R. S. Eastman, '00, and will supply for him until he returns from his Assembly trip.

Dr. Day preached at Sausalito for Rev. Arthur F. Fruhling, '09, who preached at Corte Madera and declared that pulpit vacant.

Dr. Day has rented his house for three months. They will give possession June 10th and take rooms in Montgomery Hall.

Dr. Landon has moved to San Anselmo for the summer, having rented his house in San Rafael. He is occupying the cottage built by Messrs. Fiske and Hord for the use of themselves and their families during their Seminary course.

LOS ANGELES BROTHERHOOD NOTES.

Mr. Henry E. Rosevear and President John Willis Baer will be the guests of honor and speakers at the Brotherhood dinner and conference in Immanuel Church, Tuesday evening, June 1st. All Brotherhood men or those interested in the movement are invited. Those who wish diners will notify Mr. O. E. Goodale, 330 Mason Building, not later than May 31st.

New Chapters are about to be organized in Grandview and Second Churches. Third Church Brotherhood takes charge of service next Sunday evening, the speaker to be Dr. T. D. Bancroft, of Kansas City, his subject to be, "How to Do Things, a Lesson in Christian Service." The same speaker comes on at the Brotherhood meeting the next evening.

SANTA ROSA PRESBYTERIAN BROTHERHOOD.

The Presbyterian Church of Santa Rosa, of which Rev. William Martin is the pastor, has a strong Brotherhood organization that is doing a number of practical things. The president of the organization, Mr. J. G. Cochran, has written some of the facts which we make use of in telling of the good work this organization has done within the past three years. The Brotherhood does its work under the direction of four committees, welcoming and visiting, devotional, social and membership. These committees doing the work which their names would indicate. In addition the devotional committee has during the past year arranged for the men to take charge of the prayer meeting once in each month, thus relieving the pastor and developing an important feature in the Brotherhood work. During the past six months quite a number of men have met twice a month in studying "The Gospel of the Kingdom."

At the closing business meeting in June, a committee is appointed to arrange a schedule of work, which they report at the opening meeting in September. Last summer the members contributed thirty dollars a month toward the support of the minister in the lumber camps of Humboldt county, and the Brotherhood is ready for more work along the same line as soon as the right man can be secured for the position.

PRESBYTERY OF HELENA:

Presbytery of Helena met at Forsyth in the Presbyterian church at 7:30 p. m., April 15, and was opened with prayer by the Moderator after the preaching of a sermon (on request) by Rev. Edward Montgomery of Miles City from Gal. 6:14. Rev. Wm. N. Sloan, Ph.D., pastor-at-large, was chosen Moderator and Mr. T. F. Stevenson, elder from Bozeman Church, Temporary Clerk. Rev. Edward Montgomery was received from the Presbytery of Springfield, and Rev. Thomas M. Patterson, Jr., from the Presbytery of Portsmouth. Dr. Sloan reported the organization of a church at Rancher, which was received and placed on the roll. Rev. Robert Tween was dismissed to Presbytery of Sacramento and Rev. Robert B. Hodge to Presbytery of Alton. Dr. Wm. N. Sloan was elected commissioner to the General Assembly and Mr. T. J. Thompson of the Forsythe Church the elder commissioner. A call from the church of Miles City to Rev. Edward Montgomery was accepted by him and arrangements were made for his installation Wednesday evening, May 5th. A call from the Forsyth Church to Rev. T. M. Patterson, Jr., was accepted by him and arrangements were made for his installation the following Sabbath at the morning services. Dr. R. M. Donaldson, Field Secretary of the Home Board, preached the sermon from John 4:35, "Lift up your eyes and look on the fields," a most effective Home Missionary discourse. The charge to the pastor was delivered by Dr. Sloan and the charge to the people by Rev. B. Z. McCullough.

DAVIS WILLSON, S. C.

BRILLIANT CHURCH WEDDING AT HIGHLAND PARK CHURCH, LOS ANGELES.

The Presbyterian church was the scene Thursday afternoon at 5:30 of a brilliant wedding, more than three hundred Highland Park people being present to witness the ceremony which joined in matrimony Dr. Stephen Yerkes Van Meter and Miss Lilian Merrill. Leaning upon the arm of her father, John A. Merrill, the bride and her attendants formed a brilliant spectacle as they marched slowly down the center aisle of the church to the strains of wedding music played by the bride's brother, Mr. J. B. Merrill.

The pastor, Rev. William Gantz, officiated.

Miss Vera Brooks, was maid of honor and the Misses Frances McComb and Marguerite Merrill were bridesmaids, all wearing gowns of Nile green satin and carrying bouquets of Cecil Bruner roses. The ushers' duties were performed by Dr. Harry Voorhees and Mr. Will Bacon, while Mr. Bruce Merrill was best man.

Miss Merrill was attired for the ceremony in a white satin gown with veil and orange blossoms and carried a bouquet of lilies of the valley.

The church decorations were in green and white, Shasta daisies and ferns appearing in the arrangement, with a chime of wedding bells over the altar.

At the bride's home, where a supper was served, the same color effects were carried out in the decorations.

Dr. Van Meter and his bride will be away on their wedding trip several weeks, and on their return will be at home to their friends at 140 East Avenue Fifty-three.

Miss Merrill is a graduate of Occidental and a member of the Aloha sorority. The groom's fraternity is the Phi Delta Theta.

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THE SENSE OF RESPONSIBILITY.

Mrs. Theodore W. Birney.

A sense of responsibility is almost the foundation of character, and occupation affords a fine opportunity for its development. Every member of a family should daily be responsible for some effort which should conduce to the comfort, convenience, or pleasure of the household. There are many duties children can perform in a home where there is but one maid-of-all-work, or possibly none at all. The wise mother will take advantage of such conditions to establish habits of industry and consideration in the child. Young children should be allowed to spend by far the greater part of their time in play; but while the greatest possible liberty should be permitted children in their recreations, we should bear in mind that, as one author has expressed it, "Lawlessness and ungoverned caprice during play hours are the foundation of misuse of civic freedom."

A sympathetic mother can introduce much of the play spirit into work which the child might otherwise regard as a hardship. I know a mother who was unexpectedly left without a cook, one baking day, and had her hands more than usually full. She had four children, a boy of ten, a girl of eight, another of six, and a baby boy of ten months. Calling the three eldest to her, she said, "You are accustomed to a good time today (it was Saturday), and I'm sorry to interfere with your plans, but mamma will be very tired if she has to do all the work today, and she has decided to ask you to help her. Suppose we make a game of the work and pretend this house is a great big ship bound for Liverpool, and that we are the crew. You, Arthur, can be the captain, the steward, and a sailor, by turns; you, Kate, can be the stewardess part of the time; I will be the cook, and then, after our work is done, Kate and I will be great lady passengers and sit on the deck—that is the piazza, you know—and talk to the captain. Margery can be shipwrecked on an island over there under the apple tree; she can swing the baby in a hammock and play at camping until Arthur rescues her."

All drudgery was soon transformed by the spirit of play infused into it, and not only were the children most helpful, but they added considerably to their store of domestic knowledge.

In a hundred ways work can be made to seem like

play, but the thoughtful mother will not fail to sound a subtle note of duty through it all. Arthur, as sailor, did certain things, because, under the circumstances, it was his duty to do them; Kate made the beds, dusted the furniture, and set the table, because they were the duties which accompanied her position, and it was clearly Margery's duty not to desert her baby brother on the island, but to try to be a little mother to him. We all know the truth of the adage, "Satan finds some mischief still for idle hands to do," and so we should never turn a deaf ear to "Mamma, what can I do?"—From "Childhood."

HOUSEKEEPING AND HOME-MAKING.

"Eric," I wish you would come in or else go out. You are holding that screen door open like an invitation to the flies."

The boy, who was standing in the doorway looking up and down the street, turned at his sister's impatient call and entered the house. "I didn't think about the flies," he said good-naturedly. "Did any of them dodge in over my head?"

Frances did not reply. She was looking at the floor, an expression on her face which was somewhat between horror and indignation.

"Eric Fraser, where in the world could you have found any mud today? No matter if there hasn't been any rain for a month, you'll come into the house and make muddy tracks across the floor. And I spent such a long time polishing it this morning," sighed Frances, with what her brother called her martyr-like tone. "Well, I don't hunt up the wet places," if that's what you mean," was Eric's rather short answer. He pulled an easy chair into the bay window and settled himself comfortably with the morning papers. Frances, who had gone for a dusting cloth to remove the traces of his tracks on the polished floor, uttered an exclamation as she re-entered the room.

"Eric Fraser, would you mind leaving that chair where I put it? The room is simply spoiled with all the furniture huddled into that end of the room. If you want to sit in the window take the window seat."

"Oh, no! I'll go upstairs to my own room, and maybe there I can have a little peace." The slam of the door behind him was very expressive, and Frances sighed as she looked at her aunt. "You see how it is," she said. "Eric doesn't appreciate how hard I work to keep things nice. I think housekeepers have very hard times."

Her tone seemed to indicate that a little sympathy would be welcomed. Aunt Elizabeth was sorry for the girl, who was trying so hard to fill her mother's place, but she did not think that sympathy was just what Frances needed. "My dear," she said, instead, "what is the object of all this dusting and scrubbing and polishing that goes on in a home? Why isn't it left out?"

"Left out!" repeated Frances. She stared at her aunt incredulously. "Left out, Aunt Elizabeth! Why, it would be intolerable. Nobody could have any comfort in a house that wasn't kept clean and in order."

"Exactly." Aunt Elizabeth looked pleased. "The comfort and enjoyment of the family are the first consideration. Order and cleanliness are important as they contribute to the more important things. Just as soon as they interfere with the family comfort they have gone too far."

"I suppose you think I ought to let Eric track all around and not say a word," remarked Frances crossly.

"I mean, my dear, that home-making is a higher art

than housekeeping. I knew a woman once," said Aunt Elizabeth reflectively, "who had a reputation as a good housekeeper, and she was determined to live up to it. When her husband came home at night he found his slippers waiting for him on the outside steps. He put them on before he crossed the threshold."

"That was going rather far, but still it had its advantages," said Frances, laughing in spite of herself.

"Yes, but it didn't stop there. The mania for keeping things in order grew on her till after she had a room arranged to her liking, she would lock the door and not allow any one of the family to use it. The kitchen was the last to be closed. Her husband came home one night and found a cot on the back porch and the cooking stove in the back yard."

"Why, she must have been crazy!" Frances exclaimed.

"That's what the doctor said. But I have always thought that she should be a warning to the housekeepers who keep their homes neat at the expense of family comfort. I have known," added Aunt Elizabeth, with a twinkle in her eye, "a number who have started on the same path, even though they never went as far."

Frances looked at her, and her eye reflected the twinkle.

"I wonder if Eric would like to make candy," she said reflectively. "I've objected several times lately when he's proposed it, because the chafing-dish gets in such a condition, and the room is always out of order before he's through. I suppose the good housekeeper you were telling about would never have thought of allowing such a thing."

"I don't believe she would, but a good home-maker might," said Aunt Elizabeth, smiling back.

And then the aggrieved Eric, sulking in his room upstairs, was as surprised as delighted to hear his sister's voice in the hall, "Eric, come down. We've just time to make fudge before supper."—Miss Harriet L. Smith, in *The New York Observer*.

THE CLOSED DOOR.

O. Ellsworth Youmans.

"How provoking!" exclaimed Stella Strickland, standing with her back to the door in the hall of a large apartment house.

Now, she wasn't standing there because she wanted to. The fact was, she couldn't help it.

While coming through the door from her apartment the door shut quickly, catching her dress.

Not being able to free herself, she was about to call for help, when she heard footsteps ascending the stairs. She waited. How could she help it? She wondered whom it could be. Was it someone she knew? Well, no matter who it was, they could help her.

A young man came up the stairs. The minute she saw him she knew she had seen him before. But where? Think as she might, she couldn't tell where. She judged he was about twenty-five years old, and there was no question that he was handsome.

"Good afternoon, Miss Strickland," he said, advancing, and lifting his hat. "I'm pleased to see you."

"Well, to tell the truth, I'm glad you came," she answered, surprised at his seeming familiarity. "Perhaps you can help me?"

"Why, what's the trouble?" he asked, stepping nearer.

"I've accidentally caught my dress in the door. It seems impossible to loosen it."

"Oh, I see. Of course I can help you. Let me try the door."

"That's useless. It locks with a spring catch."

"Why, yes. Where's the key?"

"Do you suppose I'd be standing here if I had the key?" she asked, indignantly. "I think it's inside."

"Ah, yes. Let me ring the bell."

"There's no one home. I could have done that myself."

"Perhaps I have a key that will fit." Producing a bunch of keys, he tried them all, but without success.

"How did you get in such a fix, anyhow?"

"I don't know just how it did happen. I had barely passed through, when it shut with a bang."

"Perhaps when I opened the door below it caused a draft, thereby causing this one to shut. I'm extremely sorry."

"Oh well; it can't be helped now. The question is, how to open that door?"

"I was on my way upstairs. I may be able to get a key up there that will fit." Away he went upstairs, three steps at a time, only to return to announce that no one was home.

"I have it! We'll get the janitor! They have duplicate keys!" he exclaimed.

A good idea, if he's in the building." Away he hurried, leaving Miss Strickland smiling after him.

"Isn't he handsome," she mused to herself. "I've certainly met him before. Pity I can't remember. He seems to know me, anyway." She was interrupted in her musings by the return of her new-found friend, who reported that the janitor was not around.

"When will your mother return? Perhaps we won't have long to wait."

"She has gone to spend the afternoon with friends. She won't return until after the reception tonight."

"What reception?"

"Why, the new minister, Mr. Dunbar. It takes place at the church tonight. Of course you know something about it?"

"Not much, I assure you," answered the young man, examining the lock closely. She could not see the smile that lurked around the corners of his mouth. "Were you going?" he asked.

"I was; but it's doubtful now," she answered, with a rueful glance at her dress. "We girls are just dying to see him."

"Well, don't die just yet," he answered, smiling. "What is this much sought for minister like, anyway?"

"I don't know; I haven't seen him yet, you know. But they say he's very handsome, single and an able preacher. But I don't believe he's as handsome as they make out. Things like that are always exaggerated, you know."

"Doubtless," he replied. "But that doesn't help you. Is there a telephone in the house? I could 'phone for a locksmith."

"No."

"That's bad. Well, I can get an axe and break the door down."

"Oh, don't do that. There must be some other way. Let's use our brains. Perhaps we can think of something."

"Brains! If I don't open that door pretty soon I'll think I haven't any. I'll take another look for the janitor. You wait here."

"I think I will," she answered, smiling.

"Now, isn't this terrible," she mused. "I'm glad someone I knew found me. But who is he? Strange, I can't place him. Oh, now I remember! It was at the seashore, four years ago. We had such lovely times together. Funny I can't think of his name."

"It's no use," he announced, as he came puffing up the stairs. "Can't find the janitor. We seem to have the house to ourselves."

"I'm sorry to cause you so much trouble."

"I'm only too glad to help you. But what have I done? Absolutely nothing."

"Well, it wasn't because you didn't try, anyway."

"I could cut it loose?" he remarked, after a moment's silence. "But it seems a shame to spoil such a pretty dress."

"I'm afraid I'll have to sacrifice it. Have you a knife?"

"Yes," he answered, feeling in his pocket. "Pshaw! I must have left it home."

Taking hold of the knob, he gave the door a vigorous push, and to their surprise, it flew open. They both went sprawling into the room. When they had picked themselves up, the young man said:

"Well, what do you think of that? The door must have been unlocked all the time."

"I tried the knob, but it wouldn't open."

"Your dress probably made it harder to open."

"How can I thank you for the trouble I have caused you?"

"By not trying," he replied, rising to go. "I hope to see you again, soon," and he was gone.

That evening at the reception, one of the first persons she saw upon entering the church was the young man who had shared her experience of the afternoon. Imagine her surprise and mortification when he was introduced to her as George Dunbar, the new minister.

Nevertheless, her visiting cards now read—Mrs. George Dunbar.

Young People

THE COW THAT LIKED COMPOSITIONS.

Caro had never written a composition. At the city school nothing had ever been said about them. But here in the country, where they had lately come to live, every Friday was composition day, and Caro was expected to write something on the subject printed upon the blackboard. "Cows," she read, and felt perplexed at once.

"Make your compositions this week humorous, or funny, if possible," the teacher said, which sent Caro home in a puzzle. What was funny about a cow?

After the school the little girl took a paper and pencil, went out into the pasture back of the house to study their cow, and to write her composition.

Billy Carpenter had told her that cows sometimes chased people; but this cow that her father had just bought looked too clumsy and too lazy to run after anybody. So Caro sat down upon a big stone and wrote "Cows" in big letters at the top of her sheet.

The cow switched her tail from side to side, to drive off the flies; so presently Caro wrote:

"Cows are big animals, with long tails that go wigglety-wiggle."

Then she watched to see the cow do something funny; but all she did was to nibble at the grass.

"Cows eat all the time, and never stop. They have big eyes that stare at you, and they have horns to let down the

bars with, when they go home at night. Our cow is red dish, and isn't funny at all."

Just then the cow walked under a tree and lay down chewing her cud.

"Oh," thought Caro, "that is funny! They do their eating first, and then they go and chew and chew!" So she wrote down her discovery, adding: "I wish I could do that way; but mamma makes me chew as I go along."

A railway passed near the farm, and just then a whistle sounded shrilly not far away. It frightened the cow, and getting on her feet in a hurry, she came bounding in Caro's direction at a lively pace.

"Oh!" screamed Caro, and dropping paper and pencil she scampered away toward the fence. Safely on the other side, she ventured to look back.

The cow was inspecting the composition.

"Oh!" cried Caro again, and then louder, "Oh, my!" for the paper had vanished in the cow's mouth.

Caro went sadly home, to rewrite her composition in a safe place, and she added this to the first part:

"Cows like compositions, for ours ate mine up."

The next Friday afternoon, when all the twenty compositions were read, the scholars voted Caro Clyde's the very funniest one there.—Emma C. Dowd, in the Sunday-school Times.

BOBBIE'S FISHING SHANTY.

By Rose Rambler.

It was during a summer sojourn in Prince Edward's Island and that I came to know Bobbie well.

One morning, having finished some small duties in the front of the house, I came to the kitchen to know if I might be of service there.

My hostess looked up as I entered and smiled approvingly. Then the foolish idea of entertaining me crossed her mind and she called to her son:

"Bobbie, I want you to hitch up the horse and take Bessie for a drive. She has had hardly any (a pardonable exaggeration) since she has been here."

"Ah, mamma, won't it do to-morrow? I'm busy to-day," Bobbie objected, dropping the fishing tackle he was putting into shape and looking up with anxious eyes.

"Yes, of course I will," I interrupted, hastily. "Any day will do."

But mamma was ironing and hot, and the idea worried her like a persistent mosquito, so she insisted, and Bobbie, because he was foud of me, and fonder still of his mother, and, moreover, because he was naturally a little gentleman, consented.

However, I did not intend to permit the sacrifice, and I followed Bobbie out through the laundry into the garden.

"Look here, Bob," said I, "I'm not going to let you take me for a drive. If you'll hitch the horse for us after dinner, your mother and I will go by ourselves."

Such a look of gratitude as I received! I was his friend for life.

"But what are you so busy at?" I inquired, scarcely able to keep back a smile.

"I'm building my fishing shanty, and I want to get it done before school starts. I'll show it to you if you like." And he led the way to the other side of the driving shed.

I was quite amazed at the undertaking of the youngster. Here was a structure about five feet square, roofed and

partly floored, the sides lathed, ready for the tar paper which lay on the ground beside it.

"What is it for? Where do you take it?" I asked.

"It's for catching smelts," he explained. "I take it away down the river on sleds when it gets cold, and cut a hole in the ice and put a fire in the little stove and sit there and fish, nice and warm, when it's storming outside."

Bobbie's eyes glowed in anticipation. Though only twelve years old, he was reputed to be the best fisherman in the village—a high standard where there were many experts. I enjoyed his enthusiasm rarely, as I had often before enjoyed the fruits of it—luscious speckled trout. In our drives along the country roads he used to point out to me where he had shot his first duck, the little streams—almost empty from the tide—where in the autumn the smelts came up, and he had gathered them in his net by the score, and the place up near the mill, where he kept his boat, and the exact spots where he was sure of finding the best trout. I confess to the reader that I do not fish myself, both because it seems to me too idle a sport, and because I could not bring myself to put a poor struggling worm on the hook; so when Bobbie used too many technical terms and got into too many details about pickled minnows and the several varieties of flies, I felt rather lost. But when he described to me how he and two other boys rose one day at 4 o'clock in the morning, and, unwilling to return without a certain number of fish, waited till nearly noon, then, half-starved, had to stop on the way home, build a fire and cook and eat them—then, I was in my element, for that seemed to me real Bohemianism. I remember vividly yet, the house where they borrowed the kettle and got the water, and the grassy spot where they built their fire. It was high above the river, the beautiful view of which was partly hidden by sweet-smelling spruce. The road sloped up, winding from an old wooden bridge, and the sun shone sparkling on the dewy grass and trees. I remember, too, thinking with possibly a tinge of envy, of how much romance and nature boyhood was possessed.

But here was Bobbie explaining about the fishing shanty, and I must pay attention.

"The river all freezes over," he was saying, "and people drive on it. Then we take the shanty up near the mill, where it's shallow, just a little below the dam, cut a big hole in the ice and put one corner of the shanty over it. Then we get the stove in the other part and a good fire going, and sit near the hole, with the bait and a lantern to see the fish, and then we spear them. They just come round by dozens."

"Isn't it cruel?" I suggested. "Doesn't it hurt them dreadfully?"

"No," he answered, not scornfully, as I expected, but thoughtfully. "The spear goes through the backbone and they die instantly."

"What do you do with them all?"

"We eat them at home and give them away. Some of the men up at the mill, though, make lots of money. When they have a holiday they make more fishing smelts than when they are working. They always fish Christmas and New Years. You can get from ten to fifteen cents a dozen for them. I'm going to make some money on them this winter."

However, I knew the lad was a regular little spend-thrift, and what with his generosity to other boys and his expenditures on sporting equipment, home-made steam engines, books, and his special make of maple cream, not

much money would go into the slot of his savings bank.

The next morning a surprise awaited me. The rest of the family had sea trout for breakfast, but on my plate lay a slender, silvery smelt. This was my reward for refusing the drive. Bobbie had been up since daylight, had walked up the river path through the fragrant woods to his boat, had launched it on the quiet, misty water, and, having captured his prey, was now at home enjoying it.

"There aren't any smelts, hardly, up the river yet, but I caught one," he said triumphantly. "I wanted you to taste a fresh one before you went home."

And now, back in Ontario, as I sit here writing, this blustery, wintry day, I am thinking of Bobbie, probably working away in his little fish house, "nice and warm," while the wind blows up the river and the snow whirls above it.—Christian Guardian.

PHUSSANPHRET.

Have you heard of the land called Phussandphret,
Where the people live upon woes and regret?
Its climate is bad; I have heard folks say
There is seldom if ever a pleasant day;
'Tis either too gloomy from cloudy skies,
Or so bright, the sunshine dazzles one's eyes;
'Tis either so cold one is all of a chill,
Or else 'tis so warm it makes one ill;
The season is either too damp or too dry,
And mildew or drought is always nigh;
For nothing that ever happened yet
Was just as it should be in Phussanphret.

And the children—it really makes me sad
To think they never look happy and glad.
It is "O, dear me!" until school is done,
And 'tis then, "There never is time for fun!"
Their teachers are cross, they all declare,
Each little duty they are apt to shirk,
Every one is a grave as an they yother rtfer...JOz e
Because they're tired, or 'tis too hard to work.
Every one is as grave as an owl,
And has pouting lips or a gloomy scowl;
The voices whine and the eyes are wet,
In this doleful country of Phussandphret.

Now if ever you find your feet are set
On the down-hill road toward Phussandphret,
Turn and travel the other way,
Or you will never know a happy day.
Follow some cheerful face—'twill guide
To the land of Look-at-the-pleasant-side;
There something bright you will always see;
No matter how dark the way may be.
You'll smile at your tasks and laugh in your dreams,
And learn that no ill is as bad as it seems.
So lose no time, but haste to get
Was just as it should be in Phussandphret

—Our Youth.

The labor troubles of France have reached enormous dimensions and many view the situation as a veritable revolution. The difficulty arose in the Postal Service and has spread to many organizations, even threatening the Government. Though we cannot understand the situation fully at this distance we can clearly see that it behooves a country to be careful of its laborers.



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SAN FRANCISCO, JUNE 3, 1909.

No. 22

PRESBYTERIAN BROTHERHOOD CONVENTIONS

SAN FRANCISCO

June 3-4

PORTLAND

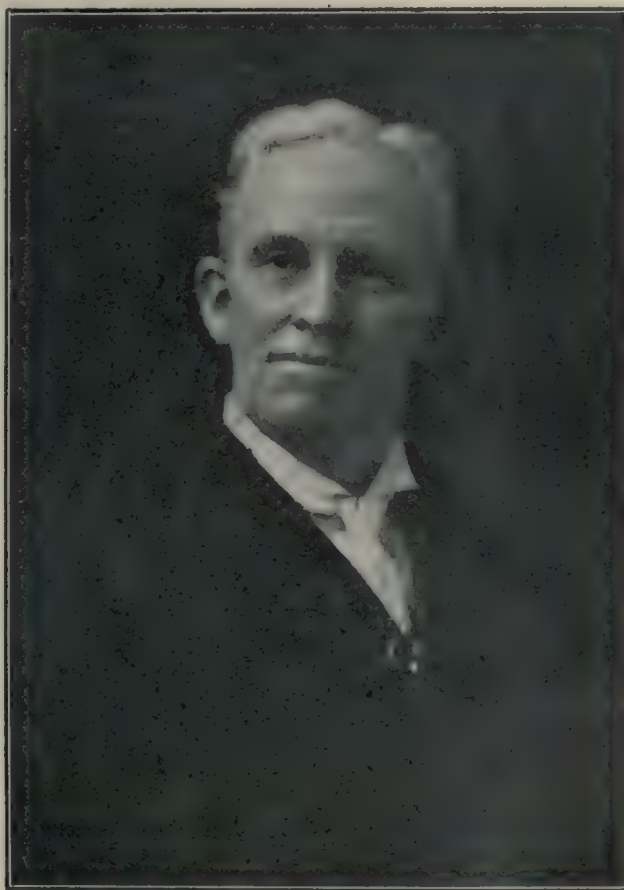
June 8-9

SEATTLE

June 10-11

SPOKANE

June 14-15



REV. JAMES M. BARKLEY, D. D., Detroit
Moderator of the General Assembly of the Presbyterian Church.

**THE GENERAL ASSEMBLY
RECEPTION TO BE TENDERED THE MODERATOR
SPOKANE SAYS, COME!**



The Editor's Column

Pacific Presbyterian

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RECEPTION TO BE TENDERED THE MODERATOR AND HIS WIFE.

Ladies of Occidental Board Arrange for Elaborate Social Function Saturday Afternoon.

When it was learned that the meetings of the Presbyterian Brotherhood Convention would be open only to men, there was much regret expressed by the ladies that they were to be given no opportunity of hearing or seeing these prominent Presbyterians, especially the Moderator, who is as much the Moderator of the ladies as the gentlemen.

The ladies were prepared to suffer in silence, when a letter from Mrs. L. A. Kelley, General Secretary and Financial Manager of the Occidental Board, who has been attending the General Assembly, was received saying that Mrs. Barkley was to accompany her husband, the Moderator, to the Coast, and that there would be an opportunity to tender them a reception on Saturday afternoon, June 5th. Mrs. H. B. Pinney, and the ladies of the Occidental Board, as soon as they learned of this set themselves to the work of arranging for a reception worthy of the occasion.

This reception is open to all, both men and women being invited, and it is hoped that a large number will take advantage of this opportunity to meet the Moderator and his wife, who are to be in the city but a couple of days.

The hours of the reception are from 3 to 5, at the Presbyterian Mission Home, 920 Sacramento St., San Francisco. It is expected that the national officers of the Presbyterian Brotherhood of America and other distinguished Presbyterians who will be in the city at that time, will be present.

ALL ARRANGEMENTS COMPLETED FOR THE SAN FRANCISCO CONVENTION.

At the time of going to press, all the arrangements are well in hand for the great Presbyterian Brotherhood Convention in San Francisco. The several committees who have been laboring so arduously for these many weeks have about completed their work. The Fellowship Supper promises to be a largely attended and pleasant affair.

The Promotion Committee has expended about \$250 in correspondence and literature, and the Chairman, Earl S. Bingham, has resumed his labors as manager of the Pacific Presbyterian.

Mr. A. S. Johnson, Chairman of the Finance Committee, reports that the total amount of cash on hand and pledges made will amount to about \$350.

Mr. Harry Blackwood has arranged with the young men's club of Calvary Church to furnish the ushers for the meetings.

Mr. Donald MacKenzie, Chairman of the Hotel Committee, is able to offer suitable accommodations to all the delegates at special prices. The national officers of the Brotherhood are entertained by the Committee at the Fairmount Hotel.

The Program Committee Chairman, Rev. Lapsley A. McAfee, D.D., presents a strikingly strong program of noted speakers. The details of the program are given elsewhere.

The national officers of the Brotherhood arrived in San Francisco according to schedule, at 7:28 p. m., Wednesday, and went direct to their hotel. Thursday will be spent in sight-seeing about the Bay as will part of Saturday, when the visitors will start north to enable them to reach Portland in time for the opening meeting and to avoid traveling on the Sabbath.

THE GENERAL ASSEMBLY.

By Rev. R. S. Eastman.

The General Assembly crowded Central Presbyterian Church on Thursday, May 20, at 11 a. m., with over 800 Commissioners to hear the opening sermon by the retiring Moderator, the Rev. B. P. Fullerton, D.D. The text was taken from the incident of Elijah at Dothan, and referred to the Modern Vision of the Church. It demanded a clearer vision of Jesus Christ doctrinally, a more emphatic emphasis on the redeeming power of Christ and the ideal which is rapidly progressing toward organic Christian unity. The magnetic power of the preacher stirred the immense congregation and called forth round after round of applause which seemed irresistible.

The election of Moderator called forth an interesting contest. To the great disappointment of many from all parts of the country Dr. Mackenzie refused to allow his name to be used, in order that no hindrance might be placed to the election of Dr. Hill of Chicago. In addition to Dr. Hill Dr. McEwen of Pittsburg and Dr. Barkley of Detroit were nominated. Dr. McEwen withdrew after the first ballot. Upon the third ballot Dr. Barkley was found to have a majority and Dr. Hill moved that the election be made unanimous. The Synod of Michigan, from which Dr. Barclay comes, had not had a Moderator of General Assembly in forty-seven years. Dr. Barkley is a man of pleasing appearance and exceptional executive ability and is popular among the Commissioners as is the Vice-Moderator, Judge Holt of Chicago. Judge Holt is chairman

of the National Presbyterian Brotherhood.

The appointment of chairmen of standing committees has been a disappointment in the failure to recognize the Pacific Coast in the chairmanship of any standing committee, a most unfortunate omission.

The evening meetings or rallies have presented with enthusiasm the subjects of Evangelism, Brotherhood, Sunday-school Work, Education, College Board, Freedmen and Home Missions.

One of the most interesting events was a parade of Sunday-school children from the fifteen Presbyterian churches with bands and banners. It was followed by a meeting led by George H. Truell on the practical application of the subject of missions in the ordinary service of the Sabbath-school.

The report on Administrative Agencies presented by Dr. Moffatt has been dismembered and sent to committees. It is the general feeling that it should be and will be adopted eventually. It is a document of great importance, showing masterful work and will demand careful study by the Church. Its text is the harmonization of the Boards and agencies for more effective co-operation.

The report of the Home Mission Committee is a mighty document, when it is remembered that great lines of work, such as the Department of Immigration and Labor, Synodical Self-support and General Home Missions are represented. The adoption of the resolutions of the standing committee called forth extended discussion, but was finally adopted without a change.

Dr. Agnew, speaking to the report of Ministerial Relief, called attention to the continued and gratifying prosperity of the Board. He emphasized the gathering of a large endowment. He responded with much spirit to alleged statements of the agents of the Sustentation Fund in which the Board was stigmatized as "Charity," pointing out the unfairness of such characterization of the pension system. Such a stigma could just as fairly be put upon the Fund which asks the subscriber to pay one-fifth of the premium and demands that the Church raise the remaining four-fifths. It is an added commentary upon the increasing necessity of harmonization of all our ecclesiastical Boards and agencies.

Dr. Mackenzie, President of the College Board, announced two sums of \$400,000 and \$750,000 which are about to be added to the endowment of two of our Presbyterian colleges. One of the interesting features was the address of Miss Mary Lee Marquis, President of Albert Lee Memorial College.

Dr. and Mrs. Mackenzie entertained the representatives of San Francisco Theological Seminary at dinner at Shirley Hotel. It was remarkable that four representatives of the class of '96 were present—Rich, Stone, McCartney and Kirkhope, and three of the class of 1900—Roach, Ray C. Smith, and Eastman. It is a gratification to all the friends of the Seminary that Dr. Mackenzie is going West to undertake the office of President of the Seminary. It is a happy augury of a new era of prosperity for our beloved Seminary.

THE GENERAL ASSEMBLY.

By Rev. Herbert N. Bevier.

Few General Assemblies have had more delightful or worthy place of meeting than the 121st now in session in Denver, the Queen City of the West. It is a most substantial and cleanly city, built almost entirely of brick and stone, well paved and lighted and fringed on its western border with the towering Rocky Mountains. Because of close contiguity to these it is often called the Rocky Mountain

City, and one has only to go a little distance to see the white-capped summits rise like sentinels to guard its gates.

Denver has a population of a quarter of a million, and is one of the most prosperous cities in the land. It is the capital city, and has a worthy gilded-dome State House, built of granite, in the basement of which is said to be the richest collection of minerals in the world. On some of the leading avenues named after the generals of the armies of the civil war are mansions which compare well with the finest in San Francisco, before the fire or now. The "Nob Hill" of Denver is Capitol Hill, and what with its noble lawns and wide streets and no fences between homes, few cities compare with it, either in the beauty of its private homes, or in the solidity of its public buildings.

Denver has become known more recently as a convention city because of its entertainment of great national gatherings and its lavish and open-hearted hospitality.

The Commissioners from the Bay Presbyteries, for the most part, took the Overland Limited, which left San Francisco at noon on Monday, and were quickly sped over the shortest route by way of Ogden and Cheyenne, reaching their destination at two o'clock in the afternoon on Wednesday in seasonable time to get located and well ready for the opening session. Some, however, took the picturesque Denver and Rio Grande route and did not arrive until the next Monday, although they also came in time.

The Hospitality Committee met us at the train and escorted us to the beautiful Central Church, where the Assembly is being entertained. Dr. Coyle, so well known and so much beloved by all Californians, was on hand with his heartiest welcome, and has spared no time or pains to make our stay a comfort and a delight.

The Assembly is one of the largest, having an enrollment at the opening night of 806, and a number of names have been added since that time. The personnel of the Commissioners is kaleidoscopic. Old men are in plenty, but there seem to be a larger number of young men and men in really middle life than in some previous assemblies. The bird's-eye view is checkered rather than snowy. Orientals do not abound, although one sees an occasional Chinaman in American clothes, and a few of the brown and copper hued types.

The colored man is in considerable evidence, as we note he is everywhere in Denver.

Of faces familiar to Californians we note that of Robert Mackenzie, D.D., of New York, who will soon be with us on the Coast; Rev. E. P. Hill, D.D., of Chicago, formerly of Portland; Rev. Fountain R. Farrand, once pastor of Howard Church, and now of Oklahoma; also the secretaries of the Boards of the Church: Dr. Chas. L. Thompson, Dr. A. W. L. Halsey, Dr. Henry of the Sunday School Board, Rev. Chas. Stelzle, of the Department of Church and Labor, and others. One has his plume feathers quickly taken out of him if he be not a frequent attendant upon assemblies, and imagines that he knows the Church pretty well, when he discovers how very few people he actually does know, and of how very little account he really is.

The California and Coast delegates actually thought that they were going to name the Moderator. We had Doctor Mackenzie slated a sure winner, and were prepared to give him royal applause, when he arose to assume the gavel, but were soon reminded of the remark of a late trustee of one of our churches, now gone to glory, who when a pastor said to him: "We cannot have our own way in this world often, can we?" replied: "No, we can almost never have it." We could not get our first choice. The Doctor generously with-

drew in favor of Dr. Hill, and therefore most of us settled on him, but he was not the man of destiny either. The honors went to a pastor of one of the comparatively small churches of Michigan, Dr. James Morrison Barkley, of Detroit, and for two reasons: First, because that section had not had a Moderator for over forty years, and again, because there was a wide-spread feeling in the Assembly that the pastorate, the fundamental and primary office of the Church, had been somewhat neglected in recent assemblies through the election of professors and secretaries to the highest honors.

Dr. Barkley won by a handsome majority, and received the gavel with becoming dignity at the hands of the popular and genial Dr. Fullerton, who was the Cumberland Moderator of last year, and who bore his honors and responsibilities with grace and wisdom. The Moderator's sermon was from the text, 2 Kings vi: 17, and was worthy of the occasion, a most inspiring and stimulating effort. As it will appear in full in the Eastern papers it will not be alluded to further here. Three gavels were presented to Dr. Barkley: one from a church at Leadville, established by Sheldon Jackson and said to be the "highest" organized church in the world, and in a region of mines richer in variety and product than any other. It was a beautiful gavel, constructed of eight different metals, including gold, silver, copper and manganese. Another, presented by Dr. Coyle, was from the first church planted in Idaho, and which because of its size was said to be for the stormier sessions of the Assembly rather than the calmer, and might be even thrown at obstreperous members if by any unlikely chance such there should be. In presenting the gavel Dr. Coyle humorously remarked, that most of the members of the Assembly were higher up now than they would ever get again, until they passed into the church of the first born in glory. A third gavel was from Oregon, and was turned from an apple tree planted by Dr. Marcus Whitney on the site of the present church of Walla Walla in Washington. The Moderator replied to the presentation speeches gracefully, telling a story with reference to California yarns in connection with the big gavel. One had once remarked to him that in California everything was large—territory, mines, trees, fruit, vegetables, yes, and even the lies were large, then turning over to our section underneath the galleries he said, "No reflection is meant upon California," which brought down the house.

The communion service on the eve of the opening day was a most delightful sacramental feast. Elder J. G. Chown and Mr. W. A. Underhill of Alameda, and others, assisted in the distribution of the elements.

SPOKANE SAYS, COME!

Promotion Committee Tells of the Presbyterian Brotherhood Convention Speakers.

Fathers and Brethren:

The prominence of the visitors insure a great Presbyterian Convention June 14-15.

Charles S. Holt, Chicago, President of the National Brotherhood; Ira Landrith, L.L.D., Nashville, Secretary; Henry E. Rosevear, Esq., Chicago, Associate Secretary; J. Ernest McAfee, D.D., New York, and James M. Barkley, D.D., Detroit. These are some of the speakers who will be with us with a message for all our churches. Let every

church be represented. There will be a new vision of Brotherhood work.

The Convention lasts through two evenings and one day, beginning with a Fellowship Supper on Monday at 6 p. m., followed by popular addresses in the First Presbyterian Church. "Round Tables" will be the day's work, to be followed Tuesday evening by a grand rally of popular addresses, three or four in number.

This program is just cause for laying aside your work as Christian men according to the first part of Deut. 25:10. Every church in the INLAND EMPIRE is entitled to as many representatives as will attend, and the more the better, for the convention is to establish a new keynote in the Presbyterianism of the Northwest, following as it does the 400th anniversary of John Calvin's birth.

Spokane bears all the convention expenses,—securing the speakers, arranging their entertainment, advertising, etc. Visiting delegates may procure their own quarters, the intellectual and spiritual feast being provided by your hosts. That is the "Spokane Plan," and appeals to men, for it makes the gathering not a Spokane Convention but an Inland Empire Convention, the very aim of the promoters.

Our speakers are donating their time to the cause, busy as they are with pressing duties elsewhere. May we not count upon you men, busy as you are, to plan your work and join the delegation? Our beloved faith requires a convention of 400 delegates. Surely you will not disappoint the cause. The cause is of God and the convention is His call for your attendance. Do not fail to take this matter to heart. Enter this inner chamber with Christ and the sons of men.

Humbly beseeching God's enlarging favors upon you and your church. Yours for His glory,

The Promotion Committee.

CONRAD BLUHM, Chairman.

LET NOT ONE CHURCH BE MISSING!

POSTSCRIPT: We must count upon you, dear brother, to keep the subject matter of this announcement before your people.

SECOND, Will you not impress upon your men the importance of this convention? What renewed enthusiasm for your men of your church if represented at this convention!

THIRD, Your committee will provide your papers with weekly notices and hope you will supplement these with data of your selection to rouse local interest in the convention.

FOURTH, Please favor me at once with the names of at least five men in your church with whom I may correspond direct to help your effort. The very correspondence will help these men for it will show them the Kingdom is moving on.

FIFTH, No one sees more clearly than your committee that convention success depends more upon the pastors of our churches than upon the committee. We take your earnest co-operation for granted and are seeking merely to assist you in getting out a strong delegation of men, that you, more than we, may receive the blessing of God through the convention. You will hear from us weekly. Gather your men and enthrall them. Make this a button-hole campaign and don't give up a man till he says, "Yes" to your invitation.

"LET NOT ONE CHURCH BE MISSING."

I shall be pleased to answer any questions.

Fraternally in His name, C. B.

PROGRAM FOR BROTHERHOOD CONVENTION, SAN FRANCISCO, JUNE 3 AND 4, 1909.

Thursday Evening, June 3.

6:00. Fellowship Supper, J. G. Chown, San Francisco, presiding.

Ten-minute addresses:

Dr. A. S. Kelly, Oakland, "A Man's Business."

A. L. Munger, Fresno, "The Christian Man."

Edward Kerr, Berkeley, "The Joshua Man in the Brotherhood."

8:00. Popular Meeting, Rev. William Rader, San Francisco, presiding.

Address: Rev. J. Lyon Caughey, D.D., New York City, "Man and World Evangelization."

Address: Charles S. Holt, Chicago, President of the Presbyterian Brotherhood of America, "The Layman and the Work of the Church."

Friday Morning.

Donald MacKenzie, San Francisco, Presiding.

9:30. Devotional Service, led by Rev. W. C. Sherman, Sacramento.

9:45. Address: Rev. Hugh W. Gilchrist, D.D., Mount Hermon, "Our Problems and the Men to Meet Them."

10:15. Address: J. Ernest McAfee, New York, representing the Presbyterian Board of Home Missions, "The Coast to the Front."

10:45. Business Session. Appointment of Committees.

11:00. Conference on Brotherhood Methods, led by Rev. Ira Landrith, D.D., Nashville, Secretary Presbyterian Brotherhood of America.

12:30. Noon Recess. Lunch served in Social Room of the Church.

Friday Afternoon.

W. G. Alexander, San Jose, Presiding.

2:00. Business Session. Reports of Committees.

2:30. Address: Henry E. Rosevear, Chicago, Associate Secretary Presbyterian Brotherhood of America, "The Spirit, Place and Power of the Brotherhood Movement."

3:00. Address: Rev. James M. Barkley, D.D., Detroit, Moderator of the General Assembly of the Presbyterian Church, "Presbyterianism and the Assembly of 1909."

3:30. Open Parliament on Brotherhood Methods, led by Charles S. Holt.

Friday Evening.

Charles S. Holt, Presiding.

7:30. Song Service, led by Prof. Otto Fleissner, San Francisco.

8:00. Address: J. Ernest McAfee, "The American People in World Redemption."

8:30. Address: Rev. Ira Landrith, D.D., "The Brotherhood a Natural Necessity."

PRESBYTERIAN BROTHERHOOD OF FIRST CHURCH, BERKELEY.

This Presbyterian Brotherhood held a largely attended social rally on the evening of June 1st, which was addressed by Rev. William Rader. The great Convention in San Francisco was much talked of during the social hour

and the organization will be well represented at the meeting.

The Brotherhood conducts its religious work under the direction of a religious work section which takes an active interest in the weekly prayer meetings of the church, the Whomsoever Will Mission in Oakland, and the Lincoln Branch Sunday-School, an organization of the First Church.

The Lookout Section has very earnest work in prospect, hoping to keep all the men of the church and congregation in touch with the Brotherhood whether they become members of the organization or not. The men of the entire congregation have been listed and divided among the Committee members, who will each have a certain number to visit and interest. A card bearing the inscription, "Brotherhood of the First Presbyterian Church, Berkeley, presented by," with the signature of the brother using it, will be used. The exchange of cards will give the names and addresses of men we meet.

The Social Section has done good work in the past and will continue to do so in interesting the men in the social affairs of the church.

The officers are: President, Arthur Ayres; Secretary, Glen Castle. The pastor is Rev. Lapsley A. McAfee, D.D.

SAN FRANCISCO BROTHERHOOD WELCOMES MR. ROSEVEAR.

Officers Are Elected For the Year.

A goodly number of the members of the San Francisco Presbyterian Brotherhood assembled at the First Presbyterian Church on Friday evening to extend a welcome to Mr. Henry E. Rosevear, of Chicago, the Associate Secretary of the Presbyterian Brotherhood of America, and to elect new officers for the ensuing year.

Mr. George Mullin, who had been elected by the Executive Committee to act as Chairman of the meeting in the absence of Mr. Bruce Lloyd, who is absent attending the General Assembly, called the meeting to order, and after the hearing of reports from the Convention Committees, which, when presented, showed

the arrangements for the Convention to be in excellent shape, called for the report of the nominating committee, which was given by the chairman, George B. McDougald. This report placed in nomination Mr. George Mullin for President, Mr. Harold Seabur, Vice-President, Mr. R. L. Madden as Secretary, and H. E. Bostwick, Treasurer. Mr. Madden said that it was necessary for him to decline the re-election and the position was left open until the next meeting, Mr.



GEO. A. MULLIN.
President San Francisco
Presbyterian Brotherhood

Madden consenting to serve in the interim. The gentlemen named were elected unanimously.

Mr. Rosevear was then introduced and after some little pleasantries appropriate for the occasion, delivered a very helpful address in which he congratulated the men present upon their interest in this great movement, which is designated as the modern uprising of men. He stated that we were upon the threshold of great opportunities to work for men.

Rev. Lapsley A. McAfee, D.D., Associate Editor of the Pacific Presbyterian, then gave a thoughtful presentation of the subject, "The Religious Side of Brotherhood Work." Dr. McAfee claimed that there was no other side, but "that whether we eat or whether we drink or whatsoever we do, we do all to the glory of God."

LOS ANGELES BROTHERHOOD NOTES.

Grandview is the latest addition to the fellowship of Brotherhoods. An enthusiastic meeting was held May 27, Dr. Fishburn in charge. The ladies of the church served a sumptuous banquet, after which addresses were made by Rev. W. H. Cornett, Chairman of Brotherhood Committees of Synod and Presbytery, and Rev. T. T. Creswell of Pomona. Constitution and By-Laws were adopted, forty-two names were given for membership and a committee appointed to nominate officers at an adjourned meeting.

The same evening, Rev. and Mrs. W. D. Landis entertained Westlake Brotherhood in their home, Rev. W. B. Gantz being the guest of honor. Re-organization was effected with J. H. Brown, president; J. H. Pell, vice-president; R. H. Fish, secretary and H. Bogan, treasurer.

Great interest is being taken in the Rally for June 1, in Immanuel Church. Secretary Rosevear is at this writing in the city, ready for the Rally. President Baer is also to be one of the speakers.

PROGRAM FOR CALVIN BIRTHDAY CELEBRATION.

Under direction of the Presbyterian Ministers' Association of Los Angeles First United Presbyterian Church, Ninth and Figueroa streets, Friday evening, July 9, 1909, Rev. M. J. McLeod presiding.

Addresses will be as follows:

"Calvin and Education," Rev. H. K. Walker, D.D., Pastor of Immanuel Presbyterian Church.

"Calvin and Theology," Rev. W. W. Logan, D.D., Pastor of First United Presbyterian Church.

"The Man John Calvin," Rev. Arthur S. Phelps, Pastor of Central Baptist Church.

"Calvin and Civil Liberty," Rev. E. S. Chapman, D.D., L.L.D., Superintendent of Anti-Saloon League.

WORLD EVENTS.

The trolley strike in Philadelphia continues to be of serious concern.

Seattle is this week the host of the Japanese Admiral, Ijichi. Isn't this Hobson's choice chance!

It is announced that the tariff debate will close some time in July. Why waste so much time?

Smyrna wasps are being imported by the Dept. of Agriculture to protect the San Joaquin Valley figs.

The courts of Manila have enjoined the labor unions from holding mass meetings. The laborers may be wrong but the process is a dangerous one.

Count Zeppelin has made the record in aerial flight. He directed his dirigible balloon from Friedrichschafen to Bitterfeld, a distance of 456 miles, in 22 hours without landing.

On Decoration Day a monument of granite was unveiled at Gettysburg to the memory of the regulars who fought in the Gettysburg campaign. The country can never do too great honor to her heroes.

The Dowager Queen of Italy, Margherita, has been confined to her bed for about two months with a peculiar disease of her throat and jaw which physicians seem unable to understand. Fear is expressed for her recovery.

An earthquake, which did no serious damage, was felt in eight states of the Middle West. Some of these same states and others in the South have been visited by tornadoes and cyclones resulting in heavy loss of life and property.

Turkey is doing the next wonderful thing in inviting the Jews of other countries to emigrate to Turkey. The government promises to remove all restrictions from Jewish immigration, also promising full citizenship immediately upon arrival in Turkey. Even a Turkey can learn.

It is announced that the Board of Regents of the University of California at Berkeley has raised the salary of President Wheeler from \$10,000 to \$15,000 a year. The President is a worthy man and scholar and California could ill afford to lose this great man from her greatest institution.

French Ambassador M. Jusserand is visiting several cities on the Pacific Coast. The more conspicuous parts of his visit will be at San Francisco, where he will present a medal to the city in commemoration of the speedy rebuilding of the city; also his visit to Seattle to the Exposition.

A Japanese judge apologized to ex-Vice-President Fairbanks because the distinguished American witnessed the prosecution of the Japanese grafters. Who is to apologize in America for similar conditions to a greater extent and degree; or have we the national sense of shame. There is so much apology to be made that the government may create a hundred thousand more offices for apologetic experts to do the work.

Decoration Day—the day on which we honor the memory of those who gave their lives for our country: We honor those who gave their lives—not the dead only but the living whose hoary heads are an everpresent reminder of that noble service. This day ought to be kept a sacred day—not for races and sports and games and dinners—a day sacred to the memory of these noble men. Aside from the debt of gratitude we owe to them it would have a wholesome influence on the present generation. Then too, we should not forget the heroes of the South, who fought for what they believed was right. Let love abound throughout the nation.

The San Francisco League of Justice, which has accomplished so much in that city along the lines which the name indicates, has been urged by men all over the country to make the organization nation-wide. This program has begun. Prof. Boke of the University Law School and Mayor Taylor of San Francisco were in Los Angeles Saturday, May 29th, and a League has been organized in that city. The cities of the state will be organized and Prof. Boke

is now in the East conferring with men for the purpose of launching the movement there. Christian men ought gladly to support and encourage this League, for justice and righteousness are synonymous. Let justice prevail.

Church News

PERSONAL.

Rev. E. G. McLean, D.D., of Chattanooga, Tenn., is to occupy the pulpit of Howard Church, San Francisco, during July.

Rev. Hugh Gilchrist, of San Francisco, is to present the subject "Our Problems and the Men to Meet Them" at the Brotherhood Convention.

Earl S. Bingham, Manager of the Pacific Presbyterian, expects to attend the Presbyterian Brotherhood Convention in Portland, Seattle and Spokane.

Mr. J. Ernest McAfee, Associate Secretary of the Board of Home Missions, has been spending a few days in Los Angeles, in conference with members of the Home Mission Committee and visiting friends.

Rev. W. S. Holt of Portland arrived in San Francisco from the General Assembly on Wednesday. He will hold a conference with the members of the Home Mission Committee on Thursday and remain in San Francisco for the Brotherhood Convention.

Rev. Paul McClintock, a returned missionary from Hainan Island, China, is to be the representative of the Board of Foreign Missions at the Brotherhood Convention at Seattle, Portland and Spokane, Rev. J. L. Caughey, being the representative at the San Francisco Convention.

Mr. J. G. Chown, who was one of the commissioners to the General Assembly, will arrive with the distinguished gentlemen who are to be the speakers at the Brotherhood Convention on, Wednesday evening. Mr. Chown has been doing some splendid work for the Conventions while at Denver.

Miss Julia Boyd, daughter of Rev. Thomas Boyd, D.D., pastor of the First Presbyterian Church, Fresno, has won the first scholarship offered by Mills College. It is \$500 for four years. Miss Boyd is an active worker in the Fresno church and will be greatly missed when she leaves to take up her course at Mills.

Rev. J. A. Blair, Superintendent of the Home Mission Committee of the San Francisco Presbytery, was the first commissioner to the General Assembly to return, he having arrived on Friday last. On Monday, at the Ministers' Meeting, Rev. Blair entertained the pastors with an interesting account of the meetings of the Assembly. The Home Mission Committee has granted Rev. Mr. Blair a season of rest that he may go to Portland to attend the graduating exercises of his daughter in the middle of June.

Mr. A. S. Johnson, who for six and a half years has been the efficient Sunday-school Superintendent of Calvary, was pleasantly surprised one evening last week by the officers and teachers of the school, who came to express their appreciation of his services as superintendent. Mr. Johnson retires from the position to become a teacher in the school. The pastor, Rev. William Rader, in a pleasant speech, commended Mr. Johnson for his faithful work and on behalf of his co-workers presented him with a beautifully bound volume of Michael Angelo.

SANTA MONICA.—This church is loath to give up Rev. W. H. Cornett. That 63 were received the past year, 20 on confession, evidences the efficiency of the work.

ANAHEIM.—Rev. F. W. Mitchell is pleased that some 1600 are to be expended in adding a room to the church building, giving needed additional facilities for the Sunday-school work.

LA JOLLA.—This church, under the efficient pastorate of Rev. A. W. Williams, is arranging for revival services to be conducted in the near future, by Rev. Dr. Glen MacWilliams of Los Angeles.

SAN FRANCISCO, Welch.—Rev. John S. Thomas preached for this congregation last Sabbath morning and evening. As he is a Welchman he enjoyed the occasion, as did his hearers, who appreciated one of their own countrymen preaching to them.

EL MONTE.—The First District of the Presbyterian Missionary Society held a meeting in Mountain View Church May 27th, under the direction of Mrs. C. M. Fisher, of South Pasadena, Dist. Supt. It was largely attended by ladies from neighboring societies and those in the home church, much to the delight of Miss E. M. Belcher, the local president. Dr. Maclaren, who is giving valuable services as supply and Rev. Mr. Glover of South Pasadena were present. Ten dollars were given toward the Sitka building fund.

LOS ANGELES.—At the Ministers' Meeting Monday morning, Rev. J. H. Sammis, instructor in the Bible Institute, well known as the author of the hymn, "Trust and Obey," gave a helpful Bible reading on "What God Has Done with Sin." Rev. Judson Sarft, secretary of the American Tract Society, spoke about the society work, and the importance of Christian literature, urging that the great present day need is the consecration of the means of the church to the upbuilding of the Kingdom. A number of churches last Sunday held services appropriate to Memorial Day. Dr. W. S. Young spoke on this subject in Boyle Heights Church. Rev. A. B. Pritchard has given two evening sermons on John Calvin. Bethesda Church is holding evangelistic meetings, Pastor Huever being assisted by Evangelist J. P. Pratt, with Harry Parks as singer. Dr. Bancroft, of Kansas City, spoke in Third Church, telling of his wonderful work among the waifs, a thousand of whom he has gathered into a Sunday-school.

OAKLAND.—**First.**—On Tuesday evening was held the first banquet of the Presbyterian Brotherhood, of which Dr. A. S. Kelly is President, E. F. Weihe, Vice-President, and Francis H. Woodward, Secretary-Treasurer. The address of the evening was an inspirational one and was given by Rev. William Rader, of Calvary Presbyterian Church, San Francisco. The Brotherhood will be represented by a large number of delegates at the Convention in San Francisco. Thursday, at 2:30 p. m., Miss Donaldina Cameron will speak of her work among the Chinese and have some of her girls sing for the ladies. Ah Yoke, who is supported by the King's Daughters and Chow Fow, who is supported by Willing Hearts Circle, will be present. Last Sabbath evening the Spanish War veterans attended the evening church service and listened to a special sermon by the pastor, Rev. F. L. Goodspeed. Dr. Goodspeed also gave a Memorial Day oration to the veterans at Mountain View Cemetery on Decoration Day. Next Sabbath a large number of new members will be received and the communion

observed. Children's Day services will be conducted by the Sabbath-school following the morning services.

PRAISE GOD FROM WHOM ALL BLESSINGS FLOW.

Seattle First Church Gives Thanks For Work Done.

The First Presbyterian Church of Seattle, Washington, would confess and acknowledge to the world the blessings of God, the leadership of the Spirit, and praise Him for all that has been accomplished.

During the past seven years this church has received more than four thousand communicants. More than thirty-two hundred of that number have been received on confession of faith and examination by the session and pastor.

And in addition, during the seven years six separate and distinct churches have been set off, organized, property purchased, and in some cases buildings erected and given to the churches.

The Georgetown Presbyterian Church was organized, property purchased and a building erected, and the church is prospering.

The Interbay Presbyterian Church was organized, prop-

terian Church. We have already purchased lots and built a nice chapel and the work is progressing in a satisfactory manner.

At spring meeting of Presbytery we will be ready to report the organization of the Greenwood Avenue Presbyterian Church. We have already purchased lots and have built a nice, neat chapel there, and the work is being carried on with a marked degree of success.

This makes more than one church for each year. The First Church yet has under its care several mission Sunday-schools and mission organizations that it hopes to develop into separate and distinct churches.

All the organizations above mentioned have been thoroughly organized according to our Presbyterian lay, have been incorporated and are ready to receive gifts and legacies.

The First Church has more than seventy-five departments, branches, auxiliaries, committees and different pieces of work. It spends thousands and thousands of dollars on home missions and local development.



First Presbyterian Church, Seattle.

erty purchased, a building erected and the congregation launched on an era of service.

The University Presbyterian Church was set off and organized. Three beautiful lots were purchased and given to the University congregation. They will build a neat chapel, and before them is a very bright future.

The South Park Presbyterian Church was organized on the 17th day of this month, and to them has been dedicated a sum of money for the erection of a chapel. A lot is now being selected.

The Green Lake Presbyterian Church was organized on Tuesday, May 18th, with eighty-one members. We have a handsome piece of property and a church building for that organization.

On Friday night, the 21st, the Pleasant Valley Presbyterian Church was organized. A lot is ready to be deeded to that organization and they will proceed at once to build a nice chapel.

In October we will organize the West Seattle Presby-

terian Church. Its auditorium, seating about three thousand people, is packed and from its doors many people are turned away every Sunday.

These blessings are all the direct gifts of Almighty God, for which the church is profoundly grateful.

SAN FRANCISCO, Trinity.—The thought which has pervaded the church this week has been the Brotherhood Convention. Mr. H. E. Bostwick, the honorary superintendent of the Bible School, made a strong plea to the boys on Sabbath morning that their life motto be "a clean life, clean habits and clean language," and thus become clean citizens and honest men, ready to take their places as influencing always for right and able to carry forward the great work of the Brotherhood Movement, in the tomorrow. The Bible school has good attendance with an enrollment of 479. The junior choir is helping the singing in the Bible school greatly. June 5th has been set for the picnic at Idora Park, just before the many members of the school go to the country for their summers vacation. Childrens Day

will be observed, with appropriate exercises, by the school, on the second Sabbath of June. The Intermediate and Junior C. E. societies are being well attended and much interest manifested by the members. In two weeks the Intermediates have a rally day as an enthusiastic "send off" to their delegate, Miss Ruth Carson, as she goes to Pasadena to attend the convention. The church services of Sabbath were of a memorial nature. In the morning the pastor, Dr. E. K. Strong, called attention to the great men and great crises of the 16th century, dealing in a special manner with John Calvin and what he did. The evening service commemorated the heroes of the Civil War, in honor of Decoration Day. The Wednesday evening service was for the men of this church, to bring their attention, and as an introduction to the Brotherhood Convention held in this city. The pastor is exceedingly anxious that the men of this church become interested in this movement for the men. The communion, which was to have been observed next Sabbath, has been postponed until June 13th, because this week has been so filled with meetings. Robson's orchestra, which, in connection with the church choir, have for the past three months been giving a half hour of musical praise service before the regular evening church service, terminated their services with the church by a fine concert in the church auditorium on Tuesday evening, June 1st. Some of the leading soloists of the city took part. During the three months this orchestra has given the church people excellent music.

SEMINARY NOTES.

San Anselmo, Cal.

Charles L. Campbell of the last graduating class was ordained and installed pastor of the West Berkeley Church last Sunday afternoon. Prof. Paterson preached the sermon. Rev. Lapsley A. McAfee, D.D., charged the candidate and Rev. Orlando E. Hart, D.D., the people. Rev. Joseph N. Boyd, the moderator of the presbytery, presided.

Rev. Avery G. Hunt, '98, of Santa Maria, visited the Seminary last week and spent a night with his classmate, Prof. Paterson.

One evening during the meeting of the Assembly, Dr. Mackenzie had fifteen of the alumni at dinner with him.

A card just received from Dr. and Mrs. Wicher announces that they are making a brief stay in Tiberias on the Sea of Galilee. They were shortly before that in Cana.

LILIES OF THE VALLEY.

The lilies were fair, by the garden wall;
They blossomed for beauty—and was *that* all?
Etta checked her steps in the path; said she:
"I will carry a few for my friends to see."
And she only stayed at my door to say:
"Here are lilies that bloomed for you to-day."

I took the gift with a glad delight,
So sweet, so perfect, so pure and white!
How modestly drooping their eyelids fell,
Like a bride's when she waits for the marriage bell!
How fair they were in the chalice tall!
They bloomed for beauty—and was *that* all?

Our Annie came in with a tale of woe,
From a wretched home in the lane below;
Little Mary, the pride of the poor man's breast,
Had folded her hands in eternal rest!
Her robes were coarse, the room was bare,
And nothing of beauty or light was there.

Then I took from the vase my lilies dear,
And gave them the dew of a silent tear;
And parting the fingers, so pale and thin,
Annie laid the lilies, their clasp within.
And father and mother will think of her so,
Whenever the flowers in the Spring-time grow.
The lilies were fair by the garden wall;
They bloomed for beauty,—and was *that* all?
For the Father—His rain and His sunshine gave,
That Mary might wear them in her grave!
And Etta did more of His will than she knew
When she said, "Here are lilies that bloomed for you!"

The participation by President Taft in the celebration of the Mecklenberg Declaration of Independence at Charlotte, N. C., has given official sanction to the integrity of the claim that this Declaration preceded the more famous one by Thomas Jefferson. It is now a well established fact that this document was the model for the immortal work of Jefferson. Since President Taft has given the Government's acknowledgment there is no further room for dispute.

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THE HOME

THE CLOUDS OF GOD.

The city is full of labor
And struggle and strife and care,
The fever-pulse of the city
Is throbbing in all the air;
But calm through the sunlit spaces
And calm through the starlit sky,
Forever over the city
The clouds of God go by.

The city is full of passion
And shame and anger and sin,
Of hearts that are dark and evil,
Of souls that are black within;
But white as the robes of angels
And pure through the wind-swept sky,
Forever over the city
The clouds of God go by.

The city is full of sorrow,
And tears that are shed in vain;
By day and night there rises
The voice of its grief and pain
But soft as a benediction
They bend from the vault on high,
And over the sorrowful city
The clouds of God go by.

O eyes that are old with vigil!
O hearts that are dim with tears!
Look up from the path of sorrow
That measures itself in years,
And read in the blue above you
The peace that is ever nigh,
While over the troubled city
The clouds of God go by.
—Robert Clarkson Tongue.

LOYAL HEARTS.

By Eleanor P. Stone.

A quaint, old-fashioned garden with smooth, well-kept lawns, and borders full of sweet flowers such as our grandmothers loved.

The air was fragrant with the perfume of roses, honey suckle, carnations, and clove-pinks.

A charming spot, with many a shady nook and rustic seat overhung with blossoms.

About the house, too, the roses and honeysuckle climbed, filling the rooms with their subtle odor.

The French windows were thrown wide open, for the day had been hot and sultry, and it was refreshing to catch a glimpse of the fountain in the centre of the lawn sending up glittering drops in the rays of the setting sun, while the dripping water fell upon the fern fronds at its base.

The Mistress of Retterby Court stood at the window and watched it meditatively.

She was a woman of thirty-five, her figure not too slight for strength, her movements free and graceful.

A stranger would have found it difficult to guess her age. The gray eyes were almost girlish in their bright, merry expression, but the brow was broad and well developed, and the cheeks had lost the roundness of early youth. The sunny brown hair was untouched by the hand of Time.

Her lips were full and sweet, the chin round and firm. Such was the mistress of Fetterby Court.

Honor Denvers was a woman anyone would be proud to call friend, for she was strong and true, with a wealth of womanly gentleness and tenderness in her nature.

Her companions were her cousin Freda, a bonny girl of twelve, and a little old lady sitting near with knitting in her hand. This was Miss Judith Denvers, Honor's aunt, who kept glancing furtively at Honor over her spectacles with shrewish eyes and compressed lips.

Two years before, when Retterby Court had been bequeathed to Honor, and a substantial income with it, she had dutifully sought out all her impecunious relatives, intending to do her best for them.

Miss Judith she found living in an almshouse, almost sick unto death, and she was nursed back to health at Retterby Court.

But Miss Judith had become querulous and peevish, and feared that her niece would one day marry and she would be cast adrift once more.

The little girl, Freda, was an orphan, and the child simply adored her cousin; there was no one in the world like Honor in her estimation.

Miss Judith's voice broke the silence. "Won't you sit down? But perhaps you are expecting Mr. Dallas?" Miss Judith's cunning eyes watched the effect of her words. "You know he comes every evening. In fact, if anyone did not know your age and his they might think there was something more than friendship between you. But, of course, he is only a boy."

"He is twenty-three," Honor answered, steadily. "And Clifford is no boy. He is a manly young fellow, and has the kindest heart that ever beat. I never wish for a truer friend than Clifford Dallas."

"Oh, certainly; it's absurd for anyone to think you would marry a lad like that. He is so kind-hearted and chivalrous—just the one to offer to marry a woman who had passed her first youth. But then, dear Honor, we know you are not the one to permit such a sacrifice, or to be misled, and to believe a young man like Mr. Dallas would prefer to marry a woman of thirty-seven when there are fresh young—"

"I am not thirty-seven, Aunt, only thirty-five."

"Oh!—well, really I forgot. Some women over thirty try to look so girlish, and you never do that—you look quite your age, in fact a little more—"

But Freda interrupted with impetuous vehemence, declaring Honor looked not a day older than twenty-eight.

But Miss Judith was not to be silenced.

"Wrinkles and crow's feet are only too evident when one reaches thirty. A man of twenty-eight is young, with the best of his life before him; but when Mr. Dallas arrives at that age Honor will be forty, and a woman of forty is fast growing old, the best of her life is gone.

But Honor saw that Freda was ready for a pitched battle, and she led her into the garden.

"She's an old wretch!" exclaimed the child, bitter feelings rankling in her heart.

"We will think no more about her," answered Honor, lightly. "See, there is Rover ready for a scamper."

She wished just then to be alone, and she had the satisfaction of seeing Freda racing off to the meadows beyond, the coolie bounding beside her.

Then Honor turned her steps wearily to a shady alley with broad grassy path, an avenue of lime trees meeting overhead, and bordered on either side with great waving ferns. It led to a tiny lake with a rustic arbor on its banks.

It was to this green bower that Honor wended her way.

Within, a large mirror was so placed as to reflect the little lake with its drooping willows and fern-fringed banks.

But Honor was not thinking of the beauties of nature.

She went straight to the mirror and stood for some time earnestly regarding her own face and form.

"She is right," she admitted, sadly. "I am no longer young, but I'd forgotten it—or rather, never realized it before. The lines are here," bending forward anxiously. "Yes, across the forehead, and at the corners of the eyes, and"—lifting aside the clustering curls about her ears—"yes' there are hollows here, and the cheeks are no longer round. How foolish I have been! He is young, and so good—so very good; it was just like him to pity my loneliness. But in ten years' time? He would still be kind—always kind, and even affectionate, but deep down in his heart—oh, I could not bear it! I could not bear it!"

She sat down with her back to the mirror; it had told too true a tale.

In the distance, across the green meadows, with their patches of golden buttercups, she saw a tall, athletic figure approaching.

"He will be here soon. He must never know that I cared," she murmured, forcing a smile as she went out to meet him. But the color did not return to her cheeks, and the shadows still encircled the gray eyes.

He looked at her critically, with a kindly, affectionate glance, as he took the soft, white hand in his strong brown one, and held it longer, much longer than was necessary.

"What's up?" he asked, cheerily, but not without some anxiety in his tone. "Got a headache?"

She withdrew her hand gently. "Oh, it's the heat, perhaps," she said, airily—"or Aunt Judith," with a gay laugh.

"Aunt Judith!"

He seated himself beside her, and she felt his gaze bent upon her. Presently he said, "I wish you could get rid of Miss Judith."

"Impossible. Even if it were possible, you know it would not be right. Hers has been such a loveless life. She is greatly to be pitied. There is no way of escaping Aunt Judith." And she tried to speak lightly.

But he rose and stood before her.

"There is one way," he interposed eagerly. "Honor, come to my home—be my wife. I would shelter and protect you from all these trials, and if my love could not avert all unpleasantness, it should at least strengthen you to bear any troubles."

His voice trembled with intense feeling, but she thought it was only his tender, manly heart touched with a desire to shield a lonely woman, and she would not raise her eyes to his.

Ah! if she had only lifted them for a moment she would not have doubted. But she clenched her trembling hands to conceal her emotion.

"I know how good you would be. Have we not been the dearest friends? But this could never be—never! Why I am years and years older than you. It could only end in bitter disappointment."

She meant disappointment for him, but he misconstrued her meaning, and thought he came short of her ideal.

The blow was heavy, for in his heart he knew he loved her with a man's whole-hearted passion; but he was too unselfish to speak of his own pain; he kept it heroically in the background.

"You may be right," he admitted, sadly. "Doubtless, I may seem young—unformed in character—when you compare me with other men you know—men nearer your own age."

The words rushed to her lips—words of assurance that he was all, everything that she could desire; that she could never compare him with others, because in her heart he reigned supreme—her king, her lord. But she crushed them back. Better for him, far better, that they should never be spoken.

He turned to go.

"I think I'll not come up to the house this evening. Good-bye."

He took her hand, and after a moment's hesitation, he held it in a stronger, warmer clasp within his own.

"God bless you, dear," he murmured, brokenly. "Now and always, God bless you!"

She had made the great renunciation. He was gone, and she was left like a storm-tossed mariner, beaten about by wind and wave, and cast, bruised and bleeding and lonely, upon the barren rocks.

Three years passed away.

* * * * *

At Petterby Court time had touched Honor with light and loving fingers, leaving scarcely a trace of its flight.

As she sat one spring evening with an open letter in her hand, one might have thought but a day had passed since that summer night when self had found no place in her calculations.

The letter was from an old school friend, and a portion of it ran thus:

"We met a gentleman here last week who has an estate near Petterby Court. Perhaps you know him. His name is Clifford Dallas.

"We first made his acquaintance eighteen months ago when we were at a hotel in Paris, and he was so exceedingly kind to a young lady staying there with her father.

"I did not like the girl at all; she seemed like an adventuress, but she took a violent fancy to me.

"Her father died, and she was in great trouble, and quite friendless. Mr. Dallas was so good to her.

"She admitted to me afterwards that she told him the guests were coupling their names together, and it was compromising her good name.

"I'm convinced she wheedled round him intentionally, and he married her because she was young and unprotected. Just like his chivalry! Last week, when we came to this hotel at Ilfrancombe I met him again, but so terribly changed, I did not recognize him at first; his hair is quite gray. And his wife with him, and **hopelessly intoxicated.**

"I heard afterwards that he has had a terrible life, and she has even dragged his honor in the dust. This is not the end of the story. Yesterday she poisoned herself while under the influence of drink.

"I feel sure you have mentioned the name of Dallas years ago in your letters, and you will probably feel interested. He seems a splendid fellow."

So this was the reason of his long absence from his old

home—so that his friends might not know of his wife's shame and disgrace.

How full of suffering and sorrow the world was!

Was there really a higher Power guiding the affairs of men!

Everything seemed such a hopeless tangle.

She looked out upon the scene before her.

Away in the distance the hedges were putting on their spring garments of young and tender green, and here and there an apple tree showered its shell-like petals in the air.

The laburnums shook their golden trails against the rich background of the copper-bench, and the lilac bushes were covered with white and purple blossoms.

The world was very lovely.

There was a chirping and twittering of young birds about the house, and she watched an anxious mother-bird providing for her young.

Yes, there was One who cared for the least of His creatures.

She had tried to do the right, and she knew—she was quite confident Clifford had done the same, and so all would be well.

* * * * *

Eighteen months have flown, and once again golden summer reigns.

At Retterby Court the air is laden with the perfume of roses and honeysuckle.

Down by the little lake Freda Danvers is lost in a day-dream.

Freda at seventeen is only a somewhat larger edition of Freda at twelve. She is still the warm-hearted, impulsive child she always was.

"Here's a man coming over the meadow. What can he want? What does he look like? Tall, straight, strong, broad. Firm step, not very young, quite gray. Pleasant face, but sad. Now for it. He's going to apologize."

He stood regarding the girl's freckled face with a gleam of amusement in his dark eyes.

"I cannot hope that the years have dealt so kindly with me as with you, Miss Freda. I should recognize you anywhere. Have you quite forgotten Clifford, your old friend?"

The girl's face lit up with delight. "Is it really—can it be Clifford—I mean—Mr. Dallas?" she stammered.

"But why 'mister'?" he laughed. "I never used to be 'mistered' years ago." And the dark eyes wandered restlessly towards the green fern-fringed alley.

"Honor is out walking. She'll be sorry," said his companion.

"Ah! She is well, I hope?"

"Quite well. Aunt Judith is no more. Perhaps you heard."

"Yes. You would miss her."

The girl's eyes gleamed mischievously.

"Ah, indeed, we did! Why, she used to make Honor wretched. I remember how horrid she was just before you went abroad. She advised Honor to remember how old she was, and how ugly and worn, and that you were so kind-hearted that you would actually marry her out of pity. Now, wasn't it horrid of her? As if either of you would ever think of love and that sort of thing! Why, it was the way to separate friends, wasn't it. And Honor thought so much of you."

The wily little woman glanced at her companion's face and saw it was paler than she had ever seen a man's face before.

He stayed her hand as she was about to toss a stone into the rippling water, and leading her to the shady arbor, sat down beside her.

"Freda, your words are of more importance to me than you know. Years ago I loved your cousin. Nay, I love her now with all the strength of my manhood. But she would not marry me. Surely, surely, she was not influenced by her aunt's arguments?"

But Freda sprang to her feet.

"I only know if I loved an angel like Honor I'd try more than once to win her," scornfully. "Why, what do you know of my Honor? She would sacrifice her own happiness any day for the sake of another. I tell you she thought a lot of you, and when the news of your marriage came, and she saw it in the paper, I shall never forget her face. I hated you then!" cried this warm-hearted little comrade. "Only, somehow, one can't hate you for long," ruefully.

"Hush!"

The girl was gone like a flash, and down the green alley came swiftly a white-robed figure.

Ah! how he remembered every turn of the head, every gracious movement!

She stood before him at last, and he saw her hand suddenly pressed to her heart to still its beating.

She recognized him instantly in spite of the gray hair and the lines care and suffering had left on the bronzed face.

And then the strong, yearning arms were held out to her.

"Honor! Honor!"

He might say no other word. But when she saw his face she hesitated no longer, but went and placed her hands upon his shoulders, and her dear head rested near that true and faithful heart.—London S. S. Times.

Young People

LITTLE BROWN THRUSH.

Little Brown Thrush was very sad indeed. He sat on the topmost branch of a low maple tree and peeped in the saddest tone possible—for he was so tired of the brown coat and vest that he always wore, and his eyes were full of envy as he gazed at an Oriole on the nearest tree. The Oriole was singing a merry little tune and did not even stop as the sad little bird hopped up to him and said: "What makes you coat such a beautiful color?"

"Because I am so happy," trilled the Oriole, and, having ended his tune, flew away to another tree, where Brown Thrush heard him beginning another joyous song.

"There, I can never have anything but my ugly brown coat," said the sad little bird to himself, "for I am so unhappy that I can do nothing but weep," and away he hopped into the darkest shadow of an old pine tree. And the wind whistling through the tree, made a noise which sounded to little Brown Thrush like "U-g-l-y! ugly-u-g-l-y!"

"Why so sad?" peeped a cheerful little voice, and Brown Thrush, looking out into the sunshine, saw a happy little figure all dressed in bright blue. It was his friend Blue Jay, and never had his blue suit looked so beautiful as it did this day to the forlorn bird. "Blue Jay," he peeped and his voice sounded like a sob, "why are you so merry and what makes your coat so blue?" The Blue Jay's trill seemed like a peal of laughter.

"What a funny bird you are, Brown Thrush! Your question is so easy; because the sky and water are so blue," and away he flew.

For several minutes Brown Thrush pondered over Blue Jay's answer, then a happy thought struck him. As swiftly as possible he flew to the river and, yes, it was as Blue Jay had told him. The sky was a bright blue and seemed to make the water just its color. He would dip down into it and perhaps his old brown coat would turn blue.

In went one little foot. My! But it was cold! But what did it matter? He was brave and he wanted a bright coat so much. In went his whole body, even his head, and his eyes were so filled with water that it was some time before he was able to see whether or not his coat had turned blue. But his cold plunge was in vain. The water had made his coat even darker, and as he flew away to find a place to warm himself he heard a Frog croak: "It's brown; it's brown; it's brown."

Brown Thrush's disappointment was so great that he did not even notice that he had perched on a high post near a Robin, and it was only when he heard a cheerful "What's the trouble, Brown Thrush?" that he turned his head.

"Where did you get your bright red vest?" he sobbed out, and the Robin, hopping about from one twig to another, said: "Cheer up; just see how red the sun is!" Brown Thrush looked at the sun preparing to sink in the west, and it looked like a great ball of fire. For a moment he felt almost happy, for he thought that at last he would get his wish.

He would fly as near the sun as possible and surely its bright hue would color his vest red; and without stopping to say good-bye he started for his journey to the sun. He flew, and flew, and flew, and seemed to get no nearer. In fact, the sun seemed to be getting farther away, for it had grown more dim and was now only a delicate pink. But still he flew on. It seemed so hard for him to breathe, and he closed his eyes for a little while, just to rest them. When he opened them and looked around the sun had almost disappeared and little light clouds were trying to cover it up entirely. He was so tired that he was scarcely able to move his wings. All he could do was to spread them out and sink to the earth. And what a long journey it had been! And how happy he thought he would be when his feet touched the brown earth! "Why, I will always love brown after this!" he said.

Down, down, down he went until at last his feet touched the soft grass. Feebly he hopped to the river and dipped his beak into the cool water. How good it tasted! And before he knew it he was singing a little song of thankfulness.

"How beautifully you sing!" croaked the Frog, and Brown Thrush, just to show how much better he could do, warbled on still more sweetly. Then away he flew to the old pine tree. "Whoo, whoo, whoo!" called an Owl from the branch of a tree. "Whoo?" echoed the bird; "why, I'm little Brown Thrush, and I'm tired, and sleepy, but oh! so happy to be at home once more. 'Welcome, welcome!' whistled the Wind, and the Evening Star seemed to look down and smile as Brown Thrush sat contentedly on the branch, singing loud and clear his happy good-night.

—Sophy S. Smith.

HARRY'S MISSIONARY POTATO.

"I cannot afford it," said John Hale, the rich farmer,

when asked to give to the cause of missions.

Harry, his wide-awake grandson, was grieved and indignant.

"But the poor heathen," he replied. "Is it not too bad they cannot have churches and school houses and books?"

"What do you know about the heathen?" exclaimed the old man, testily. "Do you wish me to give away my hard earnings? I tell you I cannot afford it."

But Harry was well posted in missionary intelligence, and day after day puzzled his curly head with plans for extracting money for the noble cause from his unwilling relative. At last, seizing an opportunity when his grandfather was in good humor over the election news, he said: "Grandfather, if you do not feel able to give money to the Missionary Board, will you give a potato?"

"A potato?" ejaculated Mr. Hale, looking up from his paper.

"Yes, sir; and land enough to plant it in, and what it produces for four years?"

"O, yes!" replied the unsuspecting grandparent, settling his glasses on his calculating nose in such a way that showed he was glad to escape on such cheap terms from the lad's persecution.

Harry planted the potato, and it rewarded him the first year by producing nine; these, the following season, became a peck; the next, seven and a half bushels; and when the fourth harvest came, lo, the potato had increased to seventy bushels. And, when sold, the amount realized was put with a glad heart into the treasury of the Lord. Even the aged farmer exclaimed: "Why, I did not feel that donation in the least! And, Harry, I've been thinking that if there were a little missionary like you in every house, and each one got a potato, or something else as productive, for the cause, there would be quite a large sum gathered."—Friend for Boys and Girls.

YOUR NICHE.

There's a niche for you in the world, my boy,

A corner for you to fill,

And it waits to-day

Along life's way

For the boy with a frank "I will."

So, lad, be true;

The world wants you

In the corner that you may fill.

There's a niche in the world for you, my girl,

A corner for you to fill;

For a girl that is kind,

With a pure, sweet mind,

A place that is waiting still.

So, lass, be true;

The world wants you

In the corner that you may fill.

There's a niche for you both in the world, my dears,

A corner for you to fill

And a work to do

Which no one but you

In God's great plan can fulfill.

So, dears, be true;

The world wants you,

And your place is waiting still.



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CHILDREN'S DAY.

The Pacific Presbyterian recognizes the tremendous importance of Children's Day. The wealth of interesting events prevents us from giving prominence as we feel the cause warrants. Our first page is more than a polite bow in recognition of last Sunday as Children's Day. The smiling, happy face photographed expresses our sincere appreciation of childhood and our earnest wish for that full joy which is the right of all children. What with the Brotherhood Convention, the reception to Moderator Barkley and wife, the June meeting of the Occidental Board, the unique celebration in St. Helena, the outlook for Conventions in Portland, Seattle and Spokane, the Brotherhood Rally in Los Angeles and the interesting items from Occidental College and Presbyterian churches far and wide, we confess ourselves overwhelmed with the good things that are to be told. Several of the churches did the right thing in the celebration of Children's Day. May the good time come when the increasing custom shall be generally established!

THE BROTHERHOOD CONVENTION.

It was a great event. June 3rd and 4th will be a long time remembered among the Presbyterian men of Central California.

The Promotion Committee, in its enthusiasm prophesied 600 men in attendance, and the numbers actually on hand surpassed the prophecy. At the Fellowship Supper, the first evening, 246 men sat down and enjoyed the fellowship which comes from breaking bread together. The 8 o'clock meeting quite comfortably filled the main floor of Calvary's

auditorium. Friday morning a goodly number of men were in their seats promptly at 9:30. As the hours passed the attendance increased with a fine audience eagerly listening to the addresses of the closing session in the evening. Presbyterianism has had no such event in this section, at least during the knowledge of men now resident here. Enthusiasm, determination, readiness to receive suggestions, eager devotion to the Lord Jesus were manifest throughout the Convention.

The committees did their work well. The speakers rose to their privilege admirably. The audience expressed its hearty appreciation in manner and by word of mouth. One eager question passed from man to man: How shall we conserve this enthusiasm and make this splendid force effective. The determination to organize a synodical Brotherhood for California is the first part of the eager answer.

The Convention Speakers.

Charles H. Holt is worthily the National President of the Presbyterian Brotherhood. He has better than common sense, for a sanctified earnestness has seized him. The full satisfaction of listening to a strong business man representing the church's aggressive mission, delighted the men of the Coast. In address, in conference over methods, in presiding at one of the sessions, Mr. Holt led the Convention splendidly.

Dr. Ira Landrith has the wit of an Irishman, the common sense of a Scotchman, the genial kindness of a Southerner, and the enthusiasm of a Christian man who has had his vision. Humor and pathos, sound argument and biting sarcasm make him effective. In conduct of the Round Table as well as in formal address and in private conference, Dr. Landrith proved himself worthily entitled to the Secretary's position in the National Brotherhood.

Mr. Henry E. Rosevear was with us twice, helping in the preliminary arrangements and helping in the carrying out of the program. His address and his counsel were good. He was called the engineer. He is surely a fine representative of Chicago's Christian spirit.

The Foreign Board was represented by Rev. Dr. J. Lyon Caughey, and the Home Board by Mr. J. Ernest McAfee. The cause of each was in safe hands. Dr. Caughey was hurried in his visit and had time for but one session, but his address was very strong. Mr. McAfee was not only with us throughout the Convention, but tarried for conference with Home Mission Committees, for two addresses on Sunday and finally to speak to the ministers in their Monday morning meeting.

Moderator Barkley commanded the closest attention as he spoke to us of the Assembly of 1909. After the Brotherhood had adopted the Pacific Presbyterian as the organ of the Synodical Brotherhood, Dr. Barkley spoke strongly of the need of the church paper and urged hearty financial support.

Dr. Girchrist has a prophet's vision and a hero's courage. His splendid loyalty to the Bible as God's very word of truth, found the hearts of his hearers. His knowledge of conditions was met by his assurance that God has here the instrument by which the work of reclaiming the region is to be done.

The three men who spoke after the Fellowship Supper, Dr. Kelly, Mr. Munger and Mr. Kerr, were sorely handicapped by the supper's being late, the service being slow and the confusion incident to the hurry for reaching the up-stairs meeting. They had earnest words, and words of truth, and those who heard them rejoiced that our laymen are ready to take their own stand for Christ and the church.

CONFERENCE ON BROTHERHOOD METHODS.

Rev. W. M. Suthehrland of Fulton told of the Brotherhood Bible Class which met every Sunday morning as do the other classes of the Sunday-school.

I. G. Marks of Chico said that the Brotherhood of the church in Chico was organized about two years ago and now has thirty members. Mr. Marks stated that a Brotherhood would help the membership of any church. The pastor of this church is going to take up work in foreign fields.

Rev. Wm. Martin of Santa Rosa told how the Brotherhood takes charge of the weekly prayer meeting, thus swelling the number of attendants and giving the men the opportunity of becoming leaders. He also spoke of the work in the lumber camps. Here some 12,000 men are employed. Every one of these camps has saloons, but in very few are there men to preach the word of Christ. A splendid opportunity is here opened for Brotherhoods to do good Home Missionary work.

Rev. Thomas Boyd of Fresno told the two main purposes of the Brotherhood in his church. First, the men did good work in the cause of temperance, doing a great deal to cause the city to go "dry." Second, in Foreign Mission work, the Brotherhood has reached the Omaha standard, which means a contribution equal to five dollars per member.

Dr. Glen MacWilliams next told of the good work of the Los Angeles Brotherhood. This Brotherhood is reported weekly in the Pacific Presbyterian.

Dr. L. A. McAfee, of the First Church of Berkeley, said that the men of the Brotherhood of his church were made very much in evidence about the church. The Bible class meets early in the morning. After Sunday-school the men meet for a few minutes of prayer. After the services men are stationed in the vestibules and aisles shaking hands with visitors, and at the prayer meetings the men rise and offer prayer without hesitancy. One of the elders of the church has gone to take up work in foreign fields, and nine other members have either gone or will shortly go as missionaries.

Mr. Charles S. Holt, President of the Presbyterian Brotherhood of America, said that in every church there should be a prayer circle, which should meet at a certain hour, either before the morning or evening service, or at any other convenient time, and give themselves for about ten minutes of special prayer, asking for blessing upon the message from the pulpit.

Rev. J. E. Stuchell, of First Church of San Francisco, stated that the prayers of those who meet in these prayer circles give power to the pastor and help him in his work.

Rev. H. H. McQuilkin of San Jose informed those present that there were twelve delegates from his church present. The Brotherhood of Mr. McQuilkin's church is doing a great deal of good.

Mr. Frank McGregor, of Calvary Church, San Francisco, said that the Brotherhood of that church met every Sunday morning. A certain subject is assigned to each member a week before the Sunday on which he is to speak. In this way every member is given the opportunity of leading the meeting.

Mr. Sterritt, of the Oakland Y. M. C. A., told some very interesting experiences he has had in Chicago as well in the West, telling of how men are encouraged to take charge and lead prayer in the weekly prayer meetings.

Rev. F. A. Doane, of Mizpah Church, San Francisco, also of Camp Meeker, told of work among the men employed in

the mills, telling of the need of churches instead of saloons in places where many men are employed.

Judge Law of Merced told of Brotherhood work and work among men and boys, and among other things said that "the battle is on. There is no time for tardiness."

Mr. A. S. Johnson of San Francisco told of the Prayer Circle and Christian Endeavor Circle in Calvary Church.

Dr. Landrith then turned the subject to the social side of the Brotherhood.

Dr. Glen MacWilliams, the only delegate from Los Angeles to the Convention, then told of a visit to the San Quentin prison. He spent four and a half years there, visiting a man convicted of murder and in viewing the grounds. He brought as a statement of the world from the warden, that the saloon is doing more to pull men down than anything else. He stated that a great many men were in the prison because they had missed the father's and mother's hand when they were in about the fifteenth year of their life.

Rev. C. C. Herriott, of High Street, Melrose, spoke of the Brotherhood in the home. Every member of this Home Brotherhood is living a life for Jesus Christ, two having entered the ministry and others being missionaries.

Rev. Sinclair Smith, of Texas, who came to the Coast following the General Assembly, said that service and sacrifice made the Brotherhood. In Texas a number of boys were taken out camping by some of the members of the Brotherhood and the pastor. Now, four or five of the same boys have become members of the church.

Rev. Richmond Logan, pastor of Lebanon Church, San Francisco, said that he had decided to help the boys. The Knights of King Arthur was organized for the boys between 12 and 16 years of age. The mothers made capes for the boys who were members, and the society meets every Sunday morning. It is divided into three orders—pages, esquires and knights. To reach the degree of esquire a member must make 250 credit points. The points are so divided that it is possible for a boy to make 20 points every Sabbath.

BUSINESS OF THE SAN FRANCISCO BROTHERHOOD CONVENTION.

Rev. Geo. A. Blair was elected Secretary of the Convention, and Mr. George McDoubald was ordered to sign all railroad certificates.

The Business Committee presented, through Rev. Lapsley A. McAfee, a resolution that a Synodical Brotherhood of California be formed. The resolution was unanimously adopted. The committee offered the following names as a council of ten, who would have the power to increase their number until there were twenty-one members: Mr. J. G. Chown, San Francisco, Convenor; Mr. H. H. Gribben, Oakland; Mr. E. S. Bingham, Oakland; Mr. W. H. Frost, Los Angeles; Mr. W. H. Cornett, Pasadena; Dr. John Willis Baer, Los Angeles; Rev. H. H. McQuilkin, San Jose, Rev. Edward K. Strong, San Francisco; Rev. Josiah Sibley, Long Beach, and Rev. Wm. Martin, Santa Rosa. A resolution was also offered that the Pacific Presbyterian be made the organ of the Synodical Brotherhood, which was adopted. The council was instructed to arrange for a meeting of the Synodical Brotherhood in connection with the meeting of the Synod in October in San Jose.

OCCIDENTAL BOARD RECEPTION.

On last Saturday afternoon, at the Mission Home, 920 Sacramento St., the Occidental Board gave a reception to the Moderator of the General Assembly, Rev. Dr. Barkley,

and to his wife and to the national officers of the Presbyterian Brotherhood.

Beautiful flowers contributed by our Oakland friends added to the attractiveness of the rooms.

The President, Mrs. Pinney, extended a gracious welcome to our distinguished visitors. Dr. Barkley responded with pleasing remembrances of a visit to San Francisco over twenty years ago, when he preached for a season in the old Howard Street Church, and he paid a warm tribute to the enterprising spirit of the San Francisco people in their work of rehabilitation.

Mrs. Barkley told of her pleasant memories of the old Home across the street, and of the many times she had told Eastern societies of the work she had witnessed here.

In conversation, Judge Holt, President of the Brotherhood of America, expressed in his breezy, attractive style, his gratification in the success of the Convention and especially in the splendid attendance.

All of the visitors were in very happy mood over special courtesies extended to them by prominent citizens outside of our churches, an unprecedented occurrence in San Francisco. Mr. J. Ernest McAfee, of our Home Mission Board, voicing their appreciation gave enthusiastic commendation of the work done by our city in its endeavor after civic righteousness.

The Chinese girls entertained the guests with sweet songs and Bible verses. The afternoon closed with refreshments and delightful social intercourse.

LOS ANGELES BROTHERHOOD.

The Los Angeles Brotherhood Rally has come and gone; but this does not mean that it is a dead thing of the past. Rather, it is believed, is it a living, growing thing of the present and for the future. From this one meeting has the Brotherhood movement gone forward by a long pace and been lifted up by a high step.

Associate Secretary Rosevear has come and gone; but he remains not merely as a pleasant memory but also as a vitalizing force. Personally known to but few Brotherhood men here before his coming, he has won a large and permanent place in our esteem by his fine and forceful presentation of Brotherhood principles and work, and in our affection by his buoyant, brotherly spirit. Opening with felicitous congratulations on the evident spirit of the men present and on the Convention cities of the Coast, he passed to a rapid review of the organized Brotherhood movement, the Brotherhood of St. Andrew being the pioneer, in which, as its name implies, the thought of individual evangelism is prominent.

Then the thoughts were grouped largely about four heads—definition, supervision, organization, co-operation. Yet, while these things are needful, in the final analysis, what the Brotherhood amounts to is determined by what it is made by you and **you** and **YOU** who are in it.

President John Willis Baer, member of the National Council, following, said he had never experienced a sharper home thrust of the personal pronoun; and then he proceeded to make some telling home thrusts in his forceful fashion so well known, not only on the Coast, but throughout the land. He voiced what was a very manifest feeling of the men, our disappointment that Los Angeles was not having a big convention just now, but expressed not only the hope but the conviction that even this will work out for the good of the work here, that this Rally will give a start, and the Conventions in the northern cities add an impetus

which shall terminate in a Convention in Los Angeles next fall or winter to be the biggest and best of all.

Later in the evening provision was made for the appointment of a committee of seven to co-operate with Dr. Baer as National Councilman, and Presbytery's Committee, Rev. W. H. Cornett, Chairman, in arranging for such a Convention.

The presiding of the evening was taken in turn by Mr. O. E. Goodale, President of Immanuel Brotherhood; by Dr. H. K. Walker, pastor of Immanuel Church, where the meeting was held, and Mr. Cornett; each one in turn passing the honor on gracefully to the next.

Action was also taken looking to the formation of a Presbyterian Union of Brotherhoods; and, of course, hearty thanks were given to the speakers of the evening, to the ladies of the church for the splendid banquet and to the entertaining Brotherhood, with special reference to the souvenir badge designed by Mr. Goodale, worn on every breast, displaying in unique and attractive form a real wild rose (bud) followed in print by the last syllable of the name of our guest of honor, ROSE-VEAR.

PROGRAM FOR BROTHERHOOD CONVENTION.

Portland, June 8 and 9, 1909.

Tuesday Evening, June 8.

6:30—Fellowship Supper, Robert Livingstone, Portland, Presiding.

Address, "The Appeal of Historic Presbyterianism to the Men of Today," Wallace McCamant, Portland, Oregon.

Address, "A Message from the Moderator of the General Assembly," Rev. J. M. Barkley, D.D., Detroit.

Address, "The Layman and the Work of the Church," Chas. S. Holt, Chicago, President Presbyterian Brotherhood of America, and Vice-Moderator of the General Assembly.

Wednesday Morning.

Theme: The Claim of the Church on Its Men.

O. M. Scott, Portland, Presiding.

9:00—Greetings.

9:15—"On the Trail of the Conventions," Earl S. Bingham, San Francisco, Editor of the Pacific Presbyterian

9:30—Organization and Appointment of Committees.

9:45—Address, "Pacific Presbyterian Brotherhood," Rev. W. H. Foulkes, D.D., Portland.

10:10—Devotional Service, led by A. C. Schmitt, Albany. Theme: The Man and His Master.

10:20—Round Table Conference on Brotherhood Methods, Rev. Ira Landrith, D.D., Nashville, Tenn., General Secretary Presbyterian Brotherhood of America.

(a) "The Man and His Minister," J. F. Ewing, Portland.

(b) "The Man and the Family Altar," R. B. Morton, Pendleton.

(c) "The Man and the Bible School."

(d) "The Man and the Boy" (Portland Boys' Brotherhood Movement), E. C. Herlow, Portland

Wednesday Afternoon.

John Bain, Portland, Presiding.

1:30—Business Session. Reports of Committees.

2:00—Address, "The Coast to the Front," J. Ernest McAfee, New York, Associate Secretary Board of Home Missions.

PACIFIC PRESBYTERIAN.

- 2:45—Address, Rev. Paul McClintock, Hainan, China, Foreign Mission Board.
- 3:15—Address, "The Spirit, Place and Power of the Brotherhood Movement," Henry E. Rosevear, Chicago, Associate Secretary Presbyterian Brotherhood of America.
- 3:45—Open Parliament on Brotherhood Problems, Chas. S. Holt, Chicago.
- (e) "The Christian Man and His Community," Judge E. C. Bronaugh, Portland.
- (f) "The Christian Man and His Relation to the Educational Problems of Today," Rev. J. R. Wilson, D.D., Portland.
- (g) "The Christian Man and Personal Evangelism," Jesse J. Ross, Portland.

Wednesday Evening.

- 7:30—Service of Song.
- 8:00—Address, Dr. James M. Barkley, Detroit.
- 8:30—Address, "The Brotherhood a Natural Necessity," Dr. Ira J. Landrith, Nashville, Tenn.

PROGRAM OF NORTHWESTERN CONVENTION PRESBYTERIAN BROTHERHOOD OF AMERICA.

Held at First Presbyterian Church, Seattle June 10, and 11.
Thursday Evening, June 10.

- 7:00—Banquet and Fellowship Supper, Hon R. H. Thompson, Seattle, presiding. Music under direction of Dr. Frank Wilbur Chase, Seattle.
- 8:00—Address, "The Appeal of Historic Presbyterianism to the Man of Today," Former Chief Justice Hiram E. Hadley, Seattle.
- 8:25—"The Presbyterian Church of Today," Rev. Dr. J. M. Barkley, D.D., Moderator of Presbyterian General Assembly.
- 8:40—"The Layman and His Place in the Church," Chas. S. Holt, Chicago, President Presbyterian Brotherhood of America.

Friday Morning, June 11.

P. M. Hawthorne, Seattle, Presiding.

- 9:00—Devotional Service led by Rev. Dr. Murdock McCloud, Tacoma. Subject, "The Man and His Master."
- 9:20—"On the Trail of the Conventions," Mr. Earl S. Bingham, San Francisco, Publisher of the "Pacific Presbyterian."
- 9:30—Organization and Appointment of Committees.
- 9:40—"The Spirit, Place and Power of the Brotherhood Movement," Mr. Henry E. Rosevear, Chicago, Associate Secretary Presbyterian Brotherhood of America.
- 10:10—"The Christian Man and His Community," Mr. Geo. H. Stone, Tacoma.
- 10:25—"The Man and Christian Education," Rev. J. M. Wilson, D.D., Seattle.
- 10:45—"The Man in the Bible School," Mr. Samuel D. Wingate, Seattle.
- 11:00—Round Table Conference on Brotherhood Methods, Rev. Ira Landrith, D.D., LL.D., Nashville, Tenn. General Secretary Presbyterian Brotherhood of America.

Friday Afternoon.

W. G. Ronald, Seattle, Presiding.

- 1:30—Business Session. Reports of Committees, Etc.

- 2:00—"Our Problems and the Men to Meet Them," Rev. M. A. Matthews, D.D.
- 2:40—"The Christian Man and Personal Evangelism," Fred. H. Murray, Tacoma.
- 3:00—"The Christian Man and His Relation to Home Missions," Ernest McAfee, Associate Secretary Presbyterian Board of Home Missions.
- 3:30—"Man and World Evangelization," Rev. Paul McClintock, Hainan, China.
- 4:00—Open Parliament on Brotherhood Problems, Charles S. Holt, Chicago, President Presbyterian Brotherhood of America.

Friday Evening.

Col. Samuel L. Lemon, Seattle, Presiding.

- 7:30—Song Service, to be Arranged by Dr. Frank Wilbur Chase, Seattle.
- 8:00—Address by Rev. Dr. J. M. Barkley, Detroit, Moderator Presbyterian General Assembly.
- Music.
- Address, "The Brotherhood, a Natural Necessity," Rev. Ira Landrith, D.D., LL.D., Nashville, Tenn., General Secretary Presbyterian Brotherhood of America.
- Music.
- Benediction.

THE SPOKANE CONVENTION.

June 14 and 15 will find the National Brotherhood officers and other convention speakers in the Inland Empire Brotherhood Convention in the First Church of Spokane. The program committee planned to have a program and a preview of that event in our hands in time for this issue but as we go to press the mails still disappoint us.

SNAPS SHOTS FOR CHILDREN'S DAY EXERCISES

[Written for the Pacific Presbyterian by Rev. Hugh J. Fureaux, Sabbath-school Missionary for the San Joaquin Presbytery.]

"The orchards of Ohio and Mississippi Valleys go back to the work of Johnny Appleseed, who appeared on the Ohio in 1790, drifting down the river in a boat, filled



with sacks of appleseds John Chapman was his real name, and his plan was to go in advance of the settlers, planting orchard in the wilderness. When he had found an open glade, he dug up the soil, planted several thousand seeds wove a brush fence to keep out the deer, then drifted down the river to repeat his work in another glade."

For more than six years, your missionary has been traveling by road wagon, camp and pack saddle outfit, for five months at a time in the saddle, from "early morn to



On the Trail.

dewey eve," and on through the forest into the darkness of the night and the solitude of the canyon. Time and again the words have come to him,

"Tho' like the wanderer, the sun gone down,
Darkness be over me, my rest a stone,
Yet, in my dreams I'd be, nearer my God to Thee,
Nearer to Thee."

The missionary has hunted for "glades" in the east of the great San Joaquin Valley, the foothill regions and the logging camps of the Sierras, and the mining camps of Al-



Tenting at Kerman.

pine, Mono and Inyo. "Open glades" have been found and Sabbath schools planted, and in the hearts of boys and girls has been sown the Word of God, "the good seed of the kingdom, which liveth and abideth forever."

Should you travel to McKittrick in the oil fields of Kern you may probably hear of the Presbyterian Sunday-school missionary, who endured a baptism of fire, when he planted a school where Satan had his seat. Zion hill, where he pitched his tent, the stars and strips fluttering at the pole, will be pointed out. Some one may say, "here is Devil's Den saloon, where a band of whiskey filled demons, raged in vain at the missionary and the Sunday-school. If a boy

or girl should go on a camping trip to Greenhorn Mountain, Kern Co., via Woody, the story may be, that five years ago, a one-horse (and her name was Maude), Presbyterian Sabbath school missionary camped in the open, held a meeting for a week in the school-house, planted a Sabbath school, held three services on a certain Thanksgiving day, one being a communion service and also participated in the "feast of fat things." Mizpah Sunday school has been a blessing for the past five years to the families of ranchmen, stockmen and miners of that Sierra foot-hill region. A church of the Disciples has sprung from it and a preacher drives eighty miles to give a service on Sunday each month.

In Logging Camp, No. 1, Converse Basin, Fresno Co., four years ago the missionary stood on a thirty foot diameter redwood stump holding forth, at sunset, the Word of Life. Some listen, a few are critical and "sit in the seat of the scorner." Two young fellows have brought instruments of music. "The Star Spangled Banner" stirs the hearts of the loggers. They are coming from various camps, through the giant trees, to gather around the greatest redwood pulpit in the world. The music changes to "Old Folks at Home." Then comes "Home Sweet Home." Hearts are touched and ready for the final message of the missionary. "My Country, 'tis of Thee" and the benediction closes the sunset logging camp service on the Sierras.

While making a bed of cedar twigs on the floor of an 8x10 log cabin, a bright young lad said: "The stable buck kept a mule here, sir."

"The good Lord keeps a missionary here now, son."

"Is he anything like a mule, sir?"

"Yes, sonny, sometimes he is very much like a mule."

It was dark by the time we reached the pines, Tuolumne Co., but the Australian Bushman's "coo-ee" from the throat of my young Scotch guide, Jack Dron, was promptly answered by our New Zealand friend, Elder Donald Sutherland. The welcome to the wandering missionary was like unto that given, in the days of old, by Abraham to the three angels at his tent door. Eager indeed was little Janet for Westminster lesson picture cards and sunbeams. "Mother will make a book of the cards and papers you have given me, Mr. Furneaux, and some day wee Elsie will learn the texts and catechism, and will read the stories."

"They reap the richest harvest of the good deeds;
Who sow the living words, most precious seeds."

My young friends and co-workers, members of the Sunday-school and the Christian Endeavor, you have not time to listen to the stories about planting the Boot Jack, Grub Gulch, Whiskey Creek Ridge, Fine Gold and Coarse Gold schools.

I shall close with one short story. It is true, as all my stories are, even the one about the boy, the missionary and the mule. "I am glad you were sent to this valley," said a mother. I was then in the Coast Range. "My boys and girls are worse than heathen in their opinion of God. I have drifted to the Devil. I am a 'goner,' but I want the children to learn about God and our Lord Jesus Christ. My Tommy went down last night where you were camped, with the cowboy and the sheepherder, just to learn about God. All that he hears from the men in swear words. Tommy will go to Sunday-school, sir, and you must teach him the Lord's Prayer and the Apostles' Creed. May the

blessing of God be upon your reverence, and upon the schools and churches that support you."

There are, sad to say, thousand of boys and girls in California, who do not know two words of the child's prayer, "Our Father."

"Still all the day the iron wheels go onward
Grinding life down from its mark,
And the childrens' souls which God is calling sunward,
Spin on blindly in the dark.

Two words of praying we remember,
And at midnights' hour of harm
"Our Father," looking upward in the chamber,
We say softly for a charm."

"In the morning sow thy seed and in the evening withhold not thine hand, for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good."

WORLD EVENTS.

Members of the Peruvian Cabinet have tendered their resignations.

It is reported that Dr. Butler, President of Columbia University, may succeed Ambassador Reid at London.

A monument was dedicated during the past week to Thomas Paine, the sceptic. There are some men that haven't learned yet that it's no sign of intelligence.

President Taft has pardoned Guera, the Mexican revolutionist leader, who was convicted on a charge of conspiracy against President Diaz and the Mexican government.

Factories are resuming their work again on full time and other material and genuine signs of the return of normal prosperous conditions are in evidence over the whole nation.

The birthday of Jefferson Davis, Was President of the Confederacy was celebrated in many Southern towns June 3rd. A Memorial Park was dedicated to his name at Fairview, Ky.

Mississippi has presented a handsome silver set to the battleship bearing her name. The ship steamed up the Mississippi river and the crew was received at many points with enthusiasm.

The Alaska-Yukon Fair was opened formally by President Taft with the golden key from the White House. Congratulatory messages were sent by the President and now the fair is on.

The Pacific Steamship Company has served notice on the War Department that it will discontinue its Panama service after August 3d. The Coast is in justice entitled to a Federal steamship line.

The birthday of Jefferson Davis, war President of the League of Justice of Los Angeles by the committee of one hundred. Mr. Finlayson is an able attorney and is distinguished for reform politics.

The Ambassador from France, M. Jusseraud, replied to Dr. David Starr Jordan's statement that France was by confession a weak and decadent nation. The Ambassador has mentioned several things the Doctor may well ponder over.

Congressman Lorimer of Chicago has been elected United States Senator, to succeed Senator Hopkins, after a deadlock of the State Legislature of about five months. In the failure of Senator Hopkins one of the cheap men of the Senate is retired.

It is reported that M. Constans and M. Zuroviev, Ambassadors from France and Russia to Turkey, have been suddenly recalled because records found in the Yildiz Palace showed them to be on the pay roll of Abdul Hamid. When ambassadors will graft and sell out to other countries what next?

Boston announces that the three hundredth centennial of the landing of the Pilgrim Fathers at Plymouth Rock will be celebrated in 1920 by a world's fair in that city. It will be a grand good thing to focus our attention upon the founders of this nation and imbibe their spirit and principles. We are in need of Puritanism and a revival in that direction ought to be encouraged and welcomed.

ASSEMBLY NOTES.

The Rev. Robert Mackenzie, D.D., of New York and California, was the liveliest young white-haired man in the recent General Assembly. He had not been in Denver fifteen minutes before he began work on his new job as President of the San Francisco Seminary. They had put him in the race for Moderator and it gave regret on all sides when his definite refusal to be considered at the time in that capacity became known. But the Doctor was evidently after bigger game, for is it not a greater opportunity to help strengthen the unity of the ministry on the Pacific?

Of course it was not scheduled on the docket of the commissioners, but as far as the Coast was concerned the banquet Dr. and Mrs. Mackenzie tendered the alumni of the Seminary at San Anselmo was full of vision of a great future. "Why, glad to see you, my boy!" the genial doctor was saying before you realized he was not still in New York. "Now I want you to help me find all the boys, my boys you know, and tell them that we all dine at the Shirley at six o'clock on Monday evening."

There may have been larger attendances at the Princeton, Auburn, Union, or Lane seminary banquets but certainly no weightier projects were launched than where the men of the Golden West sat while their elder in the spiritual leadership of men unfolded the vast opportunities and responsibilities which lie at the door of the western seminary.

They heard how the doctor brought his beloved New York session to let him go back to the Coast as a part of their own general interest in the larger work of evangelization. There was warmth in his words of esteem for and faith in his old associates, Professors Day and Landon. That, however, which most rejoiced the company of listeners was the story of Mrs. Mackenzie when she related how for eight long years of splendid opportunity at the very center of religious organization the doctor had never ceased to talk about the day when he should return to "his boys" at the seminary on the Coast.

"Back to the Coast with me boys!" was the sentiment of his heart. There where they had learned the gospel ministry, there where the Macedonian cry from the teeming world-shores to the westward first voiced its appeal for help, there where neither conservatism nor radicalism interfered

with the building up of a hopeful, spiritual ministry of Christ, there where the whole coast might be served with ever unifying Christian service he bade "his boys" follow him. Who shall say that this inspiration will not give quickening zeal to every co-laborer in the vineyard and make the helpfulness of the Seminary that is dear to the hearts of the Presbyterians of the Pacific more appreciable than ever?

HOME MISSIONARY WOMEN AT DENVER.

The thirtieth annual meeting of the Woman's Board of Home Missions opened in the Central Christian Church of Denver Thursday afternoon, May 20, and with the exception of Sunday and Monday convened daily until the following Wednesday.

Mrs. Robert Francis Coyle led the opening consecration service and suggested a line of spiritual uplift which dominated all the meetings. The devotional features were unusually strong and helpful. Such women leading as Mrs. C. S. Bailey, Pennsylvania; Mrs. S. C. McAfee, Missouri; Mrs. F. H. Jones, Alabama; Mrs. Elijah Barton, Minnesota; Mrs. G. D. Gurley, Iowa; with the uplifting character of the early morning prayer meetings, clearly emphasized this most important part of all missionary work.

* * *

Early last fall, Mrs. Darwin R. James, the beloved and honored president of the Woman's Board of Home Missions, because of ill health insisted upon being relieved and Mrs. F. S. Bennett was appointed acting president. Mrs. Bennett presided with such dignity, grace and ability as to convince all that under her leadership the great work committed by the General Assembly to Presbyterian women will continue to go forward. Mrs. James was elected honorary president and Mrs. Bennett president. Mrs. Bennett led the first morning prayer meeting, presided at most of the sessions and delivered a masterly address which will be printed in the July "Home Mission Monthly" and should be read in all our local societies as it is bristling with suggestive ideas. Mrs. Bennett also spoke before the General Assembly Tuesday night and her clear voice and perfect enunciation made it possible for all in the vast Central Presbyterian Church to hear every word. Many commissioners said they wished they could have heard all the men as distinctly as they did the president of the Woman's Board of Home Missions.

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The reports of Mrs. E. A. Boole, secretary, Mrs. D. E. Finks, editor, Miss M. J. Petrie, Y. P. secretary, Mrs. S. S. Storer, Freedmen secretary, and Miss S. F. Lincoln, treasurer, were presented, accepted and all will be printed in July "Home Mission Monthly" and will repay a most careful reading from our constituency. They present in a succinct form the vast amount of work coming before the Woman's Board of Home Missions. Especially should all officers have these reports convenient for reference during the year for familiarity with them will avoid many mistakes. Although the Woman's Board received \$6,884.24 in advance of the year before, when the accounts were closed there was a debt of \$33,169.39, because of the greatly increased cost of living and that too a large proportion of money was designated for special work and could not be otherwise applied. Immediate measures were taken to pay this deficit and at the Annual Meeting over \$17,000 had been received. Prayer and work are necessary to promptly remove the balance, so that advance work for the new year may not be retarded. All the business was

dispatched promptly, full details of which will also be published in the July "Home Mission Monthly."

* * *

The missionaries! How our hearts warm and thrill at the memory of those splendid women and men! Miss Kate C. Macbeth, the welcome she had, the way she gripped the people to her and the message she brought strengthens immeasurably all missionary work. Mr. Beattie of Sitka told the story of Sitka in a way which must make possible immediately the \$40,000 from east of the Rockies for the new buildings and promises and interest aroused were such that his face was beaming when a week later he told me good bye! Then there was the Rev. A. F. McLean of Haines, Alaska, where the Westminster Guilds have their home missionary interests; the Rev. F. S. Staub of "Old Dwight," Rev. A. B. Johnson from the Choctaws and one of his Indian elders, Mr. Wilson; then Mr. O. A. Kellond, Tucson; Miss Bertha Little and Miss Bruce from Jewett and Miss Mazie Crawford of Lapwai; Mr. Evans and Mr. Eastman and Moses Standing-Buffalo, from South Dakota were some of the Indian workers. The Utah work was well to the front with dear Dr. Wishard, who although now living in California is regarded as the Nestor in the Mormon field; Dr. Josiah McLean, the Synodical Missionary; Rev. J. R. McGillivray and Miss Laura Stumbaugh of Ferron, Miss Elliott, Miss Granger and Miss Rulofson, all emphasizing the vital importance of the kind of missionary work our church is doing. The Mexican, the Mountaineer, the Islands and the Immigrants all had strong representatives, showing the varied and far reaching character of work carried on by our Woman's Board. Dr. C. L. Thompson's very facetious and happy way of presiding at the Saturday morning meeting when the missionaries were introduced was particularly gracious.

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The social and friendly features of the annual meeting expressed well the gracious hospitality of the Denver women. Mrs. Paul T. Raymond, president of the Colorado Home Synodical, was to have voiced the official welcome, but because of illness was detained at home. Mrs. Silverthorn, president of the Colorado Foreign Synodical, most graciously welcomed us and presented flowers to Mrs. Bennett, Mrs. Boole, and Mrs. Finke. Because of her early residence in Colorado in the formative period of Woman's Home Missionary activity and the very important part she had in it, Mrs. Finke was welcomed as a daughter coming home again and many were the cordial references to her work in those earlier days. Mrs. B. B. Brown entertained in her beautiful home and all the missionaries, home and foreign, had a most delightful reception late the last afternoon in the Central Christian Church. Then the never-to-be-forgotten quiet little visits, the opportunity of renewing old friendships, meeting face to face those with whose names or handwriting one is perfectly familiar, all make one realize anew how strong is the bond uniting missionary women.

* * *

After all the people in attendance at an Annual Meeting and Assembly are the vital interest. Besides those already mentioned, a number appeal particularly to California. Our own Mrs. Goddard was the presiding officer for the Tuesday afternoon meeting, when officers were elected, resolutions adopted and the Synodical Exchange and Mission Study Class discussion made an afternoon of keen interest. Mrs. Goddard presided beautifully and made many new

friends for our California Synodical Society. Mrs. Coyle, Mrs. Azel Fish, Miss Maria Babson, and dear Mrs. Ellen Watson of Pittsburgh—but whom we claim for winter months—all inquired for Coast friends and made us feel decidedly at home. Mrs. L. A. Kelly was on to enlist help in wiping out the small debt remaining on the Occidental Home and led the Saturday morning prayer meeting. She won many new friends besides strengthening those already interested in this work. Mrs. Rees Jones of Ellensburg represented the North Pacific Board at the Annual Meeting and was appointed on the Resolutions Committee, where she proved a most efficient member.

* * *

The illustrated lecture by the Rev. Delos E. Finks on Alaska developed a keen interest in this fascinating field. The pictures are beautiful, many exquisitely colored and leave an impression not to be forgotten. Some of the Oregon ministers were asking definitely when Mr. Finks could come there. So the pleasure is ours in anticipating another visit of Mr. Finks to the Coast, for of course if he goes to Oregon, California will demand to be included in the itinerary.

* * *

The sad feature of the Annual Meeting was the absence of Mrs. James, for over twenty-five years the beloved president of the Woman's Board of Home Missions, and whose masterly mind has guided its interests and shaped its policies. The loving, earnest prayers for her and her family in these days of simply waiting to be ushered into the presence of the King showed clearly the loving devotion of our constituency.

The death of Dr. Sheldon Jackson, only a short time before this Assembly, which he was anticipating with such keen interest, was particularly sad. The memorial service for him was simple, impressive and most satisfying to those who loved him best. Dr. R. L. Stewart, who wrote his life and was closely associated with him in the early formative period of his life, delivered the address, a solo was beautifully sung by one whom in infancy Dr. Jackson had baptized and the prayer was offered by Mrs. Finks, whose friendship with Dr. Jackson began in the earlier days in Colorado and which had strengthened as the years went by in close association with Woman's Board work, while Dr. Wishard pronounced the benediction.

Those of us who have come into the heritage, the result of such glorious leadership of the past, have the privilege, have the joy of pushing on this work in the place where God has put us and let us glory in the fact there is much yet to do!

* * *

Late Wednesday afternoon the closing service was most impressively led by Mrs. Bennett. The keynote, a thought good to carry with us all the year was, "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing."

JULIA FRASER.

OCCEIDENTAL COLLEGE COMMENCEMENT PROGRAMME, 1909.

Thursday, June 10th—

Afternoon, Academy Class Day.

Evening, College Student Rally.

Friday, June 11th—

Evening, Graduating Exercises, Academy.

Sunday, June 13th—

4 p. m. Baccalaureate Sermon, Rev. Arthur S. Phelps, pastor Central Baptist Church.

5 p. m. Vesper Service, Christian Associates.

Monday, June 14th—

8 p. m. Senior "Play."

Tuesday, June 15th—

10 a. m. Class Day Exercises.

8 p. m. President's Reception. All friends invited. No cards.

Wednesday, June 16th—

10 a. m. Commencement Day.

6:30 p. m. Alumni Banquet.

SITKA DAY IN OAKLAND.

The Oakland Home Presbyterian Society plans a memorial meeting for Tuesday afternoon, June 15, in the chapel of the First Church, Oakland. It will be "Sitka Day," and also a reception to the Synodical President, Mrs. R. B. Goddard, and Field Secretary, Miss Julia Fraser, who have both been to Denver attending annual meeting of the Woman's Board of Home Missions. The presbyterial officers and presidents of local societies will be the reception committee and all both sides of the bay are cordially invited to the present.

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

Mrs. H. B. Pinney entertained at luncheon the entire executive committee of the Mount Hermon Federate School of Missions when plans for the coming session were fully discussed. A little later the provisional program will be published but it is none too early to now plan to be at Mt. Hermon July 14-Aug. 1. The Federate School will be unusually strong this year and none interested in missions can afford to be absent.

COME, LORD JESUS.

Jesus, Savior, the hope of the ages,

Breathe now Thy peace upon the sad earth,

While chaos rules and wild tumult rages,

Send angelic hosts as at Thy birth.

Falling are hearts with fear of the morrow,

Troubled the rest of some of Thine own,

Thy presence only can banish sorrow,

Come, Holy Spirit, ere faith has gone.

Thy strength give us to take up life's crosses,

Know we full well how we shrink from pain,

Teach us the lesson of gains and losses,

Come Jesus, King, forever to reign.

Jesus, Savior, the hope of the ages,

Thy promise was made to come some day,

Our hearts throb as we turn sacred pages,

For Thy appearing we daily pray.

N. McFADDIN FOSTER.

MARRIED.

In the Chinese M. E. Mission, Los Angeles, May 13, 1909, Mr. Chung Tom, an active member of the Mission, and Miss Lau Yoke Lon, ward of the Occidental Board, San Francisco, Rev. J. H. Stewart, pastor of the Chinese Presbyterian Church officiating, assisted by Rev. A. W. Adkinson, Superintendent, L. A. Dist. M. E. Church.

PRESBYTERY OF SEATTLE.

The Presbytery of Seattle, pursuant to adjournment, will meet in the First Presbyterian Church, Seattle, Wash., on

Wednesday, June 16, 1909, at 2 o'clock p. m., to hear the Findings of the Commission upon the Lake Union Church and the Report of the Commission upon Organization of Certain Churches, and to consider and act upon any matters presented which might properly come before a Stated Meeting of the Presbytery.

W. CHALMERS GUNN, Stated Clerk.

MID-SUMMER WEEK OF PRAYER AND BIBLE STUDY For All the Churches.

The need of the hour is an intensely earnest and sincere seeking of God, with all the heart; and yet a sane seeking, in which the Word of God and prayer shall be dominant factor,—the Word of God along the lines of the historic interpretation of the great Book.

Arrangements are being made for a week's meeting on these lines at Beulah Park, East Oakland, July 13 to 18, inclusive. There will be facilities for camping, and a restaurant where meals will be served. The Diamond line of cars, starting from 13th and Washington Streets, Oakland, pass the entrance of the Park. For full information address "Week of Prayer," 544 Merrimac St., Oakland, Cal.

Church News

OAKLAND, First.—Mr. J. Ernest McAfee of the Board of Home Missions was with us Sunday evening. His address was strong in patriotism and in Christly zeal.

TUSTIN.—In the absence of Rev. J. W. Filler at San Francisco, the pulpit of the church was occupied by Rev. E. P. Baker, a college and seminary classmate of Mr. Miller.

SAN FRANCISCO, Olivet.—Pastor W. E. Parker is away from home for a time. Mr. Williams, of the Jessie Street Mission, filled the pulpit Sunday, May 30th. Mr. Mitchell, of the same mission, was with us Sunday, June 6th.

BERKELEY, First.—Home Missions thrilled the audience last Sunday morning. Secretary J. Ernest McAfee was with his brother, the pastor. Americanism seemed a grander thing as he painted the breadth of our domain and possibilities. A mighty eagerness to possess this good land for the Lord Jesus took hold on the people.

LOS ANGELES, Immanuel Church.—In celebration of the "silver wedding" of Dr. and Mrs. Walker, the ladies of the church gave a reception in the Ebell Club House on the evening of June 5th. It is spoken of now as one of the most delightful affairs of the kind ever seen. Dr. and Mrs. Walker are both much loved by the people of the church and city. Dr. Day of the First Congregational Church extended congratulations on behalf of the Church Federation; President Baer for Occidental College (Dr. Walker being President of the Board of Trustees); Rev. R. J. Compton, of Second Church, represented the Presbyterian ministers and presented a silver pitcher from them, and Hon. W. C. Patterson spoke for Immanuel Church. Dr. Walker responded, though hardly able to speak, so overcome by the expressions that had been made. A handsome case of silverware was presented by the church.

ST. HELENA.—All Saint Helenans have been enjoying a delightful memorial, the object being to give just recognition to the close of thirty-five years of faithful service, rendered by Rev. James Mitchell, who organized the church

in 1874, and who has remained with the congregation all these years, useful and beloved, whose "eye has not grown dim, nor his natural force abated." A great congregation filled the house on Sunday morning last, when Rev. John Hemphill, D.D., so long pastor of Calvary Church, San Francisco, was the able preacher. He and the pastor had been fellow students in the sturdy county of Ulster, in Ireland, and fast friends for all the years which have followed their school days. Many of the former members were present, and most appropriately the Lord's Supper was celebrated, and much enjoyed by the "inner circle," which included several of the charter members. Five new communicants were welcomed upon confession of faith, and two by letter. A happy feature of this service was the use for the first time of an individual communion set, having an inscribed cover of the chalices thus engraved: "First Presbyterian Church, Saint Helena. 1874—1909. Rev. James Mitchell, Pastor and Founder." Loving hearts and hands had been busy in making needed improvements upon the church building, and the thousand dollars asked for was answered by gifts in the sum of thirteen hundred, for men outside of the church, and those of no church, so loved the good man, who has gone up and down Napa Valley on errands of Christian kindness these many years, that they demanded the privilege of joining with the congregation in marking this memorial with an abiding evidence of appreciation. On Sunday evening a service of sacred song fitly enabled the people to unitedly give thanks to God for these happy years together as pastor and people. Monday, May 31, was a continuance of the feast. The evening of Memorial Day found the house again filled with joyful people, who had summoned a number of neighboring ministers, to share in the festivities. Mr. Mackinder introduced Dr. Hemphill as the chairman in a few well chosen words, the choir sang several choice selections, and Dr. Connor read a number of congratulatory letters from friends unable to be present. The local Methodist and Baptist pastors gave earnest and sincere words of congratulation, as did Bro. Flemming, now serving the church at Calistoga, to which Bro. Mitchell came a year before he added to his pastoral care the newly formed church of Saint Helena. Rev. James M. McDonald, the historian of Synod, and so long its Synodical Missionary, still in the active ministry at Larkspur, told of his appreciation of his life long friend and fellow worker, and three neighboring pastors then gave their benediction. They were not novices in religious work, Rev. Richard Wylie of Napa, with 43 years to his credit in the one pulpit; Rev. Theo. F. Burnham of Vallejo, who has ministered there over 17 years, and Rev. William Martin, who has efficiently served the church at Santa Rosa 14 years. These three pastors faced the honored servant of 35 years in one pastorate, and the quartette represented 109 years of continued service, more than an average of a quarter of a century each, a record hard to equal in any other presbytery. All of the addresses, which were marked by deep fraternal affection and a real interest in the welfare of the congregation, paid a well earned tribute to the many virtues of the good wife of the pastor, who has stood faithfully at his side these many years, and been a wise counsellor, an inspiration to achievement, and a fellow worker along many useful lines.

The noble lads of the manse put to shame the unjust reflection so often made upon ministers' sons, and we shall yet hear from these two worthy young men. One feature of the evening was the presentation of an envelope containing a bank check, made to the order of the pastor, which Dr. Hemphill placed in the hands of Mrs. Mitchell for safe conduct to the manse. It was a late hour when ice cream and cake were served as the last course in this royal entertainment. All went home thankful for the past history of the church and hoping that richer mercies are yet to follow.

T. F. B.

SEMINARY NOTES. San Anselmo, Cal.

Dr. Mackenzie returned from the Denver Assembly to conduct last Sabbath a farewell communion service with his people in Rutgers Church. He will soon turn his face westward.

Mr. Edward C. Day second son of Dr. Day, was upon his graduation at Hamilton College two years ago awarded the Root Fellowship in Science. This entitled him to a year at Harvard. At the end of that year he was granted a Harvard Fellowship and spent a second year in scientific study. He has now been awarded a Teaching Fellowship in Harvard. This will require him to teach a part of the time in the university. The remainder will be devoted to the prosecution of his biological studies.

Mr. Thomas Moore, son of Dr. Moore, a student in the Medical College in Omaha, is spending his vacation with his parents.

Rev. R. M. Hood, '06, is moderator of the Presbytery of Walla Walla. He has moved from Sunset to Connell in the same presbytery.

CHILDREN'S DAY, JUNE 13th.

Children's Day is the one day in the year that the Board of Publication and Sabbath School Work depends on for the greater part of the support for its missionary work.

If a Sunday-school fails to help this work on Children's Day, the golden opportunity is lost. By general consent all the other church boards have given the month of June to the Sabbath School Board for the arousing of interest on behalf of the thirteen million boys and girls of the United States who are not in Sunday-school.

The Sabbath school missionaries to the number of 135 are at work on this problem. This means 100,000 children for each Sabbath School mis-



sonary. Do you think he can reach them?

There are 1,500,000 members in our Presbyterian Sunday-schools. We are asked to give \$100,000 this year. That means seven cents for each member of our schools. Can we do it?

Last year 4,500 schools gave \$70,000. If 9,000 schools should give offerings this year we should go a long way beyond the \$100,000 mark.

Will you not place the subject before your school and

give them an opportunity to help? I believe your school will easily give more than seven cents per member.

An earnest appeal by pastor and superintendent on behalf of Sabbath schools missions, coupled with the enthusiasm of a Children's Day service will result in great blessing to your Sunday-school and a substantial offering for the Board.

Sincerely yours,

ARTHUR HICKS,
Synodical Sunday-schools Superintendent.

THE POPULATION OF SEATTLE.

[The attention of the country will be so drawn to the Alaska-Yukon-Pacific Exposition, June 1-Oct. 15, that this brief article from Mrs. Emma Parsons Josenhans, an old resident of Seattle, will be of interest to our readers.—Editor.]

One of the first questions which a traveling Seattleite hears after he crosses the Rockies is, "What sort of people have you out there?" His first impulse is to retort, "What sort do you suppose?" for upon him the fact that people are much the same the world over has been so impressed that it needs no demonstration.

Eight of every ten men one meets in Seattle have been wanderers, east, west, north and south; they are the adventurous ones from older civilizations, who have not been content to settle down quietly in traditional business-harness, but have sought adventure and fortune wherever conditions appeared most promising, whether near or afar. More and more, because of natural advantages presented by this great Northwest Country, thousands of these men gather in Seattle, which, beside being justly called "the Gateway to Alaska and the Orient," possesses in itself inviting rewards for earnest and capable men.

The great majority of Seattle's citizens come from "The East," a general term for the entire country lying east of the Rocky Mountains. From New England and New York progressive young business men take their way westward; large numbers from Chicago and the Middle West; Minnesota, perhaps, of all the states furnishes the largest contingent. Nor must the army from the South be omitted, for every southern state is represented. The equable climate, forbidding disasters which make agricultural industries so uncertain in the Dakotas and Nebraska, is attracting farmers, who, for the sake of more certain crop prospects, are willing to engage for a second time in the hard labor of developing a new country. States west of these send comparatively small numbers of settlers.

Of the American population of the Northwest generally, of Seattle in particular, it may truthfully be said that nowhere in America will there be found men better equipped for large business undertakings. Thorough education, and previous experience along well established eastern lines, count for much. To these, in this country, is added an awakening of the mind to undreamed-of possibilities—a kindling of ambition—an intuitive grasp of conditions which comes only to men engaged in overcoming the certain obstacles confronting all who aid in developing a new field.

This intuition is misunderstood by outsiders. It makes the westerner an optimist; to the unenlightened his utterances seem a perversion of truth—mere braggadocio; whereas, in fact, he has simply become so alive—so awake to the mighty opportunities surrounding him, that he cannot keep his knowledge to himself; he must proclaim it to

his friends, and give them a chance to share in his own good fortune.

In spite of the thousands who have come, more than doubling the population in the last ten years, Seattle is still largely an undeveloped field; what is lacking now is not so much men as proper appreciation of the thousand and one industries clamoring for existence. Seattle is a city of young men; many have come at a sacrifice, in opposition to the counsel of cautious eastern fathers, who hesitate to trust "the boy" with "capital" until he shall have proved his own particular venture "a profitable investment." This is natural, and right. It is a pleasure to record that the majority of these "boys" are justifying their conviction; as a result, "eastern capital" is turning more and more to Seattle.

We know—for an eastern critic has published the statement—that "Seattle women compare favorably in point of culture, beauty and the art of correct dressing, with their eastern sisters." Why should they not? They are of the same race, have had the same or equal advantages of education, and they receive copies of "The Delineator," "La Mode" and other approved journals of fashion in ample time each month to enable them to keep their wardrobe up-to-date. Joaquin Miller, in a recent article, gives Oregon girls the palm for beauty of form and purity of complexion; Oregon being a sister state, we let his verdict stand unchallenged, although we believe that he must have passed through Seattle in the night.

The foreign population of Seattle deserves more than the brief mention possible within the limits of this article. Mongolians, Jews, Syrians, Armenians, Russians, Filipinos, Negroes, and English, Scotch, Irish, Germans, Italians, French, Spanish, Welsh, Swiss, all these, and more, are here. Among them are a limited number of exceptionally gifted, educated, cultured men and women, types of the best civilization of the various countries represented. The rest are ordinary representatives of the working classes, orderly, law-abiding citizens for the most part, attending strictly to the effort to obtain a livelihood, comparing favorably in industry and thrift with our native American population.

Indians, with which eastern fancy still peoples western forests, are fast becoming extinct. Only a few remain, inferior members of the race, dwelling on government reservations, but coming to the city to sell their baskets and small carved trinkets, and to spend the money earned in the hop-picking season.

The colored population is so small as to be hardly noticeable, nor is it likely to increase to any great extent, as the climate is unfavorable to the race, inducing that "misery in the bones" to which they are peculiarly subject.

Of Japanese we are said to have the largest colony in the United States; it is only just to say that they are bright, progressive, and quick to acquire western methods. The Chinese, also, although present in considerable numbers, are law-abiding and frugal, and as yet have given no cause for anxiety.

Of all the "strangers within our gates" the Scandinavians are most thrifty. They are strong of physique, industrious, and have a genius for economy which enables them not only to live comfortably upon small means, but to accumulate riches, where an American would barely exist.

Other nationalities represented equally merit special mention but lack of space forbids. It is enough to say that

they constitute a factor of Seattle life interesting to the student of sociological conditions, of vital importance to those of us whose homes are here, and who have the highest interests of the city at heart. Whether these aliens are to become a menace or a source of strength depends largely upon the treatment accorded them by Americans.

THE HOME

"BE VERY SURE I NEED IT."

I cannot tell why there should come to me
A thought of some one miles and years away,
In swift insistence on the memory,
Unless there be a need that I should pray.

He goes his way, I mine; we seldom meet
To talk of plans or changes, day by day,
Of pain or pressure, triumph or defeat,
Of special reasons why 'tis time to pray.

We are too busy even to spare a thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read His signal as a call to pray.

Perhaps, just then, my friend had fiercer fight,
A more appalling weakness, a decay
Of courage, darkness, some lost sense of right—
And so, in case he needs my prayer, I pray.

Dear, do the same for me! If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer, as interlude;
Be very sure I need it, therefore pray.
—Marianne Farningham.

THE APPARITION.

The mother entered the boudoir of her daughter and closed the door behind her.

Then she seated herself, facing the girl with a dream in her eyes, and took her hand.

"I want a little talk with you this morning," she began: "Will you listen?"

A faint shadow crossed the face of the girl, and the dream in her eyes fled affrighted.

But she answered with a single acquiescing and perhaps appealing monosyllable. "Yes," she said.

"It is about Paul," the mother continued. "I think he comes here too often; you are so young—too young to have men calling to see you. It is foolish to distract your mind from music and studies, with the nonsense which men talk to girls."

The girl leaned forward, but her glance reached beyond her mother's chair, and she seemed to listen to some sound other than her mother's voice.

"Pardon me, mother," she said, "but I am sure some one knocked at the door."

The mother went to the door, opened it, and peered into the corridor.

"There is no in sight," she said, and resumed her seat. "Paul is a fine fellow, I know," she continued, "but he, too, is wasting time in calling on you so often. He should be thinking of his future, and of the work he is given to do in life, and he should be applying himself seriously to it."

"But, mother, he often talks to me of just these things; and he says he always goes away stirred with new and noble ambition after he has seen me. I am an encouragement to him."

The mother frowned. "That is an old platitude," she said. "Men have talked this way to women since the world began; it means nothing, my child. It is a waste of your time to listen to such things."

Again the girl leaned forward. "Mother, there is surely some one trying to enter the door."

"There is no one, I tell you," repeated the mother impatiently, "and you must listen to me until I have finished. The time you sacrifice to Paul would make you proficient in French or on the piano; for you not only give him time when he calls, but you read his notes, and you dress for him, and you are growing idle and dreamy when he is not here. I really must insist that you ask Paul to remain away, and that you return to your old habits of study."

The girl touched her mother's arm, and her eyes were dilated. "Some one came into the room just then," she said. "Some one is behind you, mother."

The mother turned with a start, but saw nothing. "You are trying to distract me, but I shall finish what I came to say;" and her voice grew stern. "Men from the cradle to the grave have always been in the habit of encroaching on woman's time, without apology. They expect her to bestow sympathy, diversion and amusement, and they never think they are obliged to give anything in return. You must learn to understand them at their real value, and to direct your life accordingly."

"But Paul gives me his society, in return for mine," the girl replied, "and I enjoy him; he is interesting and attractive."

The mother's frown deepened; there was asperity in her tone. "That is mere sentimental nonsense. You are too young to know whether a man is interesting or attractive. You should not think of such things; you should be thinking only of your studies at this age."

"Mother, there is, there is some one—something—behind you."

The mother rose. "You need a specialist for nervous disorders," she said. "Your brain has become visionary. Your nerves are affected. I will see the doctor today about you. You must be in bed at 9 o'clock hereafter, and you must stop all this sentimental folly."

"Mother, turn quickly," the girl cried, "and you will see what is behind you. A vague, shadowy form, but very, very beautiful; and, mother, it is trying to whisper in your ear."

And then the mother turned, and lo! there stood the spirit of her lost youth, and she looked straight in its eyes. "Why, I had quite forgotten you," she said very gently, after a silence.

"I thought so," replied the phantom; "that is why I came. But I will not detain you. I only wanted to be remembered." And with a smile at the young girl, the phantom waived its hand and was gone.

And the mother smiled, too, and went over and kissed her daughter, and said: "Well, one can be young but once, and Paul is a good boy, after all." And she went out softly.

And the dream came back in the girl's eyes.—Ella Wheeler Wilcox, in Lippincott's.

THE WORKING GIRL WITH NO WORK.

Heloise Arnold.

In several weeks' searching I found only one advertisement giving the firm name and address that sounded well even on paper. A wholesale house wanted a woman for general office work. The advertisement was in a Sunday paper and I applied for the position on Monday morning. Purposely I went late, about eleven o'clock. Several girls and women entered the elevator with me, one a solemn individual with false hair and spectacles, *dressed* in the fashion of twenty years ago. She looked very stern and very pale, and I knew that she was quaking inwardly with fear and suspense. This woman came with us as we found the office of the firm I was hunting. The door, as we reached it, opened from the inside and three girls came out; the last, pretty and shy-looking, brushed past me, tears rolling down her cheeks. We walked toward a man at a desk who, as we drew near, looked up and said wearily: "The position is taken, ladies." We turned away, the stern woman paler and sterner than before.

Most of the answers to my applications came within a week, appointing a time for an interview or asking me to telephone for an appointment. The first wanted a department editor for a society paper. I went to the office, as requested over the telephone, and was told diplomatically that what they really wanted was a girl who could make friends easily and could also take a financial interest in the paper. In other words, although my interviewer clothed it beautifully, what they wanted was a society reporter with money to invest. When he found that I couldn't fill this latter requirement he lost interest in me and bowed me out. In the anteroom a gray-haired man sat at a desk ogling the other candidates, some of whom wore the expectant look that characterizes the beginner in the hunt, others with that tired, listless, often discouraged expression that shows the girl who has hunted and hunted, and failed to find. Each of these girls would pass in turn from the stare of the gray-haired man to the smoothly worded explanation of the editor and then out again, more tired, more discouraged than before.

My second interview was heralded by a long letter, in which the manager of a small (very small, I judged) mail order house told me of the position he had open and assured me that if I were an "earnest, conscientious worker, anxious to earn a large salary and be independent in life," he would be glad to see me. I made an appointment and found him in a downtown office. I waited an hour, catching bits of conversation from an inner room, and then the door opened for a businesslike woman; back of her stood a small man, a foreigner with a cigar between his fingers. I had found out that the name under which he had written me was not his own; in fact, he seemed to have several names which he used as a matter of convenience.

He sat down, looked me over, and then talked incessantly for half an hour. He was polite, interesting, and very diplomatic. Finally he said that for the interests of the concern he believed it better to have the woman who took the position put a small amount of money into the business. I appeared to debate, whereupon he said: "Well, think it over. I know you could do the work if you were with —'s," naming a firm of which I had never heard and cer-

tainly had never mentioned, a little mistake that I didn't correct. A few days later I received a letter offering me the position if I would invest \$500.

As for the others, an elderly man who had spent twelve years perfecting his "system," he said, wanted me for his executive secretary, provided I could pay \$5.00 down to help advertise. My salary would be modest at first but would expand enormously when he was fairly started. In fact, absolutely the only one that did not require an investment was a request for a correspondent, and the salary offered was a mere pittance for the work desired.

This was the field offered by the newspaper advertisements for clerical or executive work, as I found it. It was one holding despair for the working girl. One stenographer, a pretty, attractive girl, applied for five positions. Each time she was suavely received and given to understand that the position was hers upon condition of accepting certain terms impossible to any self-respecting girl.

It is in these hard times that the "situation wanted" column grows long and is filled with vaguely worded advertisements for every sort of position. These are inserted usually by hopeful women who confidently expect many answers. A woman that I knew spent \$2.00, which was risking her all, to advertise in a Sunday paper for a position. She waited and waited for the replies that never came, not realizing that business men do not hunt these columns when they wish to fill a vacancy.

If a girl has money to spend for anything except stamps and carfare to places where it is impossible for her to walk, she will try every means in her power of obtaining work. So, though it is like gambling with one's last cent, she at last stakes it on the employment agency. A very pleasant woman usually interviews her, and tells her that without doubt a position will soon be found, and to wait until sent for. After the fee is paid the cordiality and interest seem to diminish. The girl thinks of the large sum to be extracted from her salary when she obtains the position, but to get the work is the main thing, so she waits as directed. It is reasonably sure that a large agency with a reliable clientele should be able to place a girl quickly. But if the employment work has been practically stopped throughout a large city, an agency has no more chance, or very little more, than the girl herself—a fact which she realizes only after her money is gone.

At one time an agency sent a girl, who had paid the usual sum, to the manager of a young and "growing" firm, to apply for a position as office assistant. The manager was himself young, decided, and to the point. He said: "You will have thirty-five girls under you. Your salary will be \$8.00 to start. As soon as you have proved that you can hire girls worth \$10 for five, and get \$10 worth of work out of them, your own salary will increase in proportion."

Investigation along the lines of personal application, either by letter or direct application, brought to light only the same scarcity of positions. The superintendents of big department stores told me that they had discontinued hiring until April, at least. One man, head of a famous store, was telephoning when I went to see him. He was asking the heads of his departments how many girls could be laid off on that Saturday. When I had finished he turned to me, saying: "You see what the conditions are here. I am not hiring anyone until spring."

The replies to my applications sent by mail were uni-

formly courteous and regretful, but each breathed the same conditions. Except in unusual cases or when a position was vacant and had to be filled, all houses were spending as little money as possible, the more conservative hoping for little change until after the fall election.

This state of affairs has been a very potent and very dreadful factor in the life of the working girl. There are many tales of privation, despair, degradation, as a result, that have not yet ended. One girl, alone in a boarding house, who had been earning \$12 a week, was suddenly left without a position at the beginning of the year. Sure of her ability and ignorant of true conditions, she at first refused several eight and ten-dollar positions, because the extra money meant so much to her and she was sure that she could find something at her previous salary. But day after day passed and soon she could find nothing at even \$10 or \$8.00. All her little jewelry, bit by bit, she carried to the pawnshops. She moved to a cheaper rooming house, where the surroundings were almost unbearable. Night after night she lay on the little iron bed wondering what the next day would bring, and what would happen soon if it brought nothing but despair. Finally, through a business acquaintance, she obtained a position as file clerk at \$5.00 a week, which she welcomed with great joy, though it meant the most meager pay and very hard work. But she had learned by experience what the certain knowledge of \$5.00 every week, though only five, could mean.

The working girl without a home, without any valuables to pawn, and more than all, without a position, is shunned by all with whom she may have business dealings. To most girls the thought of applying to the Salvation Army or a charitable institution is torture, but there is no other way in which she can obtain food and lodging for a pittance. For she cannot, like a man, hunt a new lodging house every night and be respectable. Dependent on the kindness of the woman in whose house she rooms, for the very bed she sleeps on, she can only hunt and hunt for work, always walking, always asking, always searching, until the very discouragement and despair that show on her face make the possibilities of success more impossible. And still she hunts.—The Interior.

IN THE SCHOOL OF I'LL TRY.

Oh, there's many a Smile, and there's many a Sigh,
In the school of I'll Try;
And there's many a Wish, and there's many a Why
In the school of I'll Try.
But it's Being and Doing that win, after all,
Through many a failure and many a fall;
For they never drop back very far beyond call,
In the school of I'll Try.

Its the truant and dullard hat never get far
In the school of I'll Try.
But the wise and the willing keep safe above par
In the school of I'll Try.
And it's Hopeful that asks just a bit of a start,
And it's Purpose that knows every line of his part,
And Caring and Daring that never lose heart,
In the school of I'll Try.

—"The King's Own."

Mount Tamalpais Military Academy

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Efficient teaching staff. Accredited by Universities. Junior School separate. Only Western School having Cavalry and Mounted Artillery. Open-Air Gymnasium. Open-Air Swimming Pool. United States Army Officer detailed by the Secretary of War. Twentieth year begins August 18th.

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THE "DOWN-TO-DATE CLASS BOOK."

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The book is so arranged that the names of teacher and pupils need be written but twice for the whole year.

Price, 5 cents each; 60 cents a dozen, postpaid.

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SAN FRANCISCO

Geary Street above Union Square just opposite St. Francis.

European Plan, \$1.50 a day up.

American Plan \$3.00 a day up.

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Men, Women, Boys

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REGULAR \$3.50 TO \$7.00 VALUES.

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PROF. D. B. TOWNER
A MASTER IN SACRED SONG

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Festival of Sacred Song July 11-18
Institute of Practical Service July 15-25
Federate School of Missions July 24-Aug. 1
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New Automatic Machines from \$35 to \$45.

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Room without bath.....\$2.00
Room with bath 2.50

TWO PERSONS

Double Room without bath.....\$3.00
Double Room with bath..... 4.00
Double Room with bath (2 beds)... 4.50

All rooms have privileges of bath close by on every floor, and no charge is made for salt or fresh water, showers, or use of apparatus in the Gymnasium.

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President Mills College P. O., Calif.

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No. 2



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President Occidental College, Los Angeles, Cal.

The Editor's Column

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PRAYER CONFERENCES.

A happy arrangement is that which brings three Prayer Conferences immediately upon the trail of the great Brotherhood Convention.

The men have been awakened to realize their responsibility. They have heard the call to service. And now San Francisco is, this week, in the midst of a prayer convention, designed to inspire those men and all other Christians, whose ear can be secured, with the prime requisites for service.

Last week, a prayer retreat was held in Mill Valley under the leadership of Dr. Elmore Harris, of Toronto, Dr. J. Q. A. Henry and Rev. A. B. Pritchard, of Los Angeles, and Rev. Warren C. Sherman, of Sacramento. Mrs. Goodwin's beautiful home and grounds were thrown open for this retreat, which she herself had made possible by inviting speakers and arranging the program. Two days of quiet waiting upon God served to bring the leaders and the little circle of kindred spirits into a realization of the local needs and the abundant supply of grace.

Sunday afternoon a popular meeting was held in Plymouth Congregational Church of San Francisco, in the interests of Prayer Life. The Convention proper opened Monday morning. As we go to press, each forenoon, afternoon and evening witnesses the gathering of earnest men and women engaged in Bible study, in listening to strong words of instruction and appeal and bowing in eager prayer, asking God's control.

Next week the Convention will be held in Oakland. A new vision is coming to the Christians of this region, and with that vision is coming the new understanding of God's

Word and intent. Elsewhere in this issue, will be found the outlined program for the Oakland Convention, whose dates will soon be upon us.

THE BROTHERHOOD CONVENTIONS IN THE NORTH.

There is great disappointment in the office of the Pacific Presbyterian that full reports of the Conventions in Portland, Seattle and Spokane are not in hand.

Our Mr. Bingham is in attendance upon these Conventions and our readers may expect that the next two issues will bring them somewhat detailed reports of the doings there. We are also planning to publish addresses delivered in the four Pacific Coast Conventions.

THE STATE C. E. CONVENTION.

The California Christian Endeavor Union is to hold its Twenty-second Annual Convention in Pasadena, June 25 to 29.

The provisional program is just at hand and prophesies a fine uplift for the young people of this State. The speakers are Dr. John Willis Baer, Dr. J. R. Pratt, Dr. Elmore Harris, Dr. L. A. McAfee, Dr. M. S. Hughes, Mrs. Sadie Ambrose, Rev. R. A. Hadden, Rev. T. C. Horton, Mr. Leo S. Rodgers, Rev. Stephen G. Emerson, with others yet to be announced. Among the official workers of the Union who will take part in the convention are Mr. H. H. Godber, Mr. Neil E. Monroe, Miss Margaret Smith, Mr. Paul C. Brown, Mr. Ralph F. Hawley, Mrs. Arthur J. Gatter, Miss Mabel Barnhouse, and still others.

The Bible Study is to be in three sections. Rev. J. R. Pratt of New York will have for his topic "Christian Endeavorers' Partnership with Christ." Rev. Elmore Harris, D.D., of Toronto, will have for his topic, "The Life Which Glorifies God and How to Live It." Rev. Lapsley A. McAfee, D.D., of Berkeley, will have the topic, "The Holy Spirit Our Helper in All Service."

The address of welcome will be given by Pasadena's Mayor, Mr. Thomas Earley. The opening address of the Convention will be by President Baer. Beginning Friday afternoon of next week, and closing Tuesday evening of the week following, the several days will be filled with platform interspersing of music. Excursions for the visiting Endeavorers are planned to include the beaches, missions, orange groves and points of interest in Southern California. The great organ of the new Presbyterian Church and the chimes are to be of large service in making the Convention effective.

Report comes to us that in many Eastern States, the Christian Endeavor Conventions have lost their power, but such a report would be far from true in this State. California is blessed with a fine band of enthusiastic spiritual Endeavorers. Each year, the Conventions rise in power and the Christian life of our young people would be distinctly hurt by the loss of them.

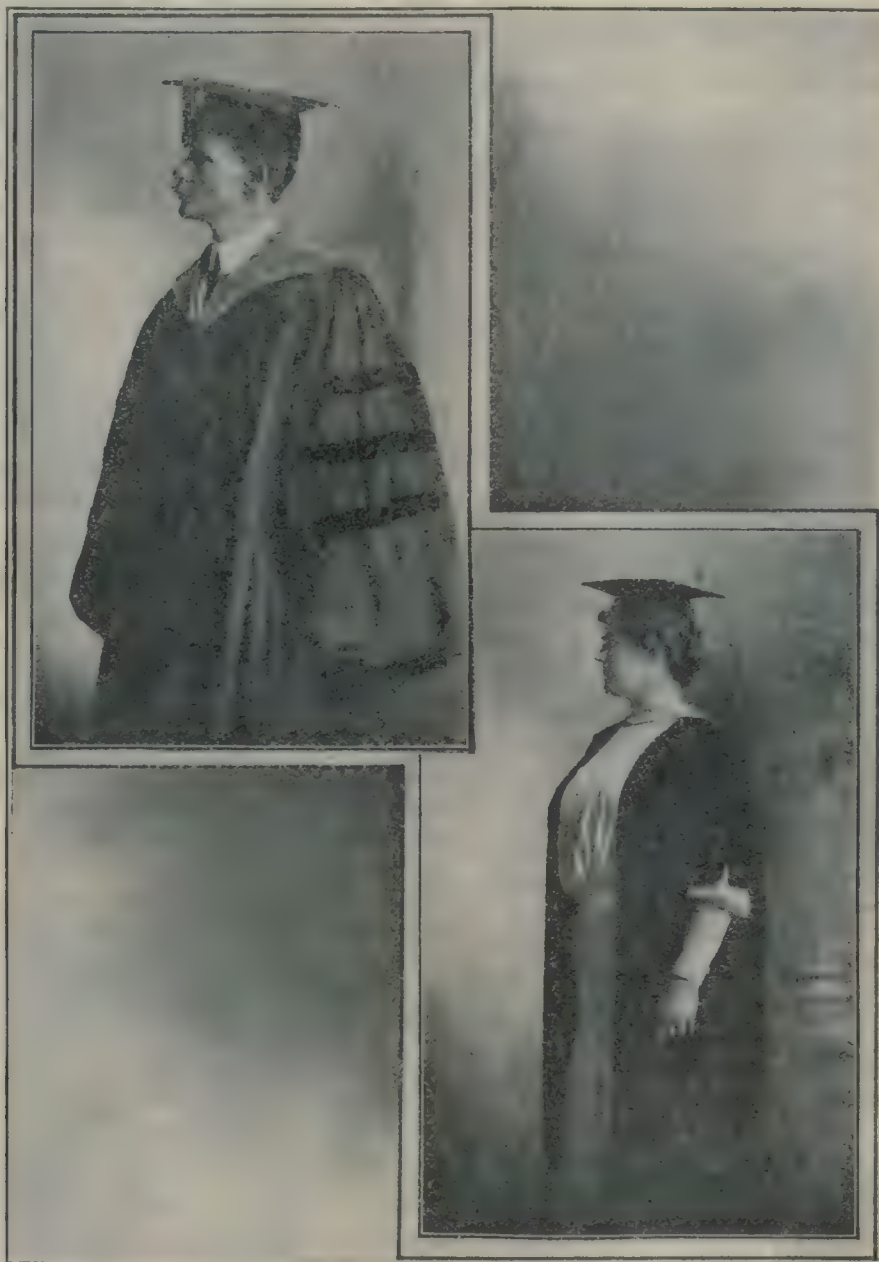
The anticipation is that 3500 delegates will be in attendance this month in Pasadena. The State officers have issued a bulletin giving detailed information concerning special trains and accommodations while in Pasadena. Those in the South can get full information by addressing the State President, H. H. Godber, P. O. Box 184, Pasadena. In Northern California, request can be made of the State Secretary, Neil E. Monroe, First National Bank, Berkeley, or of W. N. Jenkins, 468 Twelfth St., Oakland, who is Transportation Manager.

OCCIDENTAL'S COMMENCEMENT.

Professor Lorin Andrew Handley, M.A.

A quarter of a century is not a long time, but it has been long enough for the Presbyterians of Los Angeles and California to build a college; bring it through its embarrassments and discouragements from a natural lack of funds, and destruction by fire, until it has reached a com-

and universities of this land, and others, too, and it has borne fruit in the best scholarship ever known in the institution. Occidental is unique in her teaching: collecting her faculty from the numerous universities of the world, yet every department of instruction, while strictly up-to-date, is, not in name only, but in fact, in harmony with the evangelical truths of Christianity; thus demonstrating the Book



Dr. W. D. Ward,
Dean of the College.

Miss Pearl Cooper,
Dean of the Women.

mendable maturity in power and equipment. Ever increasing in number of students, number and efficiency of faculty, and such material equipment as stand, in Highland Park, a monument to consecrated effort.

The Year Just Closing.

The year just closing has been one of increasing power for the College under the splendid leadership of President John Willis Baer, with a faculty, about thirty in number, representing the best culture and training of the colleges

as the great philosophy of the world.

ATHLETICS ARE SECONDARY.

In Occidental College life, athletics are secondary, but by no means of inferior quality. Building sound, intellectual and moral character is the first business of a college, but the body must not be neglected. Every student, not on some athletic team, must take work in the gymnasium twice a week, but the outdoor sports claim chief attention. A strong foot-ball team, for many years draws annually

great crowds of people to witness the games, which all but yield the championship to the men wearing the "O." The basket ball team made a triumphant tour, losing only one game. In base-ball and track, much excellent work is done and a goodly number of records are held by these sturdy young men.

LITERARY SOCIETIES.

Literary Societies of various kinds furnish the student every opportunity to cultivate his taste and to develop his power of expression. The fruits of these organizations are seen in a victorious debating team and the production of three orators who honored their College in as many different contests.

OCCIDENTAL LEAGUE OF THE REPUBLIC.

Not the least among the student organizations is this League, established to inculcate the principles of Civic Righteousness. The majority of the students are members, pledging themselves to a purer patriotism. Eminent men address this Club from time to time, and thus the members are kept in touch with the live problems of the day.

COMMENCEMENT WEEK.

The Academy presented sixteen graduates Friday evening, in the Hall of Letters. Five of these delivered orations and one sang a solo. Principal Caskey presented the class to Dr. W. S. Young, Synod's Clerk and Secretary of the Board of Trustees, who made the address presenting the diplomas.

College Commencement began when the students rolled the burden of examinations from their shoulders and gathered Thursday evening for the annual Student Rally. Music by band and Glee Club; College songs and speeches, made this a lively scene and all soon forgot their worries and cares.

The Baccalaureate Sermon was preached Sunday by Rev. Arthur Phelps, D.D., of the Central Baptist Church, Los Angeles. "Pitching your tent toward the Sunrise" gave him ample opportunity to thrust home vital truths with his customary vigor and earnestness. Following the Baccalaureate services the Christian Associations held a farewell and communion service. The class-day program, President's reception and final exercises will continue during this week.

(To be continued.)

PRAYER.

It must be positive as well as negative. It must be altruistic as well as personal. It must be aggressive as well as devotional. This "forgotten secret" must be rediscovered by the church. Aggressive work is just before us, and no force is so potent as the prayer force.

Three estimates of prayer now prevail. Some think only of the reflex influence, conceiving that it makes small difference what we pray for and to whom, since the efficacy of prayer is only in the development of the one who prays.

A second class take higher ground, realizing that there is more than this in prayer, for they recognize that definite things must be asked from a personal God, who definitely responds with answers. But their praying takes on the character of self-development almost to the exclusion of other interests. Daily, even hourly, they make confession, record surrender and plead for keeping power and wisdom. Self-centered, such prayers speedily become. He who prays thus reminds one of a carpenter who devotes full time to the care and sharpening of his tools, while the work for which the tools are designed is left undone. This is a species of egoism which injures many a Christian who cannot be charged with egotism.

A truer conception of prayer understands this to be the church's agency for aggressive accomplishments. There are prayer warriors of today who realize that the power of Almighty God is at the disposal of the devout, trustful Christian; that he who bows in confident petition in one land may effect results far reaching in a distant land.

The Church of Jesus Christ needs a broad vision of her work and of her full endowment for accomplishing that work.

WORLD EVENTS.

All Japanese in the United States and Canada are being ordered to register with the nearest Japanese Consulate. An invitation has been given to England to participate in a naval review at San Francisco next October.

Schools of all kinds are closing in the land and the quintessence of learning is being handed out in the original packages.

The report of the Bureau of Education of the Federal Government shows that the teachers of the public schools are greatly underpaid.

The celebration of the 50th anniversary of the opening of the port of Yokohama to foreign commerce will be celebrated by the Japanese July 1 and 2.

Emperor Nicholas of Russia will visit King Edward of England at Cowes, Aug. 2. Royalty seems to be getting extremely affectionate in these latter days.

The Council of the Empire, in Russia, has adopted the marine budget and has restored an appropriation of \$1,700,000 for four battleships which had been rejected by the Douma.

Edward Everett Hale, 87 years of age, Chaplain of the Senate, clergyman philanthropist, author and journalist, died in the early morning of June 10th. The venerable man has been a conspicuous figure in national life and thought for many years. He was distinctly of the New England type and that of an earlier day. He was a man greatly beloved by those who knew him.

OAKLAND PRAYER CONFERENCE, JUNE 20-23.

First Presbyterian Church, Fourteenth and Franklin Streets.

Sunday, June 20, 2:30 P.M.

Rev. Wm. Thomas, Presiding.

Opening Service—Rev. F. L. Goodspeed, D.D.

A Message from Mr. Frederick Starrett, Secretary Oakland Young Men's Christian Association.

Address—The Life Which Glorifies God and How to Live It—Rev. Elmore Harris, D.D.

Singing by Chinese Quartette.

Monday and Tuesday, June 21-22.

10-12 each day—Messages by Rev. Warren C. Sherman, Rev. C. H. Irving, Rev. Homer Vosburg, D.D., Rev. L. A. McAfee, D.D., Rev. J. A. Fraser, Rev. T. C. Horton and others.

2-4 p. m.—Messages by Rev. Elmore Harris, D.D., and Rev. Warren C. Sherman.

7:30 p. m.—Rev. Warren C. Sherman, presiding.—Addresses on "The Life which Glorifies God and How to Live It," by Rev. Elmore Harris, D.D.

Wednesday, June 23.

10-12—Praise and testimony service—Led by Rev. Warren C. Sherman.

2-4 p. m.—Overcomers' Meeting—Led by Rev. Elmore Harris, D.D.

SPOKANE CONVENTION.

Six Orators Now on Coast Make Great Hit.

The Presbyterian Brotherhood Convention booked for Spokane, June 14-15, looked more and more like the real



REV. S. WILLIS McFADDEN, D.D.,

Pastor First Presbyterian Church, Spokane, Washington.

thing as the time drew near. Monday and Tuesday the metropolis of the Inland Empire witnessed the gathering of no less than 400 delegates to hear the general subject, "The Reciprocal Relations of Man and Church" discussed by leading experts.

The speakers are widely known for their ability to "deliver the goods" and to interest a great assembly. They rank among the ablest of Presbyterian platform orators. A wire message assured the committee that Dr. James M. Barkley, the new moderator of the General Assembly,



R. L. EDMISTON,

Chairman Fellowship Supper Committee.

would be present. With him came the three national officers of the Brotherhood, Hon. Chas. S. Holt, of Chicago; Ira Landrith, D.D., L.L.D., Nashville, Tenn.; Henry E. Rosevear, Esq., of Chicago. Also J. Ernest McAfee, of New York City, and Wm. Hiram Foulkes, of Portland.

Chairmen of committees in charge of the Inland Empire convention are as follows: Executive—Frank B. Maiken; Promotion—Conrad Bluhm; Finance—D. R. McClure; Reception—Jas. H. Shields; Fellowship—R. L. Edmiston; Ushers—R. O. McClintock; Hotels—A. N. Smith. Music—J. W. Berger; Program—C. W. McFadden.

Daily inquiries received from eastern Washington, northern Idaho, and part of Montana and Oregon indicate the wide publicity given to the convention by the newspapers of these states. No event of religious interest and of so deep interest has been on the docket of church life. The men of Spokane responded to the opportunity in a fashion



REV. CONRAD BLUHM,

Chairman Promotion Committee.

to be felt by the church later. The program follows:

Convention Theme: The claim of the Church upon its men.

Monday evening at 6 o'clock—Fellowship Supper in parlors of First Presbyterian Church; greetings, James M. Barkley, D.D., Detroit; address, W. N. Day; address, H. J. Hibschan, Davenport. At 8 p. m., in church auditorium, a popular rally, addressed by Hon. Chas. S. Holt, of Chicago, president of the Brotherhood of America. Theme: "The Layman and the Work of the Church."

Tuesday, Mr. W. W. Wooster, presiding—9:30 a. m., devotional service, led by Rev. E. J. Staton, Coeur d'Alene; 9:45, address, "Our Problems and the Men to Meet Them," F. M. Goodwin; 10:30, Round Table conference on Brotherhood Methods, Rev. Ira Landrith, D.D., Nashville, presiding; 11:30, a call to service, by Dr. James M. Barkley, Moderator of the General Assembly.

Tuesday afternoon A. E. Miller, presiding—2:00, business session, report of committees; 2:15, address, "The Spirit, Place, and Power of the Brotherhood Movement," by Henry E. Rosevear, of Chicago; 2:45, address, "The Coast to the Front," J. Ernest McAfee, New York, asso-

ciate secretary Board Home Missions; 3:10, address, by Dr. William Hiram Foulkes, Portland; 4:00, open parliament on Brotherhood problems, conducted by Judge Holt.

Tuesday evening, F. E. Elmendorf, presiding—7:30, song service; 8:00, address, by Dr. James M. Barkley; 8:30, address by Dr. Ira Landrith on "The Brotherhood, a Natural Necessity."

From the general nature of the themes it will be observed that while the attendance was for men only, yet the convention was as helpful and interesting to men of all creeds, to whom the committee in charge extended cordial invitation. All sessions were free to men and no offerings were taken.

Church News

DOWNEY.—At the evening service, Dr. Hunter of First Church, Los Angeles, gave a sermon for the High School graduating class.

PASADENA.—Children's Day exercises with graduations, etc., took the morning service, and in the evening Dr. McLeod gave a sermon for the graduating class of the High School, June 13th.

NAPA.—Children's Day was observed in this church on Sunday, June 13th. The exercises, which consisted of songs and recitations by the children of the Sunday School, with some appropriate remarks by the pastor, Mr. Wylie, were held at the regular church service hour. The church was filled, and the children did well. The committee in charge felt well repaid for their efforts. Two little girls and two little boys from the primary class took up the collection, and as a result we have a generous collection for Sunday School work. At the regular communion service on the first Sunday in June three united with the church.

FORT BRAGG.—The church at this place is building a new auditorium. The old church was moved back, but it will be connected by folding doors. The church, when complete, will have Sunday-school rooms, class-rooms and a Boys' Club room. The corner-stone was laid by the Boys' Presbyterian Sunshine Club. The ceremony was a beautiful one. Many declared it to be one of the most complete services of its kind they had ever witnessed. Rev. J. M. Fisher, M.D., of Mendocino, delivered a very fine address at the corner-stone laying. Bishop Moreluk, of Sacramento, gave a very pleasing talk, appropriate to the occasion. The general work of the church is moving forward, not with any phenomenal strides, but with that steady carpet step which we think means permanency.

LOS ANGELES.—June 13th was generally observed as Children's Day in our churches, with the usual features of flowers, music, gladness, exercises by children, graduations and promotions, and offerings to give the Glad Tidings to other children. Space will hardly permit specific reports. At Boyle Heights, an organ was presented to Miss Anna McKee, who is to go to Korea. At Bethesda Church, Evangelists J. R. Pratt and Harry Parks closed a series of meetings during which a hundred or more have made open confession of Christ. Pastor Heuver is encouraged and is very busy looking after those who may wish to identify themselves with the church. Some will be received on June 20.

At the Ministers' Meeting on the 14th, there was an open discussion of Christian Science or Eddyism, as they preferred to call it; and as some would say, it was perhaps hardly a discussion, as it was all on one side, and that decidedly against the thing. There was an unusually large attendance, including a number of ladies, drawn by the announcement of the subject. Dr. Glen MacWilliams spoke briefly of the San Francisco Brotherhood Convention. He is scheduled to speak at men's meetings in three churches here this week—Calvary, Knox and South Park.

SAN FRANCISCO, Westminster Church.—The Christian Endeavor Society took their friends with them on a picnic to the Muir Woods on Decoration Day. Forty of our young people went with Mrs. Dr. Frisbie as chaperon. We rode to Mill Valley and walked from there over the trail following the pipe line. It was a perfect day, and a most delightful time was had by all the party. We ate our lunch in the shade of the giant trees. Between games, singing, exploring, and having our pictures "took" in various combinations and with varying results, the time passed very rapidly, and at five o'clock we started back via the wagon road. When we reached Mill Valley, every one was happy and no one was tired, "no not one." After the cool ride across the Bay, the Decoration Day picnic of '09 was placed among the archives of pleasant memories of a parish noted for its cordial friendliness and warm welcomes.

EUGENE, Oregon, Fairmount.—This church is situated in a rapidly growing suburb of Eugene, and a fine, new, eight-room school building is being erected only one block from our church. Rev. C. T. Whittlesey, lately of Newport, has charge of the work since the meeting of Presbytery in April. The average attendance of the Sunday School for last year was fifty-eight. But recently two new Sunday Schools have been organized and the attendance has fallen off so that the largest attendance for May was thirty-five. However, on June 6th, the time of meeting was changed from 2:30 p. m. to 10:00 a. m., and there were fifty-four in attendance. On June 13th, the annual Children's Day service was held, and a picnic on June 15th. Rev. J. V. Milligan and Rev. I. G. Knotts held a very helpful Sunday School Institute here recently. Among other results is a teacher-training class of fifteen, which is taking up "Preparation for Teaching," the new Westminster series of lessons. The class is beginning with Part IV., which includes the lessons on the pupil. On June 16th the pastor expects to start for Newport, for a short vacation, returning with his family about July 1st.

EUGENE, Ore., Central.—The new building of the Central Presbyterian Church has been used extensively of late for other gatherings besides the regular church services. Early in May, a very helpful series of lectures were given by Mr. N. N. Riddell, of Chicago, under the auspices of the Ministerial Association of Eugene. The program included Science and Religion, Psychic and Spiritual Phenomena; Heredity and various other twentieth century problems, and were very stimulating both intellectually and spiritually. Next was a stirring lecture by Gov. Folk, of Missouri. Then the Memorial Day sermon by the pastor of the Baptist Church, and finally the anniversary sermon to the graduating class of the High School by the pastor of the Congregational Church. The pastor of this church, Rev. H. N. Mount, is in the East, attending the meeting of the General Assembly, the Pan-Presbyterian gathering in New York, and the International Convention of the Y.P.S.C.E. On

Sunday morning, June 6th, Rev. G. A. McKinlay, a former pastor, preached for the people. This church will be represented at the Brotherhood Convention in Portland.

RED BLUFF.—The pastor and Elder Doane, who was a commissioner to the General Assembly, are at home with glowing reports of the great meeting. With the approach of the summer season our people are going away for their annual vacation. The Christian Endeavor has secured a stereopticon and will be ready to make good use of it when the work opens next autumn. Misses Bessie Wheatley and May Giffin will represent the local society at the Pasadena meeting this month. Some new books have been ordered for the Sunday School library. The annual picnic was enjoyed as usual. The Children's Day program under direction of Mrs. G. C. Garrett, the primary teacher, brought out a full house that evening. The school has given \$35 to the Board of Publication and Sunday School Work. The quarterly communion will be celebrated on the first Sunday of July. It is hoped that it may in a measure equal the last which was the largest ever celebrated in the church. Chas. H. Dascomb, one of our beloved members passed from earth recently. The stricken wife and daughter have the sympathy of the entire church and community. Brother Dascomb was a quiet, gentle soul and gained the esteem of all his fellows both in and out of the church. He recently became severely ill and gradually declined until he passed away. On the first Sunday of June we had the pleasure of having two uplifting addresses from Henry E. Rosevear. He was appreciated by those who heard him. He will be thrice welcome if he comes again. On the evening of the 13th we united in the dedicatory services of the new Methodist Church, the finest in many respects, in the city. During the summer season arrangements will be made for unlimited outdoor services as last year when they were very popular.

LOS ANGELES, Central Presbyterian Church.—This church has upon its roll the names of twenty-five Koreans. Among these is the evangelist, Pang Wha Choong, who for the past year and a half has superintended the work of our Presbyterian Church among the Koreans of Southern California. Recently Mr. Pang was requested by our Board to visit Mexico, and investigate the conditions existing among the Koreans resident there. With him in this mission was associated Mr. Whang Sa Yong, another of our Central Church members. The letter of which the following is a copy was received a few days ago from Mr. Pang, by the pastor of the Central Church. "Calle 64, No. 428, Merida, Yucatan, Mexico, May 25, 1909. Dear Dr. A. B. Pritchard I received your kind letter a few days ago, and was much pleased that the members of our Central Church were remembering me and often prayed for my work. I am writing a few lines to our dear brothers and sisters who belong to Central Presbyterian Church, in Los Angeles, Cal. In the year 1905 one thousand and thirty-three of our people came to Yucatan, Mexico, through an agent, under contract for four years time. They have had much suffering on account of their hard work and small wages, (25 to 50 cents a day). Their cruel masters of the Heniquin plantations treated them very badly and sometimes whipped and imprisoned them for trivial faults. Four years ago there were only four Korean Christians among 1033 men, women, and children. Mr. Kim Che San is an honest young Christian who came from Pyeng Yang, Korea, and one of the members of Dr. Moffet's Church. Mr. Kim worked for some plantation in the day time and preached the gospel throughout the night. Sometimes he went to some other

plantation and preached to unbelievers until two or three o'clock in the morning, and came back to his place, because his owner (master) did not give him permission to preach, for they are almost all Catholics. Often he slept only three or four hours, and worked day and night. Very soon about thirty Koreans accepted Christ as their Saviour on his own plantation. Since last July the number of Korean Christians has increased more and more, and they selected four preachers of their own and provided their traveling expenses, and these evangelists preached without any salaries. In the fiscal year over 250 Christians were added to their Christian roll, and they recently established a large Korean Presbyterian Mission Home in this city of Merida, this month. I have found 55 Christians recently converted, since I came down here. We have over thirty boys who will be baptized by the native pastor next Sunday. Our Christian brothers here are sending a Christian greeting to you who are members of Central Presbyterian Church. They are much pleased that you pray for them and for me. Will you please read above Christian news before our congregation at some morning or evening service, and also give them my best regards. Also Mr. Whang, who came down here with me, sends a Christian greeting. God bless you and your family and church. Yours sincerely, W. C. Pang."

SAN FRANCISCO, First Church.—At the celebration of the sixtieth anniversary of this church, the following address was made by Mr. James E. Gordon, the only living member of the Infant Class of 1849: "My dear children.—What I am going to say is intended entirely for your benefit and if the grown folks that are peeking over at us from the back part of the Church listen to what we say, I think they are very naughty and should not do it. I want to tell you a story, and you know all really truly stories begin with "Once upon a time," so I will tell you about a village by a sea, which real live fairies and real live magicians turned into one of the most wonderful cities in the world. One day a big ship anchored by this village, and the passengers landed on Montgomery Street. You all know where Montgomery street is, but you do not know that that used to be the sea beach in those days, and that everything from there clear down to the Ferry was under water, where you now see big houses and stores. There were in that boat two people that this Church has often heard of. One was a little baby, between two and three years old, who grew up in the little village, and became the great big baby, who is now talking to you. The other was a young man about 21. He packed the little baby out of the boat, and set him down on the village sea beach. As he did so, some man slapped him on the back and asked him how much he would take for his fortune in California and go back home. He said if anybody would give him \$10,000 they could have all the money he could make in California. By hard work, he soon made his \$10,000 and his \$100,000, and when he died a few years ago, they said he was worth a hundred million dollars. He had a pew in our Church, and his name was Collis P. Huntington, the great railroad builder. All the people that started our Church were just six, of them three were men and three women, with the pastor, Rev. Albert Williams, and held their first service on May 20, 1849, in a big tent that had been used by a company of soldiers in Boston. This tent could have been rented for a large sum of money, if they had not wanted it for a church. Right opposite was a tent that was used for a gambling saloon and they paid a rent of \$40,000 a year. Right next to us was an old wooden barn, big enough for six horses,

which was used as The Miner's Savings Bank, by an uncle of this little baby that is now talking to you, and he had to pay \$75,000 every year for rental of it. The reason I tell you this is because your papas, mammas, grandmas and grandpas who now meet in this church are wondering where the money is coming from to build a new church, in place of our church which was burned in the big fire. If the rent for one year of this tent had been put out at interest, it would now amount to \$1,000,000. Just think what a magnificent church we could build, if we had that money. About Christmas of that year, they tried to start a Sunday School, remembering our Saviour's words, "Suffer little children to come unto Me," and how many children do you think they found in all of San Francisco,—Methodists, Presbyterians, Episcopalians, all kinds—there were just 13 children. Of these, 6 babies were in the infant class, and the only one left of all those babies is the one now talking to you. They soon moved their tent to Dupont near Broadway, because where they were, there was too much vice and gambling, and all kind of noise and trouble. Right back of the spot where they moved the tent, there was a long line of old tents in which some funny men were living and who continued to live there, until they made it one of the show places of the whole world, and it has been known everywhere as San Francisco's Chinatown. Perhaps, the grandmas and grandpas of some of these little Chinese children whom we see in this class may have lived there at that time. What would you think if you were living in a tent and wanted a house to live in, and would go to your papa and say, "Papa, don't you think we ought to have a nice house to live in?" and he would say, "Certainly, my darling, I will write to New York for a house." Yet that is exactly what the papa of our Sunday School did that year, and they built a nice new church in New York, then they took it all to pieces again, and put it on a ship rounding Cape Horn, and when it got here, they set it up on Stockton street, where your papa and mamma went to Sunday School, until the new church was built on Van Ness Ave. At the meeting today, our superintendent told us that we had 153 members in this Sunday School. What would you think if I told you that at the first anniversary of our Sunday School, the city had grown so fast within a few months, that we had 150 members at that anniversary. Now, children, you know why we have so few members. You know all about the fire and the earthquake and the loss of our church, but if each one of you will go to some friend and tell them what nice times you are having here, I am sure you could get one to come with you, and if the teachers would do the same, when we have our next Sunday School Anniversary, we will have 300 members instead of 150, and then we will meet again and we will have some brand new stories to tell our teachers and friends."

ALBANY, OREGON. NOTES.

The union evangelistic meetings at the tabernacle have closed. There were a good number of conversions.

Albany College has had a successful year. The exercises of commencement week extend from June 9th to 16th. Following is the program:

- June 9, Wednesday, 8 p. m.—Junior orations.
- June 10, Thursday, 8 p. m.—Junior Banquet to Seniors.
- June 11, Friday, 8 p. m.—Commencement of Commercial Department.
- June 12, Saturday, 2 p. m.—Christian Endeavor picnic; 8 p. m., Commencement of Conservatory.
- June 13, Sunday, 10 a. m.—Baccalaureate Address; 8

p. m., Annual Address before Y. M. and Y.W.C.A.

June 14, Monday, 2 to 5 p. m.—President's Reception; 8 p. m., Senior play.

June 15, Tuesday, 6 p. m., Trustees' Banquet; 8 p. m., Oratorio, "The Holy City."

June 16, Wednesday, 2 p. m.—Thirty-sixth Annual Commencement; 8 p. m., Alumni Banquet.

The Albany College Summer Bible School will hold its second annual session next month. An excellent program is assured.

SEMINARY NOTES.

San Anselmo, Cal. . .

Dr. Mackenzie will preach in Salt Lake City July 4th and will reach California in time to dedicate the new church in Sausalito, July 11th.

The June number of the Assembly Herald contains a full page picture of the Presbytery of Chile in which is the familiar face of Rev. Webster E. Browning, Ph. D., '93, president of the influential Presbyterian college in Santiago.

Rev. A. J. Whippley, '05, has an interesting article in the June Assembly Herald concerning his work in Hoonah, Alaska.

Rev. Ray C. Smith, '00, of Fategarh, India, who recently returned for his furlough, addressed the monthly missionary meeting in San Anselmo last Wednesday evening.

Children's Day was observed in the San Anselmo church last Sabbath. It was necessary to bring in many chairs as the congregation was probably the largest ever assembled in the church. Mr. A. Bouick, superintendent of the Sunday-school, presided. There were interesting exercises by the school. Dr. Landon preached a short sermon to the children, presented Bibles and other books to the faithful Go-to-Church Band, and gave Bibles to two of the baptized children who had reached the age of 7 years. This was Dr. Landon's last service with the church as acting pastor. He gave a brief review of the growth of the church during the nearly six years he has been in charge. In this time it has grown from a small church into two churches with strength sufficient to undertake the calling of a minister to give his entire time to the field. Rev. Mr. Clemenson of Utah has been invited to supply these churches for the next four Sabbaths with a view to settlement as pastor.

PRESBYTERIAN MINISTERS' MEETING.

At 920 Sacramento street, San Francisco, the ministers are, next Monday, to hear Rev. Dr. Elmore Harris, of Toronto, Canada. Dr. Harris has proven himself especially strong as a teacher of the Bible, and as a man of inspirational power on the platform.

Invitations have been extended to ministers of other denominations to be in attendance next Monday, as it is considered well worth the while of all ministers to hear this man, who is so specially endowed in leadership.

ONE OF THE WELSH REVIVAL SONGS.

(Tune: "Autumn." Key of A flat.)

Love so deep, so deep, so Godlike;

Love that loveth to the end;

Christ, my Saviour, died to save me;

Christ, the sinner's greatest friend.

How can I, so loved by Jesus,

E'er forget His praise to sing?

Through the endless age of ages

Love shall make the heavens ring.

—EVAN ROBERTS.

OILFIELDS PRESBYTERIAN MISSION.

By Rev. Hugh Furneaux.

Fresno, now before the world as the Raisin City of the United States, is the geographical and commercial center of the great San Joaquin Valley. The "West Side" stretch of country is anywhere from forty to sixty miles from Fresno.

Before the development of the oil industry, the "West Side" was supposed to be a howling wilderness infested by rattlesnakes, coyotes and mountain lions, grazed over by bands of sheep and their herders, with here and there in the Coast Range foot-hills a lone ranch house. A few days ago the writer rode through fifteen miles of "West Side" oil belt and followed an almost unbroken line of derricks. He counted about one hundred and fifty families, two large, modern and well equipped school houses, and visited a new school district which will "open school" with forty-five or fifty scholars next September. In this "West Side" oil belt, three Sunday Schools have been organized by Presbyterian Sunday School missionaries, and the way prepared for the organization of a fourth Sunday School.

In April, 1908, the missionary reported to Presbytery as follows: "Oilfields postoffice is about two miles north of Coalinga. "California Oilfields, Ltd.," Robert Balfour, of London, president, controls 6,000 acres of oil territory. This wealthy and formally established corporation has exploited their holdings for six years." I said also, "We are the first to blaze a trail across Fresno county desert to Oilfields, and so deep and wide have we blazed the same, that other missionary prospectors cannot err therein even should they 'hit our trail' with an automobile."

Rev. Allan MacKay, who has been laboring for one year far from the haunts of elders, ministers and committeemen or conventions, far from the "maddening crowd," far from the sound of the church going bell, was this month "rounded up," roped and branded by San Joaquin Presbytery as "Skypilot," in charge of our established "West Side" Mission. This embraces Oilfields, Standard Oil, Caribou and Sourdough camps. I am writing this sketch in Chapel Tent, donated a year ago by the late, highly esteemed and popular Manager A. J. Graham. All the "boys" knew him as "Jake." Mr. Graham departed this life at the home of father and mother in Fresno. Three physicians, one from Santa Barbara, one from Los Angeles, and one from San Francisco, were en route to Fresno, to hold a final consultation, but the Death Angel got there first.

I hear voices near by in "Manse Home Tent." "I would like to stay longer," says a man from Caribou Camp, who drops in to visit our "Skypilot" every time a trip is made to the postoffice.

"Come again, my friend, I am glad to see you. The latch-string is always outside the door for you or any of the boys," replies Rev. Allan MacKay.

A young man had been away from Oilfields for three months, and on his return last January, promptly started for "Manse Home Tent." "I like 'Our Skypilot,'" he says to Nomad. "I want to give him the glad hand and wish him good luck this New Year. He treats 'the boys' white and is always a gentleman."

There is a time to die here as elsewhere, when the man of God has to comfort the broken-hearted and bury their dead.

A son of toil is on his way home to Caribou from Coalinga. Wife and children are watching and waiting to greet him. Wagon and horse go over a bluff and a part of the load crushes him to death. The body of the husband and

father is taken to the undertaker's parlors at Coalinga. Some hours later the bad news is broken by the "Skypilot" to the widow and orphans. Sunday morning he accompanies the heavy-hearted mourners to Coalinga. A funeral service is held in the Presbyterian church, and the coffin taken to a friend's home for the night, to be shipped by express next morning to Hanford for burial.

Rev. Allan MacKay is "on the ground," "in the saddle," always ready for "Skypilot" duty, as he makes Oilfields his home, which means separation from wife and children eleven months of the year, two weeks at Christmas and two weeks in mid-summer being his vacations.

Goldsmith's Village Parson "was passing rich with forty pounds a year." Oilfields' "Skypilot" is passing rich with forty dollars a month, and now and then a dollar dropped into his hand by a sympathetic toiler "who earns his bread by the sweat of his brow." The sweat trickles day and night, down the oil-begrimed face of the "West Side" toiler, during June, July and August.

Every day this servant of our Lord meets pumpers, gaugers, drillers, roustabouts, office hands, foremen and manager, and is on courteous and friendly terms with each and all. The "Skypilot" does not preach to large audiences in Chapel Tent, but does his God appointed work by seeking to win men, singly, and in groups, for Christ, and by Open Air Gospel meetings. These are held early in the night, in front of the Big Store, close to the Dining Hall, which seats at the tables two hundred men. The Manse Home Tent Talks, to one, two or more friends of like precious faith, are "as rain upon the mown grass, as showers that water the earth."

A stranger in a strange land, a young fellow only a few weeks from London, who served seven years in a printing office, therefore a "journeyman" printer, reached San Francisco almost "dead broke," but by the time he had tramped from office to office for a week, and was turned down by the new invention, he was "a wholesale bust." In his extremity, he remembered a letter from a London friend to a lady in Berkeley, who gave him a letter of introduction to a lady friend in Caribou Camp. He did not stand on the order of going, but hit the pike in a hurry, and counted the S. P. ties from San Francisco to Coalinga, being compelled to enlist in the great army of pedestrian tourists. He was directed by the Berkeley lady to hunt for "The Boys' Home Tent" and Oilfields' "Skypilot." He found both, likewise, meals, a bed, and a home, until his new friend struck a job at fair wages, for the stranger. It is a pick and shovel job, but the young cockney spits on his tender hands to take a fresh grip and whistles while at work like the mocking bird I saw perched on a swinging branch of a rose tree. In this fertile "West Side" soil and semi-tropical climate, the bush develops into a tree and birds build their nests in the branches. This young man will win out and "make good" even on the "West Side," for he did not leave his religion in the Church of England, but kept it in his heart to use in the New World. He would not hunt a job on Sunday, but read his Prayer Book and attended Oilfields Sunday School and Church services.

The "Manse Home Tent" presented to Oilfields Mission by the Ladies' Aid of Fowler Church has been a blessing to more than one young man far from home, mother, church and friends.

We were lounging in the store today at the close of the noon hour, waiting for the "go on" whistle to blow. Groups of men were there. A chance remark caused Rev. Allan MacKay to relate an Alaskan experience.

The son of a widow left San Francisco bound to the Stickeen River. He called at Fort Wrangell Native Mission and spent a pleasant week with the missionary, Mr. MacKay, and then proceeded on his journey, reached his destination and "staked out a claim." While heating a stick of giant powder, he had his right hand blown off. The gold seekers hauled the poor fellow on a sled over two hundred miles, then put him in a boat and rowed to Fort Wrangell, about one hundred and fifty miles, to take the "Queen of the Pacific" for Sisters' Hospital in Juneau. When Fort Wrangell was reached the injured man sent for his friend, Missionary MacKay. The young prospector was weak from the loss of blood, gangrene had set in, and the missionary said, "John, you have a fighting chance. You have come over a long, hard trail, but it would be wise to be ready for the trail that leads over the Great Divide."

"Mr. MacKay, I was brought up in a Christian home. I settled that great question before I came to Alaska."

Then he looked at the mutilated, gangrened stump, and gave his testimony for Christ.

"I am ready, by the grace of God, revealed through Jesus Christ, for life or for death. To me, to live is Christ, to die is gain."

The hearts of prospectors, miners and Indians were touched and tears filled their eyes.

Men are too busy in Oilfields to go for a marriage license and to buy the ring. The "Skypilot" is pressed into service. The bride is on board a train from somewhere "back East," and due on a certain day at Coalinga. A well-oiled, young stalwart driller hands his friend, Rev. MacKay, thirty dollars, and instructs him to secure the license, purchase a "band ring" and pocket the balance.

The trip is made "short order" to Fresno and back. Then right from the oil derrick to the new cottage comes the driller with a chum as best man. The bride, and her father, mother and brother, are present. The "Skypilot" performs the wedding ceremony, and blushes when he kisses the bride as fee extraordinary for special services.

Easter notices were preserved a year ago, as souvenirs and mailed to Christian homes "back East," to demonstrate to loved ones there that we were as yet in "God's country."

Good Friday, at 7 p. m., April 9th, Anno Domini, 1909, "Skypilot" Allan MacKay held the first open air Easter service in Oilfields, assisted by Captain Lindecker and Captain Black from the Salvation Army Barracks, Hanford. A large audience of men and a few women and children attended Oilfields Easter Service. The Christ story from advent to resurrection and ascension was told by Rev. Allan MacKay, as one, then another scene in the life of our Lord and Saviour Jesus Christ passed on the screen.

The style was conversational, the subject-matter instructive and edifying. Christ was lifted up on Good Friday night right here in Oilfields on the "West Side," and the hearts of men, women and children, were drawn to Him who said, "And I, if I be lifted up from the earth, will draw all men unto me."

PASTORS TAKE NOTICE.

The Fourth of July.

It comes on Sunday this year, and the suggestion is made by the officers of the American Bible Society that the patriotism of the day may be deepened, and its influence spiritualized and made to serve a noble end by pastors taking occasion to preach on the Bible—its value in the making of our nation, or some kindred theme, and sending

the collection to the American Bible Society Endowment Fund. All collections sent to the Pacific Agency, American Bible Society, 216 Pacific Bldg., San Francisco, Cal., will be duly acknowledged by the Society.

A Program Suggestion.

Patriotic Voluntary.

Song, "Come, Thou Almighty King."

Prayer.

Special Music.

Scripture Lesson—Neh. 8: 1-12.

Song, "My Country 'Tis of Thee."

Reading of the Declaration of Independence.

Sermon: "The Bible and the Making of the Republic."

Offering for the American Bible Society.

Song, "All Hail the Power of Jesus' Name."

Benediction.

LAYMEN, ATTENTION!

Here is a letter well worth reading, and is mightily suggestive. There are pastors who need the encouragement which its lines and contents have brought to one pastor in California.

"Dear _____,

Please accept this as coming from the Lord. I am sure He wishes me to send it to help you take a vacation. Hoping the rest may benefit you, I remain,

_____."

The enclosures were carefully wrapped in tissue paper, and each one was gold, and not one was small, and there were several of them.

PRESBYTERY OF WILLAMETTE.

Presbytery of Willamette met in special session in the Newberg Church Monday evening, June 7, 1909. Rev. D. Julian Becker at his own request was granted a letter of dismissal to unite with the Presbytery of Olympia. A call for the pastoral services of Rev. Jno. F. Lyons by the Newberg Church was found in order, accepted, and Presbytery proceeded to the service of installation: Rev. H. L. Nave, D.D., to preside and ask the constitutional questions. Rev. A. M. Williams to preach the sermon, Rev. W. T. Wardle to charge the pastor, Rev. H. L. Nave to charge the people. The installation prayer was made by Rev. W. T. Wardle. In their new church costing \$5,000, with this installation service welcoming the coming of Rev. John F. Lyons and wife, this congregation have taken on new inspiration, the future opens up bright and hopeful. In this mutual union we are looking for big things for this church, and we are assured by what we know of Bro. Lyons and his wife that in this new charge the work will be taken up with vigor and faith.

W. T. W.

STATE SUNDAY SCHOOL CONVENTION, SALEM, ORE.

The State Sunday School Convention held at Salem, April 28th-30th, was "the best yet," both in numbers and in interest. Twenty-two counties were represented, and sixteen denominations. Fully a thousand were present at some single sessions.

The Convention church was the First Congregational. Conference sessions were held in the Evangelical and First Christian Churches. The last evening the Congregational and Christian Churches were both filled.

It is hard to make a short report of such a feast of good things. The International Association was ably represented

by Mrs. Mary Foster Beyner, and Rev. W. C. Merritt. The State Association secured Prof. E. C. Knapp of Chicago. Mr. Knapp showed us some of the reasons why the Mormons are making such rapid progress, and warned us to hasten ourselves if we did not want them to leave us in the rear. Among the many suggestive things he gave us, the following may be mentioned:

"Teaching is causing another to know something that you know and he doesn't know."

"We measure our Sunday School work, not so much by what our boys and girls know, as by what they become."

"Some git up and git; others sit down and sit."

OBITUARY.

Mrs. Ella Petersen, for many years a faithful member of the Valona church, passed away on June 5th last, in the McNutt Hospital, San Francisco. Several months ago, Mrs. Petersen met with an accident, being thrown out of a buggy, while in Vallejo. This caused an injury to her hip which, after months of suffering, necessitated an operation from which she did not rally. During her weeks of suffering, which were painful in the extreme, she was cheerful and resigned to her heavenly Father's will. Some few hours before she passed away, she called her husband to her bed side and expressed her joy at the prospect of going to her heavenly home, and after lifting up her voice in prayer she "fell asleep in Jesus." Mrs. Petersen was devoted to her home and husband, and it is little to say that he will miss her much. She was a consistent member of her church, and possessed a loyalty for her pastors and their families to a degree which is seldom found today. She was laid to rest in the cemetery at Vallejo, her former pastor, Rev. G. H. Whiteman, conducting the services, which were partly under the auspices of the O.E.S., Crockett Chapter, 184, of which the deceased was presiding officer. A very large number of friends from both Valona and Vallejo attended her funeral.—G. H. W.

A BOOK WORTH OWNING.

There are various paths by which the makers of poetry approach and enter the secret recesses of our souls. The polished Horace, in a friendly fashion, takes us into a literary fellowship somewhat as Thackeray does in prose. Browning pulls out the sub-base stop on his organ of thought, and we wonder whether we are trying to enjoy poetry, or to fathom philosophy. Shakespeare comes along a path august, and true to the deepest verities of human experience. Tennyson makes us weep over Hallam's loss and puts before us precious Christian consolation. There are other makers of verse who are like those useful substances which the tidy housewife employs to brighten up her articles of silver and gold.

There are rich treasures of the thoughts of the divine mind written on stars, stones and blooming flowers, and he is a public benefactor who has the happy faculty of making that divine marking legible, by sweet words of measured rhythm.

Those who have read that quaint volume, "The Spirit of Japan," will be prepared for gems of exquisite taste in the volume now issued bearing the title, "Nature's Teachings." It is by E. A. Sturge, M.D., Ph.D., who has charge of the work of our church, among the Japanese in San Francisco. This later volume of 114 pages has 154 brief but clever and helpful gems of thought rhythmically expressed.

Dr. Sturge has traveled much, he knows the Golden

State as few others do. Everywhere our author has found things which set his poetic fancy into activity, and now he bids us all sit by and share with him the thoughts which first gave him pleasure. Lake Tahoe, the Grand Canyon of the Colorado, the Yosemite, Mount Shasta and the Golden Gate all brought suggestions of truth to the authors' mind worthy of being imparted to many more. His preface is modesty indeed. In it we read:

"Wheat and chaff together lie
Upon the threshing floor;
Chaff is worthless, and I sigh
To think that there is more
Of it than grain,
Which will remain
When winnowing is o'er."

But the author did not need to say further:

"Tis now with trembling hand I pour
My treasure to the wind,
In hopes that from the gathered store
Some hungry one may find
A grain or two
Of something new,
To feed the heart and mind;"

for on every page there lies before us choice, pure and helpful measures.

The tid-bit marked "God's Words," on page 17, is fine:

"Each star that twinkles in the sky,
Each grain of sand beside the sea,
Each fleecy cloud that passes by,
And every leaf upon the tree,
Contains a word of God to me."

The benignant spirit of the author is quite evident in the six stanzas of "To Every Man His Work," on page 41. The opening lines are:

"If all the blossoms had one hue,
If all were painted red,
How we should long for white or blue
Or other tints instead."

This is the book for tired people, for those who need a soothing hand, who wish for a voice full of hope, and its teachings could only be expressed as they are by one taught of God and brought into a rare nearness to the very fount of truth and spiritual life.

It is stated that this volume can be had at the New Book Store for half a dollar, a price which brings its uplifting lines within the reach of us all. One has the satisfaction of knowing, we may add, that all profits from the sale of this book will be applied to the Japanese Mission work, which has thus far yielded most satisfactory returns.

THEO. F. BURNHAM.

Vallejo, Cal., May 1st.

THE SCARLET SIN AND ITS SOLUTION.

Rev. Dr. Glen MacWilliams of Los Angeles addressed the Ministerial Union and laymen of San Francisco on Monday last. His subject was the Scarlet Sin.

Dr. Williams is a forceful and convincing speaker, and thoroughly familiar with his subject, being a Doctor of Medicine as well as a clergyman.

He said in part:

"Our governmental questions, political, race and commercial problems and ecclesiastical dogmas are many and complex, but greater than any of these, more far reaching in its results, more beneficent to society is the question of the family—the quality of birth, the culture and training of the child.

"We can lengthen and broaden our theology and politics, but the hereditary and parental law—never.

The law of the harvest will not fail in its supply of criminals and degenerates, for you can count on them in advance as the inevitable product of the licentious father.

"The world moves on for better or worse, dependent entirely upon the quality of each man's thoughts, words and actions as his individual offering to society.

"Innocent offspring is being brought into the world. Victims of this social curse, they are born to suffer innocently for the sins of vicious parents. Is this matter of no concern to the clergy? Our silence upon this vital question is due more to indifference than to ignorance.

"A man with sense enough to carry corn to the mill will not deny that the scarlet sin is feeding upon the quivering vitals of our nation, sweeping into the whirlpool of crime men, women and children. It is packing our insane asylums and penitentiaries. Give a boy a father with a brain and body clean and normal and that boy will give to the nation in return a clean moral citizen.

"If a child is born right and housed right, it will take all hell to lead him from the path of his virtuous mother. The majority of our criminals and degenerates are made such before they are born.

"You can depend upon it, gentlemen, we are out of joint on this vital question. Men of God who wear the name of Christ, it is high time that we should deal with this subject face to face. The clergy should take up this social question by its four corners. To our shame we must confess that among men virtue is the exception. The family is the safeguard of the Republic, and no less the safeguard of the school and church. Unfortunately we have reversed this order in a measure. We expect the school, the state and the church to do our work, when God expects the parents to do it. Too many parents substitute prayer for training. A great many parents think that God will train for them, so they neglect their children and pray to God to guide them. This is wrong. It is criminal. It is a shirking of plain duty, and its results will be disastrous. It is the youth of our country that is its hope. Without the springtime there could be no seed time; without the seed time there could be no harvest time; without the harvest there would be no famine. Just as true is it that without boys and girls there would be no men and women. The young people are the hope of the nation. Let us wake up for a cleaner standard of men, for less crime and less sisters of shame. Let no one escape his responsibility, for there never was a fallen woman without a fallen man.

France gives more largely to the work of Roman Catholic missions than any other country. The Society for the Propagation of the Faith reports \$1,286,517 contributed during 1908, and from different countries as follows: France, \$616,427; Germany, \$133,411; Switzerland, \$17,964; Austria, \$11,872; Holland, \$13,973; Ireland, \$14,080; England, \$9114; Scotland, \$1533; Spain, \$34,359; Portugal, \$5076; Italy, \$48,226; Canada, \$2571; United States, \$193,122; Mexico, \$24,135; South American countries, \$56,193.

THE HOME

THE AWAKENING.

An average man awoke one night,
And thought of his past in the pale moonlight;
At times he muttered, at times he moaned,
And once he very distinctly groaned,
At which his guardian spirit inquired
What secret cause this dole inspired?
"Alas, why ask? I'm thinking," said he,
"About the people I used to be.

"There's the simpleton I was then—well,
It really would hardly do to tell;
And the unutterable ass
I was then—but we'll let that pass;
And the awful idiot I was when—
No, don't let's speak of that again;
And the inconceivable fool I made
Of myself when—why don't memories fade,
Or drown, or fly, or die in a hole,
Instead of eternally burning the soul?
But at any rate you now can see
Why I mourn o'er the people I used to be."

The angel smiled with as undefiled
A glance as that of a little child,
And said, "I am musing happily
About the people you're going to be:
The soul that has learned to break its chains,
The heart that grows tenderer through its pains,
The mind made richer for its thought,
The character remorse has wrought
To far undreamed capacities,
The will that sits, a king, at ease."
—Ethelwyn Wetherald.

THE UNTRAINED MOTHER.

By Christine Terhune Herrick.

The training for motherhood rarely precedes the arrival of motherhood. Herein it probably differs from nearly every other variety of education. The man who contemplates the adoption of a business or a profession fits himself for its practice by a course of study. The woman who decides to follow a certain avocation acquaints herself with the details of her future work. No employer thinks of putting a totally inexperienced person into a position involving high duties and many responsibilities.

Only to maternity, that highest, noblest, most important of all, does the average woman bring few or no rules for guidance. Too often she is in a state of crass ignorance or holds a trifling estimate of the great task she has undertaken.

The state of mind does not prevail merely in relation to the physical care of the child. Knowledge upon this subject is not difficult to acquire, and even the infant upon whom many experiments are performed by the theory-crammed young mother generally survives and comes out little or none the worse because his fond parent has tried her prentice hand upon his habits of food, sleep and clothing. Far more serious is the risk he runs when fate has consigned him—poor little parcel!—to an undisciplined,

injudicious guardian who has never learned to govern herself and whose ideas as to the guidance of the immortal mind and soul committed to her care are to the last degree hazy.

There are many noble women to whom the coming of a child is not only a joy, but a sacred responsibility. These, when they know that the crowning glory of wifehood is to be theirs, prepare themselves for this gift of God as they would for the reception of the sacrament. Believing, as every thoughtful person must, in pre-natal influence, they "make themselves nests of pleasant thoughts." They strive to become more gentle, more self-controlled. They read and ponder the beautiful thoughts of others and study to put themselves in touch with the great poets and prophets of the race.

Perhaps for a while after the birth of the child, much of this preparation seems to be thrown away. It is not unusual to find a woman who has looked forward to this great event as unmingled rapture, disillusioned by the first few months' life of an ailing, fretful baby. She grows discouraged when the high thoughts, the self-consecration that have preceeded the child's coming seem to have failed to make him a model infant. It is not easy for her to cherish lofty aspirations after a wakeful night, or to be in a heroic frame of mind when the baby is screamng with the colic. So the mother gets discouraged sometimes and loses heart and ambition. Possibly she slips into the common error of thinking the baby needs no training in obedience while he is a mere mite, and so loses the opportunity to teach him to recognize her authority even while he is in the cradle.

Ideals are easily dismissed and standards are readily lowered, but the mother who yields to the temptation to do either is guilty of a serious mistake. While her baby has his lessons in obedience, she has hers in patience, and of this, the rarest and most difficult of virtues, she can never have too much. Perhaps its culture is the severest part of her training. For unless she is one of those so-called "born mothers," who has a natural and intense love for any and every child, there will be many weary hours for her before the little one has grown old enough for her to feel his presence a real companionship.

There are some women who are utterly happy sitting alone with their babies, content to talk to them, play with them and care for them. They have no desires, no ambitions outside of the nursery. Such women make admirable nurses, without doubt. But there are other mothers who love their children no less and yet have tastes and interests which a three months old infant does not entirely satisfy.

"When I see you with your babies I am always reminded of myself and my paper dolls," said a candid friend to a young mother. "I would work hard making frocks for them and dressing them, but I never cared to play with them. You will do any amount of work for your children, take care of them, make them clothes, nurse them when they are sick, but it bores you to death to have to play with them."

A woman of this type needs training no less than her sister who is absorbed in her children to the exclusion of all else. The latter may have to learn that no form of narrowness is wise, that if she wishes to be a companion to her children when they outgrow the nursery she must take broader views of life than she can gain from the cradle side, that the animal care of her offspring is but a small part of her duty to them. On the other hand, the woman who is bored by play with children must put herself to school to the kindergarten teacher and from them learn to "live

with the children" and to make play helpful in the child's development and in her own.

Even the intellectual part of the mother's training is less essential than her practice in discretion, tenderness, self-control, patience. Educational advantages her children may find outside of their home, if necessary. The virtues of unselfishness, of gentle consideration for the happiness of those about them, of command of temper and of tongue they must either learn from her or gain for themselves, later in life, at the price of much suffering to others as well as to their own hearts.

Putting aside the Christian graces, the children of an untrained mother will hardly be remarkable for obedience, courtesy, discretion or sweet reasonableness. "Like mother, like child," has become a truism. Very, very rarely does one gather grapes from thorns, or figs from thistles. An impatient, sharp-tongued mother will hardly have gentle, tractable children. The mother who yields readily to a hot temper, who reproves or punishes a child in a fit of anger, who rebukes unjustly and declines to acknowledge her mistake, need not look to her little ones either for self-control, or for respect for her judgment.

The woman who does not train herself before the days when she has children may expect a hard struggle. Only by bringing all her strength of character and the grace of God to her aid can she hope to compass a fair measure of success in the task she has set herself. And she must never abandon the work. Failure in this endeavor implies too much disaster. It means loss of self-respect and of the respect of her children, and a corresponding deficit in authority and influence. While her boys and girls are physically in the mother's power, she may keep them in outward order by the lash as well as the law. When they outgrow that period she can only hold them if added to their love for her they have full faith in her love for them, confidence in her uprightness, reliance upon her word and her wisdom.

Young People

A MISSIONARY IN TURKEY.

Harpoot, Turkey, April 22, 1909.

To the Young People's Department:

On a commanding situation at the upper edge of a city of ten thousand inhabitants, capital of this state, a missionary was the other day measuring out the site for the ANNIE TRACEY RIGGS MEMORIAL HOSPITAL. Twenty-five miles to the south of this patch of ground rise the Taurus mountains, and seventy-five miles to the north is the range of the Anti-Taurus, snow-capped and grand. Between these parallels there are hundreds of towns and cities, all the parish of the building just to be begun. Solemnly the missionary handed a spade to a laborer, and with another spade set a good example. Caravans of camels passed on the great road beside the site. People came eagerly to ask if the work had really begun. The earth was steadily thrown out of the trench, and at a depth of two feet solid rock was reached. The foundation would be sure!

"What is this to be?" asked the laborer, a pleasing Armenian from a distant village. He was very much gratified to learn that he was serving humanity by excavating the basement of a hospital. And then the reason of his interest came out. "My brother, you know, has typhoid fever, and is being cared for by the missionaries in the little

infirmary at Harpoot." "And how came you here?" asked the missionary. "My home is among those Taurus mountains," he replied. "With my father's family live also my uncle's children, and we are surrounded by wild and warlike tribes of Kurds. Patiently we endured much oppression, until finally a Kurd one day stole my cousin and carried her off. With my two brothers I started in pursuit. In the fight that we had in trying to recover the girl, my brave little brother hit the Kurd with a farm tool, and he died. Of course the Turkish government imprisoned us,—two of us for a year and a half, and my little brother for five years. And now we are out, and I am very thankful to get this work. And I do hope you will trust me. Leave me to dig out this whole basement, and I will do it faithfully, as God is my overseer."

With trustful satisfaction the missionary left the young man to his task, and went in to the city to ask some advice of the very obliging American consul, to make a contract with a mason, and to prevent the brick-maker from cheating the Hospital funds out of their eye-teeth. Then with a well-digger and a tile man he walked some five miles along the foot-hills, seeking a suitable stream of water which for \$1,000 could be brought down to the Hospital, giving ten quarts a minute in the dry season.

On the next day, it being Sunday, the missionary had a religious talk with the typhoid patient brother. To the question, "What do you think of worship?" the pale young man answered, "I have only been able to go to church about once in a year, and I have forgotten how to make the sign of the cross on my breast. Will you teach it to me?" Without a quail of his theological conscience the Protestant missionary taught the benighted villager the Gregorian sign. "How do you pray?" he next asked. Then he explained, "You see all the prayer I know is at morning and at noon and at night to stand and say 'In the name of the Father and of the Son and of the Holy Ghost.'" His eyes lighted up with pleasure to hear that God could come into the infirmary and could answer prayers spoken from the heart. "By Allah," he exclaimed, when the missionary rose to go, "I hope you will come again soon, for your words are sweet to me!"

And the solemn anxiety of the foundation digging was turned into the joy of success as in a vision the missionary saw returning to their scattered homes hundreds of converted patients, thanking God for the Annie Tracey Riggs Memorial Hospital.

THE IRON SECRETARY.

Irma B. Matthews.

Secretary Stanton is perhaps better known than was Lamont, but history fails sometimes to do justice to this loyal man also. Loyal, I say, for that he was; loyal to his country, and when he discovered the real man in the president's chair, loyal to him also.

The appointment of Edwin M. Stanton as a member of his cabinet only serves to show the great love of Abraham Lincoln had for his country and his desire to promote her interests before any personal feeling of his own.

Before his appointment Stanton said many things against Lincoln and his administration; in fact, his language was at times most abusive and insulting. He called Lincoln an imbecile, declared his government would be one of corruption.

He is, however, a fine example of a great man, for he was great enough to change his mind and acknowledge that he had changed it.

It is not likely that the president ever knew all of the

things Stanton had said, but love of his imperiled country, I think, would have caused him to overlook them if he had.

When Stanton was asked to take the head of the war department he was naturally very much astonished. Not only had he abused Lincoln, but he was also a Democrat.

Lincoln noticed his astonishment, and said: "The life of the nation is in danger. I need the best counsellors around me. I have confidence in your judgment, and have concluded to ask you to become one of them."

After due thought Stanton, for the same reason that Lincoln had offered him the place, decided to accept it—the love of his bleeding country. He was named the Iron Secretary, for he had no mercy for wrong-doers. He thought Lincoln by far too lenient with deserters and the like. He was a terror alike to camp-followers or speculators.

Many and many a time he upbraided Lincoln for his soft heart, and yet with all of his fiery temper, when Lincoln deliberately and coolly made an order, it was obeyed.

It was partly on this account that one of Lincoln's favorite jokes was: "I have not much influence with this administration."

One day in one of his bursts of temper, old Dennis Hanks was present. After Stanton had gone Dennis said:

"Abe, if I was as big and as ugly as you are, I would take him over my knee and spank him."

The president's reply to this was that he was a valuable man, and he was glad to bear his anger for the service he did the nation.

These two men, however, by close association learned each other's true worth, and Stanton loved Lincoln as he deserved.

A few days before the president's death he offered his resignation. He spoke feelingly of Lincoln's friendship and devotion to his country, but he said as he had only taken the office to help through the war he felt his work was ended.

But Lincoln thought differently. He threw his arms around his friend, and told him he must stay. It was a very touching scene to those present. A few days later, when he stood by the bedside of the martyred president, and was told that there was not a ray of hope he wept like a child.

As he looked upon that kind face, still in death, he said: "There lies the most perfect ruler of men who ever lived."

Edwin M. Stanton was born in Ohio in 1814, and died in 1869, deeply regretted by those who had lived to know his sterling worth.

TWO LITTLE KITTENS.

Two little kittens, one stormy night,
Began to quarrel and then to fight;
One had a mouse, the other had none,
And that was the way the quarrel begun.

"I'll have that mouse," said the biggest cat,
"You'll have that mouse? We'll see about that."
"I will have that mouse," said the eldest son.
"You shan't have that mouse," said the little one.

I told you before 'twas a stormy night
When these two little kittens began to fight;
The old woman seized her sweeping broom
And swept the two kittens right out of the room.

Then they both crept in, as quiet as mice,
All wet with snow and cold as ice;
For they found it was better, that stormy night,
To lie down to sleep, than to quarrel and fight.

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AN ARBOR-DAY CHAT.

Alice May Douglas.

Arbor-day was stormy, so instead of setting out trees as they planned to, the children gathered in mother's sitting-room, where she gave them a little talk about the Cedar of Lebanon. She said: "This ancient legend of a Syrian hermit, shows that the cedar of Lebanon, the tree of the temple built on Zion, was held in high estimation. It relates that Seth received from the angels three seeds of that tree, which he beheld still standing on the spot where sin had been first committed, but blasted and died. He carried seeds home, placed them in the mouth of the dead Adam and so buried them."

"Was that the last of them?" asked Kate.

"Their history is curious," mother went on. "Growing on the grave of Adam in Hebron, they were carefully protected by Abraham, Moses, and

David. After their removal to Jerusalem, the Psalms were composed beneath their shade and when they had grown and united in one giant tree, this cedar of Lebanon was felled by Solomon to be preserved forever as a beam in the temple."

"Did he put it there?" asked Tom.

"No, the king's carpenters found themselves unable to manage the beam. They raised it to its position and found it too long. They sawed it and found it too short. They spliced it and found it still wrong. It was evidently intended for another purpose, and they laid it aside in the temple. While thus awaiting for its time, the beam was once disgraced by a woman named Maximella, who took the liberty of sitting on it. She presently found her garments on fire. Instantly she raised a cry, and feeling the flames, invoked the aid of Christ. She was immediately driven from the city and stoned."

"Was that the end of the beam?" asked Kate.

"No, in the course of time, the beam

became a bridge over Cedron, and being then thrown into the Pool of Bethesda, it proved the cause of its healing virtues. Finally it became the cross, was buried in Calvary, taken up by the Empress Helena, chopped up by a church, and distributed."

"That is an interesting story," said Kate. "But I like best to hear about the way trees grow."

"And I like best to set them out," said Tom. "There's the sun now—so we can set them out."

So away to the shed for their shovels scampered the children, leaving mother to herself.

Brown—What did your wife say about your being so late home the other night?

Jones—Nothing at all. She just sat down at the piano and played "Tell me the old, old story."—Stray Stories.

"I have never loved before," he said. "Well," she replied, "I am not running a kindergarten."—Bohemian.

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OCCIDENTAL COLLEGE CAMPUS.



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ALBANY COMMENCEMENT.
LOS ANGELES PRAYER CONFERENCE.
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THE BROTHERHOOD A NATURAL NECESSITY.

Notes from the Convention Address of Rev. Ira Landrith, D.D., LL.D.

I should not be content to leave San Francisco without personally expressing appreciation of being in this convention. This is the largest Brotherhood Convention ever held on this Coast. We have held the most encouraging and, I hope, the most effective Brotherhood Convention in the history of this movement, and I go away feeling that the Convention in San Francisco has been tremendously suggestive. I want to express my appreciation also because since my last visit to the Coast I have personally been compelled to deny myself the privilege of Brotherhood activity. There has been a great pleasure personally, to me, in the fact that improved health in my home has made it possible for me to return to this Coast, and to look into the faces of the men who are doing things on this Coast.

The future of Christianity in America and the future of Presbyterianism in this country are a lap full of hope and confidence. There is no doubt about it. God is always ready. The secret of success of God, as the secret of the success of any man who succeeds, is the fact that He is always ready. A man succeeds, as God succeeds, only if the man is ready for the opportunity. There was need in the Kingdom of God, and in the progress of that Kingdom, there was an opportunity, out of which the Presbyterian Brotherhood and other organizations of its kind started. The beginning of the Brotherhood movement was the manhood of Jesus Christ, for Christ was and is a man. The church and the pulpit alike have been teaching that the

Christian man ought to be the holiest man of all men: Glad is that man who is looking other men in the face without flinching, and without fear and without whining. Men, everywhere, have got to assume dependableness and a readiness to carry the worry of their fellow men. The Christian church has been preaching the dependableness of the Christian man until the world has begun to take us at our word.

I am glad I am alive. I am glad I am not my grandfather, because he is dead, and he does not have your privilege and mine of living in the life of the twentieth century. I believe in this age. I believe in this nation. I believe in this state. It is good to live. It is good to be alive here.

This is no time and place for pessimists. A Christian man cannot afford to be anything else than hopeful and confident and optimistic, for God is God, and the triumph of the Cross of Jesus Christ is as inevitable as the omnipotent Church of God. The church has no right to take the men unless it can support men. There are only two rules in life that hold. One of them is to be fit to live and the other is to be fit to live well. The Brotherhood has taken up the task of making men fit to live and fit to live well. We have created this Brotherhood, for the ministers and for men in all lines of work. The Brotherhood is in favor of all that is good and against all that is bad. Set that down. I have read in my Bible that it is the duty of a Christian man to abhor that which is miserable and cleave to that which is good. That is the gospel of the Brotherhood of the Presbyterian Church in the U. S. A. There are no double standards in the religion of Jesus Christ: One code of morals for the poor man and one code of morals for the rich man. There is no reason why a rich man should not be as righteous as a poor man. The very fact that God has abundantly blessed you with success has put you under obligation to be the devoutest man in your community. I believe the time is coming, as it has already come to a great many men of force, when we may expect the devoutest man to be the most prosperous man. The fact that God gives you influence sets you under obligation to give your influence to God. In our day there isn't any room for the man who says, "I would like to be a Christian, but I have certain weaknesses, and I don't want to be a hypocrite." What business have you with weakness? Don't tell me you can't quit. The world has come to a point when it is not very charitable to the man who does not want to quit. A man is not a man who does not hold the rein and whip over himself. Get a grip on yourself and make yourself behave. We have come to a time when a man not only has to be good, but he has to be good for a good deal.

Let us believe in the cardinal principles of Christianity. In a word, the world has begun to demand of the church that it make good, and it has got to do it.

There had to be a Brotherhood to send the men of Jesus Christ to the work in which they belong. The Brotherhood had to be, it was for our day. There had to be a Brotherhood because there wasn't anything else that did the work the Brotherhood wants to do. Call the Brotherhood, then, anything you please. The Brotherhood has come because men had to come and it has come to stay. It has come to do whatever needs to be done, and that nobody else will do. What good thing has anything to fear, and what bad thing has anything to expect from the Presbyterian Brotherhood of America? It has come first to win to Christ all the men that it can reach, and that is what

Christ died for. But the greatest work in the world, this work of winning men, cannot be done only in a house of worship. Convert Jones in his shop. The employer, who could, if he would, lead to Christ his unsaved employee, and does not, is not fulfilling his duty as a Christian. This is the Brotherhood mission, to set other men close enough together to win them to Jesus Christ. Christian men are the leaders of the world today. Every once in a while, you see some little individual show up and you say, "that godless leader," but the fact is, that the leaders in the commercial world, and in the political world, nearly all of them are Christian men. In seeking the salvation of men, the church must set itself to the destruction of the vices that keep men from coming to the service of Christ. It is hard to stand up and fight the devil to a stand-still, but it is fun

and numerous other traditional rites of the Occidentals.

The President's Reception.

Tuesday evening at Stimson Library, gathered a joyful company of students, parents and friends to participate in the annual reception given by the President in honor of the Senior Class.

Commencement Day.

Wednesday morning at 9:45 the Academic procession started at Stimson Library and marched to the Hall of Letters, where, after the innovation by Prof. W. S. Stevenson four orations were presented by honor students which reflected greater honor upon their alma mater. Then the diplomas were presented by Dean Ward and delivered by Dr. Hugh K. Walker, President of the Board of Trustees. After the announcements by the President the morning



The Glee Club, Occidental College.

to fight. It is the right of the church to fight everything that is wrong. There are men who will come with Jones to the Brotherhood, who would not come to church until they came to the Brotherhood. One Brotherhood started a men's meeting for the development of their own religious life.

The Brotherhood stands for the Brotherhood in the home. The Brotherhood stands for piety in the home and for consecration at the family altar, which is the altar of all altars. If we don't hurry in the upbuilding of the family altar, the future is as black as the blackest night.

OCCIDENTAL'S COMMENCEMENT.

After Baccalaureate Sunday the next event of interest was the annual Senior class play. "A Russian Honeymoon" offered a difficult test of amateur talent, but the Seniors were there with all the demands of the play and delighted the crowded house that came to witness the performance. Besides the class play the two days before the final commencement exercises were taken up with the ivy procession and planting, the planting of the class tree, class lunches

exercises were closed with the benediction. The last touches of the commencement week were not put on, however, until Wednesday evening at the Alumni Banquet.

Degrees Conferred.

For the first time in Occidental's history honorary degrees were conferred. The first degree of the institution, an LL.D., was conferred upon Prof. W. S. Stevenson of the chair of Economics and Sociology." Prof. Stevenson has been with the institution longer than any other teacher. The Master of Arts was conferred upon Miss Mary Cunningham of the History Department, and the first D.D. was given to the Rev. Arthur S. Phelps of the Central Baptist church, one of Los Angeles' scholarly preachers.

Changes in Faculty.

Several changes in the faculty were announced and the new members chosen thus far are, for the Modern Language Department, Prof. Wm. Bell, chair of French, and Prof. Frederick Miller, chair of German; Prof. Thomas Burt, Ph. D., of Park College, will have entire charge of the Bible Department, and Prof. John P. Odell of North-

western will assist in the Department of English. One other is yet to be chosen.

A New Campus.

For some time the Boards of Trustees of Occidental and Pomona College, the Congregational Christian college at Claremont, were considering the possibilities of merging the two institutions into one. The Presbyterians of the Southland were worried lest they should lose their college, but their hearts were gladdened when President Baer announced that there would be no merger. However, the Board has determined to locate the college on a new campus large enough to meet every demand of a modern college.

Pleading that the church might be as dedicated, a church for men, the work of which would be largely shouldered by the men, the speaker made the most eloquent appeal for earnest, hard-working Christianity that perhaps was ever uttered from a similar platform in this city.

The ceremony was brief. Rev. Dr. S. Willis McFadden, pastor of the church, presided. Following an invocation by Rev. W. S. Holt, field secretary for the Presbyterian Board of Home Missions, the formal ceremony of placing the stone began. A sealed tin box, in which was secured a Confession of Faith, the manual of the church, the daily publications of the city, pictures of the old church, copies



Highland Park Occidental College



The Football Team, Occidental College.

The site has not been chosen as yet and the work of the institution would continue during the coming year in the present location in Highland Park.

SPOKANE, WASHINGTON.

"This church will be a house of worship where people will come with the view of working. I hope no pastor will occupy this pulpit merely to discourse eloquent sermons. We have too many of them today. It will be a church where hard-working Christians can come and feel that they are coming to worship. But, most of all, this church is dedicated to the men of Spokane."

Rev. Ira Landrith, D.D., of Nashville, Tenn., general secretary of the Presbyterian Brotherhood of America, said this in the course of an address at the laying of the cornerstone for the First Presbyterian church of Spokane on June 15.

of The Interior and The Banner, a program of the Inland Empire Brotherhood convention, and a manuscript containing the names of the church building committee, was placed in the cornerstone cavity.

As the block sank to rest and the masons secured the mortar grip, Dr. McFadden, pastor of the church, uttered the formal words of the Presbyterian church:

"In the name of the Father, the Son and the Holy Ghost we lay the cornerstone of this house, to be erected in the name of the First Presbyterian Church of Spokane, and devoted to the worship of Almighty God."

Construction work was started last fall, and when completed it will be one of the finest houses of worship west of the Missouri river. The arrangement of the structure is that which will make it one of the most convenient churches in the Inland Empire and will be equipped for seating 1,300 in the main auditorium and 800 in the Sunday-school

rooms. A pipe organ valued at \$1,500 will be installed by the women of the congregation.

Dr. Landrith closed the two days session of the Brotherhood with an appeal to the men. He assailed the saloon traffic as a legalized vice which could be overrun by the consecrated effort of the Brotherhood men. The family altar was another of the customs pleaded for by the southern worker, who characterized the saloon business as a greater slavery than even was the old personal bondage slavery up to the civil war, saying:

"We thank you northerners for doing what you did for us in ridding us of slavery, even if we don't thank you for the way you did it, but you have here in the saloon evil a greater slavery with which to battle. We may be able to help you some day in that, as Tennessee, where once the best whiskey on earth was made, is today dry and politicians are wrenching their backs to get on the water wagon.

"So long as the Christian church fails to provide a substitute for men's lodges or women's clubs let no man or woman preach against those organizations, when men and women congregate because of the love of man for man and the love of woman for woman.

"The man who doesn't love man is dangerous, and the woman who doesn't love woman is contemptible. In view of the fact that God made man to love and be loved, I am not surprised at the many lodges and clubs which have arisen."

Plans for the formation of a state organization of the Presbyterian Brotherhood, to be affiliated with the Presbyterian Brotherhood of America, were launched at the closing session. The execution of the plan is to be realized at the coming meeting of the synod at Seattle next October. The state organization will be a branch of the national association of Presbyterians and will work in harmony both with that body and with the various local organizations of the state. As a preliminary step toward the formation of the state brotherhood a committee, of which Dr. Reed of Walla Walla is chairman, was appointed.

The fourth and last Pacific Coast convention was successful and attracted wide-spread attention. Two of the prominent brotherhood workers named on the formal program were necessarily absent. R. B. Paterson of Spokane, who was to preside at the meeting, being out of the city, was replaced by F. M. Goodwin, and owing to the sickness of Rev. Dr. J. M. Barkley, moderator of the Presbyterian General Assembly, the greeting of the evening was extended by Dr. Landrith. Dr. Barkley is in a sanitarium in Seattle. The addresses were by W. N. Day of Spokane, Charles S. Holt of Chicago, president of the Brotherhood; Henry E. Rosevear of Chicago, associate secretary; J. Ernest McAfee of New York, associate secretary of the Board of Home Missions; Rev. Paul McClintock of Hainan, China, and Earl S. Bingham of San Francisco, publisher of The Pacific Presbyterian. The presiding officers were W. W. Wooster, A. F. Miller and F. E. Elmendorf of Spokane.

ALBANY COLLEGE COMMENCEMENT.

The annual commencement exercises of Albany College were held at the United Presbyterian Church, in Albany, June 16th, 1909.

Six students took the degree of Bachelor of Arts, three that of Bachelor of Pedagogy. There were two graduates of the conservatory of music; two from the complete commercial course, and four from the shorthand course.

The addresses of the pupils showed faithful work, and

high ideals, and the address to the class by Rev. W. H. Foulkes, D.D., of Portland, Ore., on "A Cathedral View of Life," was inspiring. He took the nave of the cathedral as illustrating the historic view of the individual and of humanity; and the transepts as illustrating privilege and responsibility. But he said it is the dome which transforms the building from a vault to a cathedral; so the upward look is essential to make a human life effective. And, he said, it is at this point that the Christian college has the advantage over the nonchristian institution.

President Crooks announced the completion of the seventy-five thousand dollar endowment for Albany College, with the expectation that the same amount, through the agency of College Board, will be available as soon as a successor is appointed for Secretary Dickson.

The alumni banquet in the evening was well attended, and a very interesting occasion.

Albany College is to have a summer school for the training of teachers, and the Bible School is to be better than ever.

THE MAN AND CHRISTIAN EDUCATION.

Address by Rev. J. M. Wilson, D.D., Pastor of Westminster Presbyterian Church of Seattle, Wash., at the Brotherhood Convention, Seattle, Wash., June 11, 1909.

Historic Christianity stands for a thoroughly educated manhood and womanhood. It believes in a complete physical, mental, social and religious development. It starts with the kindergarten and ends with the university and the larger life service. It believes in giving the best possible training to every man, woman and child.

But in all education, Christianity demands that culture in the teachings and practices of the Christian religion be given in its proper place. Indeed it is held that such training is fundamental in education and most vital,—year, that it is **absolutely essential** for the strongest Christian character and usefulness. Its ideal is Wm. E. Gladstone. Rooted and grounded in the Christian faith, he carried his religion into parliament and all the other avocations of his busy life. With intelligent apprehension of the teachings of Christ, he obeyed his Master unhesitatingly in righteous living and beneficent service. This is the man and Christian education.

But the men of our Church have awakened to the consciousness of their ability and responsibility in a new fashion in the Brotherhood Movement and are asking the questions: (1) How can we better equip ourselves for Christian service? and (2) How can we best help to give our fellows and particularly the rising generation a genuine Christian education?

The awakened consciousness of Presbyterian men includes three things: "I can," "I ought," "I will" do even better than my fathers. I will take the Word of God, my Declaration and Constitution of civil and religious liberty and master its contents; I will live according to its highest spiritual and practical teachings, and I will evangelize my neighbors and teach them, according to my Master's instructions to obey his commandments.

I. Brotherhood men are the champions of Christian education in the home. They know that the family is the moral and spiritual kindergarten of society. The true-hearted husband and the devoted wife, themselves students of Divine truth, live out its precepts and bring up their children in the "nurture and admonition of the Lord." Bro-

therhood men, arise and build again the old New England home; take the stones which have fallen down and reconstruct the family altar; bring forward the Westminster Catechism, the aegis of Puritan liberty, the coat of arms of Presbyterianism, and teach the youth in a systematic way the fundamentals of Christian truth; and, with the Spirit's drawn sword, defend the home against all disintegrating forces. Remember that the home and not the lodge, nor the school nor even the Church is the center of the social life of our people and the grand conservatory in which the fruitful plants of noble youth are nurtured. Help introduce good literature, proper amusements and worthy visitors. Stand for living wages for working men as John Ruskin did, the demolition of the liquor traffic and gambling and the banishment of the literature of the libertine. As knights of Prince Arthur, hear the bugle call, adjust your armor, unsheath your swords and die if need be in defense of the Christian home.

2. Brotherhood men are standing for Christian truth and training in our public school system.

Christian ethics and the Bible have a legitimate and necessary place in the educational institutions of America. It would seem a possibility to unite Protestants and Catholics in some kind of Christian instruction in the public education of our youth. The Chicago plan of selected Scripture seems feasible. And in our Universities, the Young Men and Women's Christian Associations, student pastors and dormitories and lecture halls, professorships of applied ethics in the English Bible are practical ways of injecting the teachings of Christ into our higher education. At our General Assembly in Denver last month, President Baker of the Colorado State University met in conference members of the Assembly on this very point. He believes that at least there should be a professorship of scientific theology in the State University. And why not, when all other sciences are taught? Would it not be possible for the men of the Evangelical churches—deeply interested in the Christian education of our youth, paying taxes to support our school system and believing in the fundamental character of such instruction—would it not be possible for you our Brotherhood men, with your power and initiative, to inaugurate and carry through a movement in support of a more positive and direct introduction of Christian ideals, principles and practices into our popular education? Not only is this a Christian nation in name and organization, but Christian Education is the only hope of our free institutions. Some solution must be found to give our public school and university students systematic training in Christian truth and service. Is this not your God-appointed task? Have you not come to the kingdom for such a time as this?

3. Brotherhood men are the stalwart supporters of our churches and church organizations.

The pulpit may not be the great public educator of bygone days, but certainly is and will always remain the great religious educator of our land. The Endeavor movement, with its three million members and the Sabbath School with its twenty-five million scholars and teachers and the boys and young men's clubs are mighty opportunities in which men can make their power for true religious training manifest. The missionary enterprise, especially the Laymen's Missionary movement offers an unlimited field for study and action in world evangelization which is really world Christian education. What Mr. Moody did in such an admirable way in Sunday School work in Chicago and is still doing through his successors at Northfield and the Chicago Institute, is the work of a great lay preacher. John

H. Converse, the backer of the Evangelistic movement, is a layman; B. F. Jacobs, the champion of Sunady Schools, and W. M. Reynolds of Pearla, his lieutenant, were simply laymen, consecrated to ceaseless activity for Christ and the Church. The appeal for teachers and superintendents, men who are willing to do their best, is almost piteous. The gateways for Men's Classes are wide open in the great adult movement in Bible study and particularly in connection with men's societies. In all these ways and a score of others the call is going forth and in these ways the lack of religious instruction in other directions may be in some measure supplied and men be taught by men the mysteries of divine truth and service.

"He hath sounded forth the trumpet that shall never call retreat;

He is sifting out the hearts of men before his judgment seat; Oh be swift, my soul, to answer him! Be jubilant, my feet! Our God is marching on."

4. Brotherhood men are the promoters and hope of our Christian denominational colleges; and these colleges are the great Christian educational agencies of Christ's Kingdom.

Christian educational institutions are contemporary with the Christian church; and have been specially fostered by all the leading denominations since the Reformation of the 16th century. In the last three decades Presbyterians have recognized the need of a more settled and aggressive policy of building up such colleges in all parts of our land. The College Board was organized in 1883 and enlarged and relocated in New York in 1904. It defines its position and the intent of the denominational college as follows: "We should affirm our belief that the Christian college has a distinct and peculiar mission. Its grade of scholarship should be the highest and its advantages the best possible. It should be second to no other institutions of learning in intellectual development and general culture; but more important than this should be its effort to foster the moral and religious life of the students. Its work is Christian education. Every member of the faculty should be a believer with a decided faith, and all subjects taught from the Christian point of view, and the Christian spirit so fostered that every unconverted student may be won to Christ, and the spiritual life so developed that all students may be led to a deeper consecration to his cause—their vision so enlarged that the work of Christ and the world's needs may inspire them to higher character and greater efficiency in Christian service."

There are three essentials therefore in the Christian college: (1) Systematic instruction in the Bible, (2) Christian professors of a decided type, (3) Evangelism of the most effective character.

One of the colleges under the charge of the Board reports every year the conversion of almost every student. The President of Marysville College, Tennessee, gave, at the College Conference in 1907 a most telling account of the planning from the first of the year through to the end to save every student and train them in Christian service. In one College of our denomination there were reported in 1907, 305 alumni since its assistance and supervision by the Board. Of these, 74 are ministers; 13 college presidents; 16 college professors; 21 school principals; 45 school teachers; 49 lawyers; 27 physicians; 48 business men; 15 state legislators; 13 editors; 9 authors; 7 judges of lower courts; 2 U. S. Senators; 4 U. S. Congressmen and 3 Justices of the

Supreme Court. This is a fair sample of the products of our Presbyterian colleges.

The Board has now 51 colleges under its care as against 19 at its organization in 1893, with an endowment of \$8,688,692. Last year the income of the Board was \$1,637,292.34 and the year before \$1,495,992.53. These colleges include Whitworth College at Tacoma, Occidental at Los Angeles, Westminster University at Salt Lake City, Parson's at Fairfield, Ia., Wooster University, Wooster, Ohio, Marysville, East Tennessee, Park College, Parkville, Mo., and forty-six other similar institutions.

In more or less complete form they are carrying out the threefold requirements of every school aided and supervised by the Board, viz: Bible Study, Christian Teachers and Evangelism. As an illustration take Parson's College, Iowa, founded Feb. 24, 1875. Mr. Parsons, the founder, had said in his will, "I have long been convinced that the future welfare of our country, the permanence of its institutions, the progress of our divine religion and an enlightened Christianity greatly depend upon the general diffusion of education under correct moral and religious influences." From this college, 338 have graduated and of these, almost none have left its walls without a personal knowledge of Jesus Christ. There are 23 missionaries; 68 more entered the ministry, 61 of these in the Presbyterian Church; 124 teachers and the remainder in law, medicine and business. The Presbyterian Board of College Aid published in 1907 a most interesting account of all the institutions under its charge. All the leading facts are set forth, and it becomes apparent at once the value and importance of the Christian College in the Church and national life. My own church, the Westminster, has seen this and the men of the Church have contributed for years the sum of \$500 annually to Whitworth College at Tacoma. To the ministry and the Church at large another fact appeals with irresistible logic. Eighty-four per cent. of our ministers come from the Christian college, two and one-half per cent from Christian universities, and one-half of one per cent from State Universities.

A notable fact is that large numbers of Christian laymen and women graduate from these institutions into the various avocations of life and thus become educated Christian builders of our civilization. This is exceedingly important.

Our Christian educators are not opposed to our state institutions, fully recognizing their position and limitations; but believe that we must in some way give religion its lawful place in the training of our youth. It may be said that in Colorado, for instance, the Christian college has exerted a most wholesome influence on the State institutions. There are three denominational colleges, three State institutions and also Denver University, Westminster University and Colorado College. The influence on the State education is apparent, and I think fully recognized by Dr. Baker, the president of the State University.

Some friends of the Christian College would broaden the standard and perhaps lower its standing in order to get large gifts from Mr. Carnegie and the Rockefeller Foundation. This is one of the most insidious temptations and can only be met by our consecrated laymen organizing and coming up to the help of our Christian colleges with enlarged financial support. We must maintain the integrity of our Christian Colleges untouched. Their reason for existence is their distinctively Christian character. Shall we sell our birthright and blessing for a mess of pottage? Brotherhood men, it is your mission to rise to their defense. Cromwell's soldiers knew no defeat so long as they fought under the banner of a pure evangelical religion; and with faith in

God and loyalty to the high standards which we have set in our denominational colleges victory and only victory awaits us. Remember Wellington's orders to the English squares at Waterloo, "Stand firm, stand firm."

5. Brotherhood men are and may be the investigators of current social problems and the exponents of the highest business and social ethics. Life is a training school. With books, the press, conventions and the practical struggle of life, men have a really life long university training. It is a mistaken notion that education ends with graduation from college, university, or even that education is confined within academic walls. The late ex-President Cleveland's career and his deep interest in the graduate department of Princeton University, controvert such a position. University training simply fits for larger education in the great field of life's activities and decay sets in when men cease to learn.

Brotherhood men have recognized this and have organized themselves for study of current questions and continued Bible study in order to master problems of living interest, and act better their parts in the drama of life. They are leaders in current thought and are set to direct public opinion in the channels of Christian service. They act on school boards, they participate in labor conventions and councils; they are members of legislatures and are practitioners at the bar and in medicine. They hold positions of trust and leadership. Not only may they fit themselves by study and discussion, but they may through the press and living voice inform and direct the masses. In the great scientific world, such men as Drummond and LeConte are needed and in the great ethical world such men as Haldane and Gray and Roosevelt. Not until the last bugle call on life's battlefield is the work of Brotherhood men at an end in the completer and higher Christian education.

Men of the Presbyterian Church, not alone is the ministry hoping great things of you but the masses of your fellow-men and even the children are stretching out their hands to you and saying, "Come over and help us." Many of you are captains of industry and planners and initiators of business enterprises. Arise to the dignity of your worth and position in the real Christianization of the world. Let an awakened consciousness, a world consciousness dominate your activities; and, in that field which fits men by Christian culture for the highest citizenship in two kingdoms, the state and the kingdom of heaven, assert your right and discharge your responsibility as exponents, champions and defenders of Christian education for all and Christian education of the fullest and completest fashion.

"In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to make men free,
While God is marching on."

CALIFORNIA ENDEAVORERS.

Thursday (our day of publication) finds the Endeavorers hurrying toward Pasadena. A special train from Oakland is well filled with representatives of the Bay region and sections farther north. Special cars are carrying representatives from Sacramento and vicinity. Friday will doubtless witness throngs of the young people from the southern sections coming in by car and by boat. The enthusiasm fairly charges the air, for the Endeavorers are of two classes, those who are going and those who are wishing that they might go. Moreover, this Endeavor Union of California is touching more features of church life than the one, for the oldest must necessarily feel the thrill that comes from the presence of a live, enthusiastic society.

Among the State officers, Paul C. Brown is perhaps the leader. One year he was president. For two years now he has been Field Secretary. Several features contribute to his strength: He loves his fellow Endeavorers, and is cordially loved by them; he has had a vision, and comes with a definite message for those whom he addresses; his optimism is unbounded and is based upon a devout assurance. Other officers to whom is now attached the prefix "Ex," and still others who are now in this service are contributing their part toward making this year's Convention a real spiritual power.

The Convention theme is "Personal Responsibility." It is right that all Christians of the State should be much in prayer during the four days of the Convention, that the enthusiasm may be divinely inspired and that its direction may have the same high inspiration.

PASTORS TAKE NOTICE.

The Fourth of July.

It comes on Sunday this year, and the suggestion is made by the officers of the American Bible Society that the patriotism of the day may be deepened, and its influence spiritualized and made to serve a noble end by pastors taking occasion to preach on the Bible—its value in the making of our nation, or some kindred theme, and sending the collection to the American Bible Society Endowment Fund. All collections sent to the Pacific Agency, American Bible Society, 216 Pacific Bldg., San Francisco, Cal., will be duly acknowledged by the Society.

A Program Suggestion.

Patriotic Voluntary.
Song—"Come Thou Almighty King."
Prayer.
Special Music.
Scripture Lesson—Neh. 8: 1-12.
Song—"My Country 'Tis of Thee."
Reading of the Declaration of Independence.
Sermon—"The Bible and the Making of the Republic."
Offering for the American Bible Society.
Song—"All Hail the Power of Jesus Name."
Benediction.

PROGRAM FOR THE CONFERENCE OF CHRISTIAN WORKERS.

To be held in the First Baptist Church, Los Angeles, Cal.,
June 30th to July 4th, 1909.

Wednesday, June 30.

A DAY IN PRAYER.

Theme—"The Privilege and Power of Prayer."
10 to 12 A. M.

Rev. J. Q. A. Henry, D.D., to preside.

Address—Rev. Warren C. Sherman, "The Scriptural Basis of Prayer."

2:30 to 4:30 P. M.

Rev. T. C. Horton to preside.

Addresses—Mr. W. R. Newell, Rev. Lapsley A. McAfee, D.D., and Rev. Augustus B. Prichard, "The Scriptural Motives for Prayer."

7:30 P. M.

Address—Rev. Elmore Harris, D.D., "The Scriptural Uses of Prayer."

Thursday, July 1.

A DAY WITH THE SPIRIT OF GOD.

Theme—"The Work of the Holy Spirit in the Present Age."

9:30 to 12 A. M.

Rev. T. C. Horton to preside.

Address—Rev. W. C. Sherman, "The Holy Spirit the Revealer."—Jno. 16:8-11.

Address—Rev. R. A. Hadden, "The Holy Spirit the Quickener."—Jno. 3:3-5; Tit. 3:6.

2:30 to 4:30 P. M.

Rev. W. C. Sherman to preside.

Address—J. R. Pratt, "The Holy Spirit the Interpreter."—Jno. 14:25, 15:26-27, 16:13.

Address—Rev. Elmore Harris, D.D., "The Holy Spirit; the Spirit of Power."—Luke 24:49.

7:30 P. M.

Rev. J. Q. A. Henry to preside.

Address—Rev. Elmore Harris, D.D., "The Holy Spirit; the Spirit of Christ."

Friday, July 2.

A DAY WITH THE WORD OF GOD.

Theme—"The Inspired and Inspiring Word."

9:30 to 12 A. M.

Address—Rev. John H. Sammis, "The Authority of the Word."

Address—Rev. W. Leon Tucker, "The Infallibility of the Word."

2:30 to 4:30 P. M.

Rev. T. C. Horton to preside.

Address—Rev. W. C. Sherman, "The Vitality of the Word."

Address—Rev. Elmore Harris, D.D., "The Inspiration of the Word."

7:30 P. M.

Rev. A. B. Prichard to preside.

Address—Rev. Elmore Harris, "The Study of the Word."

Saturday, July 3.

A DAY WITH THE WORK OF GOD.

Theme—"The Message and the Messenger."

9:30 to 12 A. M.

Rev. A. B. Prichard to preside.

Address—Rev. J. Q. A. Henry, D.D., "The Message."

Address—Rev. J. R. Pratt, "The Messenger."

2:30 to 4:30 P. M.

Mrs. Mindora Berry-Goodwin to preside.

Address—Rev. W. C. Sherman, "The World-Wide Witness of the Church."

7:30 P. M.

Symposium to be participated in by visiting Evangelists, Missionaries and other Christian Workers.

7:30 P. M.

Rev. T. C. Horton to preside.

General Subject—"The Cloud of Witnesses."

Sunday, July 4.

3:00 P. M.

Theme—"The Future Leadership of the Church."

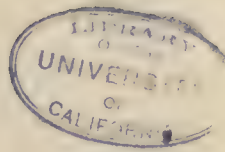
Rev. J. Q. A. Henry to preside.

Address—Rev. W. C. Sherman, "The Call to Service."

Address—Rev. Elmore Harris, D.D., "The Training for Service."

INDIAN CAMP-MEETINGS IN CALIFORNIA.

Glorious news comes from our missionary among the Mono Indians at North Fork, sixty miles east of Fresno, up in the high Sierras. Miss Laura Work writes: "We have fifteen girls and three boys now living in our Home. Every bed, new and old, is occupied, some of them by two, one at the head and one at the foot. The spring-house is kitchen and dining-room, the entire house dormitory and school-



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room, boys are in the barn!

The first camp-meeting of the Mono Indians is an accomplished fact. Mr. Price came up last Wednesday and began meetings, to which I had been inviting Indians as I saw them, for a month or two. Only a few came the first day, but the interest was absorbing from the first, and the crowd averaged fifty each day after. The near-by camps, two or three miles away, came in the morning, bringing their lunch, went home in the evening, and back at night. We had a camp fire every night and forty or fifty attended, a few camping out over night.

I announced we would cook one dinner for the Indians, which we did and fed 125, the largest crowd we have ever had here. All would freely raise their hands to profess that they desired to live Christian lives and have Jesus for their friend, in fact, they were so free that the minister was a little frightened and suspicious, thinking they were fooling and did not mean it. I told him that might be so, but we could afford to wait and see. I was glad he did not rush baptism upon them, but hope some, at least, will prove steadfast.

We expect Mr. Hicks, Saturday, to stay a week, when all will gather again. "You see, we do not do things by halves, but rather by doubles, for our second camp-meeting will be next week. Mr. Hicks was unable to come with Mr. Price, as planned, and the latter could come only then, so Mr. Price wrote him to come anyway, and I believe it will be a distinct advantage to have the later series of meetings, after a week's rest. Isn't it wonderful? We must do some of our building now.

I have not yet learned what our appropriation for subsistence is, but was assured by Mrs. Boole that they could make no advance, so I shall close school July 1st, and send all the children home for two months, then we can subsist our present number on the appropriation for ten, with contributions from the valley, I am sure.

We are living in apostolic times here, and I do wish you could come to us."

This work is supported entirely by the California Synodical Society, and very largely by the San Jose Presbyterial, although Los Angeles and San Joaquin Presbyterials have contributed very generously. Last year Miss Work was our only missionary on a salary, Miss Damkroger, of Santa Cruz, giving her services. This year she will be a regular commissioned missionary.

J. F.

WORLD EVENTS.

The jury in the Calhoun Bribery case have been dismissed because they could not agree.

President Taft has sent a special message to Congress urging a tax on incomes and corporations.

Miss Jane Adams was elected president of the Conference of Charities and Corrections at Chicago.

Forest fires are raging in Bonaventura county, Canada; much lumber and many mills have been destroyed.

The French Government is planning to rebuild the villages in Southern France, destroyed recently by an earthquake.

Health officers in Chicago are waging war on the fly pest. Posters are being distributed over the city for this purpose.

Prison reform is receiving a moral impetus from many

sources. Many of our public institutions are shamefully conducted.

Japan will establish, in Korea, a Central Bank at Seoul. The capital of this institution will be 10,000,000 yen or \$5,000,000.

The Supreme Court of California has handed down a decision establishing the constitutionality of the corporation tax law.

Amoy, China, reports 131 deaths from bubonic plague during the week ending June 14th. Chang Chow reports 200 deaths daily.

The Executive Council of the American Federation of Labor has passed a resolution favoring an International Federation of Labor.

It is declared that the strike in Hawaii was stirred up by Japanese anarchists and was not a mere labor difficulty. The Government is investigating.

Brazil, the sister republic of the South American continent is mourning the death of their late President, Dr. Alfonzo Moreira Penna. He is said to have been a man of many good parts.

Severe charges are made against the authorities at the Patton Insane Asylum. It was discovered that an inmate who died last week had several ribs broken and died from injuries inflicted by attendants.

The Old Soldiers' Home at Sawtelle has its peace disturbed also. These old veterans charge that they are not fed enough to live upon. They declare they will appeal to President Taft for relief.

There is tense feeling over the consolidation project at Los Angeles, Wilmington and San Pedro. The railway corporation has recently attempted to seize upon the harbor so as to put it under its control. Citizens declare that this project must and will be defeated. Mass meetings are called and protests of a vigorous kind will be registered.

Secretary Ballinger has opened for entry 93,628 acres in Millard county; 39,617 acres in Toole county and 35,749 acres in Box Elder county, Utah. The United States needs a system to provide means for locating our immigrants upon these vacant lands, giving our foreign population a better source of livelihood, preventing congestion in the cities and purifying the social and political life generally.

Church News

CHURCH NEWS.

SANTA MONICA.—Rev. E. A. Drake preached here last Sunday.

LOMPOC, First.—At a congregational meeting held June 6th, a unanimous call was extended by this church to Rev. S. S. White of Portland.

CARPINTERIA.—Rev. R. W. Cleland has preached here several Sundays. Last Sunday was observed as Children's Day, with graduating exercises and large attendance.

PASADENA.—Offering for the College Board, to be

given to Occidental College, was taken last Sunday. The Presbyterian Church will be headquarters for the State C. E. Convention, June 25-29.

LOS GATOS.—Twelve new members were received into the church on June 20th, six coming on profession of faith. The work here is growing in interest as a result of the inspiring sermons and faithful personal labor of our beloved pastor, Rev. H. H. Wintler.

SAN FRANCISCO, Howard.—Rev. E. L. Rich is spending part of his vacation with Howard Church. He has promised to supply two Sundays in succession, June 20th and 27th. During the month of July, Rev. Dr. E. G. McLean, of Winterhaven, Florida, formerly of Merced, is to supply the pulpit.

BISHOP.—Sunday, June 13th, was observed as Children's Day. Regular Sunday-school at 10 A. M., and at 11 o'clock, the pastor preached especially for the children. The C. E. meeting at 7 P. M. was led by one of the children. At 8 P. M. followed the regular program for the day, closing with an offering for the Board of Publication and Sunday School Work. The children were made to feel that it was their day.

MERCED, First.—A very interesting event took place at the First Presbyterian Manse, corner Twenty-second and Canal streets. A joint meeting of the session of the church and a newly-elected board of trustees was held for conference and organization. After an enthusiastic discussion of church matters, the members of the new board and their wives were served with refreshments and a social time enjoyed. The following gentlemen constitute the board into whose hands the temporal affairs of the church are entrusted: J. W. Knox, Robert Gracey, George C. Deane, A. H. Murray, A. E. Carter, John H. Simonson, and J. B. Hart. The sentiment of this conference augurs an era of progress under the leadership of the new pastor, Rev. George McCullagh and his wife.

LOS ANGELES.—Immanuel Church received thirty-eight new members last Sunday; Westlake, eleven at last communion. Bethesda received about thirty last Sunday, following special evangelistic meetings with Rev. J. R. Pratt. Dr. Mundy gave a rousing address on Eddyism at South Park Church. Miramonte reports the largest audience in its history on Children's Day. At the Ministers' Meeting, June 21st, Rev. J. H. Stewart gave a paper on the Foreign Mission work of the church, followed by a talk by Mr. W. R. Newell, telling of wonderful blessings on work in Chinese cities. He plans to return there next winter with a big tent for evangelistic meetings. Rev. H. A. Bach, of Pak Hoi, China, a missionary of the New Testament Church, was also present.

FRUITVALE.—This church has added seventeen members since April 1st. Of these, twelve were on confession of faith. One Sunday a man and his wife and two little children were all baptized at the same time. They had sent for the pastor of the church without any solicitation, desiring to join the church. A little later, a man of sixty-seven years, hailed the pastor in the street, and with much earnestness stated his desire to be baptized and unite with the church. Several other cases similar to these have occurred. In the Sunday School, there is much depth of feeling, and it has been found necessary to organize a communicant class. The children members are now distributing

200 Gospel tracts to houses in the parish each Sunday afternoon.

RICHMOND CHURCH, SAN FRANCISCO.

Entertainment Course.

This church, on the corner of 31st Ave. and Clement St., is arranging for two lectures and one concert, to be given during July, August and September. The course will be introduced by Rev. William Rader, with his lecture, "Uncle Sam and His Ideals." The lecture is patriotic, humorous and inspiring. Perhaps its description could best be summed up by saying that it is one of Mr. Rader's lectures. The second number will be by the pastor, Rev. C. S. Tanner, his subject being "The Man from Italy." Mr. Tanner has 100 colored slides to be used in the stereopticon that night. The lecture is an illustrated travelogue. The concert will be given by the choir of Westminster Church, assisted by other musicians. This course promises to be a real help to the people of the Richmond District.

SEMINARY NOTES.

San Anselmo, Cal.

The installation of Rev. Arthur F. Fruhling, '09, as pastor of the Sausalito church occurred on Wednesday evening of last week, June 16th. Prof. Paterson, the moderator of Presbytery, presided. Dr. Moore preached the sermon, Dr. Day charged the pastor and Dr. Landon charged the congregation. The attendance was large. Two new elders were ordained and installed, increasing the session to three. Following these services the ladies gave a largely attended reception in the Sunday School room. The beautiful new church, the gift of Mr. and Mrs. Hickman, will be dedicated on July 11th. Mr. Fruhling's pastorate begins under the most favorable auspices. The people are enthusiastic and have a mind to work.

Rev. Ray C. Smith, '00, of Fategarh, India, addressed the missionary societies of Brooklyn Church, Oakland, on Wednesday evening of last week.

Dr. Moore has gone to Vancouver, B. C., for two or three weeks to attend a part of the summer session of the new theological seminary of British Columbia. He will hear the lectures of Dr. Denney of Glasgow, Scotland, and will himself deliver several lectures on theological topics.

Dr. and Mrs. Day, and her father, Mr. Kingsbury, will leave for Portland next week to spend two months with Dr. Day's sister, who is secretary of the Y. W. C. A. of that city.

Rev. J. W. Lundy, '86, who has been for 12 years pastor of the First Church of Stockton, welcomed fifteen new members last Sabbath.

Rev. E. L. Rich, '96, of Watsonville, preached last Sabbath in Howard Church, San Francisco, and will occupy the pulpit again next Sabbath.

The congregation of the West Berkeley Church, over which Rev. Charles L. Campbell, '09, was recently installed, gave him a reception on Monday evening.

THE GREATER SAN FRANCISCO.

We are not dealing with the subject politically, but purely as relates to Presbyterian interests. The subject is set for discussion in the Ministers' Meeting of Monday, June 28th. It is a subject that has been discussed before on both sides of the Bay, and from the very nature of the case, must continue to be discussed until the union is brought about. Not only is it of immediate interest in the Presbytery of San Francisco, and Oakland, but one part of

Benicia Presbytery is also concerned. After all, San Francisco is not confined to the one peninsula. More of us live in San Francisco than are listed in the great register. The problem of the religious life of San Francisco must be solved by the people whose concerns are in this city. Those people are living in suburban towns as well as in the city proper. "We are not divided, all one body we." Doubtless the time will come when the greater San Francisco will be accomplished politically, for business men whose homes are now in suburban towns are more and more feeling the necessity of having a vote in the control of their business interests. Much more is the duty laid upon us who are leaders in the cause of Christ to stand together in the solution of the great problems confronting us. The men in the city have the right to full fellowship and co-operation of the men of the suburban towns. The men in the suburban towns will find that their work is necessarily strengthened or weakened by the city churches. Our problems are one; our interests are one. The time will come when our fellowship will be unbroken by imaginary lines.

An advantage of smaller importance and yet of value is the inspirational gain of numbers. A new enthusiasm will come from a larger gathering. We must, of course, depend for our real enthusiasm, upon that inward inspiration, and yet the externals are an aid in making men more vigorous and aggressive.

A hope is indulged that a number of men will assemble on Monday to discuss this question of large and abiding importance.

MRS. HATFIELD'S LETTER CONCERNING MISS EDNAH BRUNER.

"I am sure that the Pacific Presbyterian will be interested to know of the safe return of Miss Ednah Bruner to her home in this city on the 16th inst., on her first furlough, enthusiastic and joyous in spirit concerning her work in Siam; but weary and exhausted in body from her long journey of eleven weeks' continuous travel. She returned by the way of Europe, crossing the Atlantic to New York, stopping there a couple of weeks to visit friends and attend the annual Conferences of Missionaries, then to Minneapolis for a few days, and from there, taking the Northwestern Pacific home, having encircled the world since she left home to witness for the Master five and one-half years ago. Who can say that the life and work of a Christian is not a broad one?

"Miss Bruner will rest until October, when we plan to have her visit every missionary society in our Presbyterial (Sacramento). She is the special object on the foreign field of this Presbyterial, and very dear to the hearts of its five hundred women and young people, whose interest, prayers and offerings have been given to her support, and all want to see and know her personally.

"With earnest wishes for the continuous prosperity of the Pacific Presbyterian, I am,

Yours sincerely,

(Mrs. L. T.) ALICE C. HATFIELD.

"2701 'P' Street, Sacramento, June 21st, 1909."

DR. HARRIS.

He is essentially a teacher. He knows his subjects and he knows how to present the subjects tellingly to his hearers. It is well for the State Endeavor Convention that he is one of the Bible Class leaders. It is fortunate for the entire Coast that he is here in conferences and conventions. His comprehensive view of subjects and books of the Bible,

his fine personality, and the grasp he has upon men have given him a place of power in San Francisco and Oakland. Here is the type of man which every Bible School needs. A man full of life; a man of definite convictions; a man who impresses his class with the tremendous importance of the subject in hand. The teachers who find themselves in a rut would welcome a post-graduate course under such a teacher. Why not have a summer session in our Seminary, with live experts in charge to which ministers and other religious leaders might go for special work, as the University of California deals with the teachers of our State?

PROGRESSIVE HOME MISSIONS.

Secretary Charles L. Thompson, D.D.

Two steps of great importance to home missions were taken by the last General Assembly. One was the reorganization of the Advisory Council of Home Missions on broader lines. As originally designed it had reference only to the relations of the self-supporting synods of the Board. As now constituted, it aims to co-ordinate all the home mission work as a council, consisting of representatives from all the synods and from the Home Board. The thought in the mind of the Assembly evidently was that not only should the self-supporting synods and the Board be in more definite federation, but the whole scope of home missions with all its interests should have consideration in a body that would represent all the home mission work of the country. This movement is expressive of that tendency to consolidation increasingly ruling in all large affairs.

Quite independently of this movement, and with a still larger scope, the Assembly adopted a memorial presented by the Board of Home Missions looking to the unification of all home mission work, and at the same time encouraging self-support. The action is in a resolution as follows:—

"Resolved, That the Executive Commission be directed in such conference with the Advisory Council as they may think desirable, to take into consideration the whole cause of home missions in all its relations and bearings, and to report to the next General Assembly some plan by which greater simplicity, efficiency and unity may be secured."

This too is in the line of federation. The reasons prompting this action may be briefly stated. The home mission enterprise began more than a century ago in the appointment of a home mission committee to which all the work of evangelization was committed. In 1816 it was incorporated as a Board with the same functions. To keep pace with the westward march of pioneers was its one great aim. Missions were established in states and territories all the way to the Pacific. More than nine-tenths of all western churches were fostered by this Board. As the churches in the oldest states became strong, they developed the plan of self-support, the one object of which was to relieve the Board of the support of mission churches to enable it to do more of the national work. New Jersey, Pennsylvania, New York and Baltimore were first in this list. As our cause became strong in the Central West the synods took their own burdens. A few years ago the self-supporting movement crossed the Mississippi where the synods of Iowa and Kansas are now directing their own work. There are now ten such synods. All of them are in cordial relations with the Home Board, and all of them contribute to the national work—according to some definite plan. But there is a great variety in these plans not only, but in their entire organization. Each synod followed the line which local conditions seemed to require. The result is

diversities nearly as numerous as the organizations.

Not only so, but there is not unity of organization within the respective synods. In several of them presbyteries have fallen out of line and are doing their own work with more or less loyalty to the synodical plans. Thus confusion comes where unity should prevail.

Again, in the missionary synods there is no longer unity in their relations to the Board. Thus, in some of them strong presbytery has undertaken the support of its own churches and the direction of the work within its bounds. This by so much tends to retard the day when the synod as a whole may rise to self-support.

Again, some synods and some presbyteries are aiming at a still different form of sustentation, namely, self-support, not independent of, but within and under the Board, the plan being to raise for the Board as much money (or more) as is drawn from the Board's treasury, but continuing to look to the Board to direct the work within their bounds.

Now, while for the time being this large and increasing number of varieties may have been a local necessity—or a temporary expedient—it evidently tends to confusion of thought and in some measure to the disintegration of the unity of home missions. That which should stand before the Church and the country as a great national cause—in which a dignified and impressive unity should dominate whatever diversities may be necessary—is so broken up that the thing to be done is somewhat obscured by the tangled ways of doing it.

But still further; within a few years new phases of home missions have come into prominence, still further complicating the problem. The evangelization of our great cities, the relation of the laboring people to the Church, the duty of meeting our immense immigrant population with the message and institutions of the gospel, give a new meaning to home missions and impose new burdens on the Board and on the synods. These burdens take the Home Board back into synods in which it had for years or decades no responsibility for missionary service. In several self-supporting synods the Board on invitation of synod or presbytery is engaged in work among foreigners. The number is likely to increase rapidly. And to all the synods the Assembly has commended the Board for such service, educational or inspirational, as it may be able to render.

Thus, manifestly because home missions means so much more than it meant a generation ago, it becomes more reticulated and complicated. And yet, though the ways are many, the end,—it is one, and in some way that unity should be made to appear, and for three chief reasons:

First, and perhaps least important, churches are getting tired of so many varieties. Not only because three or four home mission collections are burdensome, but more because they are confusing. They divide the interest precisely as they confuse the thought.

Second, for an impression of the magnitude and importance of the cause, possible in no other way, some elevation must be found above local conditions from which the continental range of the cause shall appear. We need a new vision. Only so can come a new and deeper consecration. And then if this load is to be pulled—we must pull together. The federation which in business is found to be economy and efficiency must increasingly rule our religious enterprises. That does not necessarily mean consolidation either of boards or methods. Even out of variety there may come, in religious economics as in the life of a nation or of na-

tion, a higher unity. But some way needs to be found by which the oneness of a great enterprise shall overshadow all varieties of plan or method.

And how shall this be done? That is the question. We have raised the question,—that is easy. The answer may be found difficult, but we believe it will be found. The General Assembly has put it up to the Executive Commission in conference with the Advisory Council, and the Church will wait their conclusions with an interest somewhat commensurate with the importance of the task.

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THE HOME

STILL WITH THEE.

Still, still with Thee when purple morning breaketh,
When the bird waketh and the shadows flee;
Fairer than the morning, lovelier than daylight,
Dawns the sweet consciousness I am with Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn.

As in the dawning, o'er the waveless ocean,
The image of the morning star doth rest,
So in this stillness, Thou beholdest only
Thine image in the waters of my breast.

Still, still with Thee! as to each new-born morning
A fresh and solemn splendor still is given,
So does this blessed consciousness awaking
Breathe each day nearness unto Thee and Heaven.

—Harriet Beecher Stowe.

MRS. DEAN'S AUNT MARY.

I should think she'd know herself that old people are better off at home." Mrs. Dean looked apologetically at her daughter. She had been brought up to respect the opinion of her parents, and late in life had learned to defer quite as respectfully to the opinions of her children. Nevertheless, she was moved to come to the defense of the object of her daughter's criticism.

"I suppose she feels that she would like to see me again before she dies. I am the only one of her sister's children still living."

"Such a journey is likely to hasten her death," said Louisa Dean. She was a self-possessed young woman who wore eye-glasses and who never allowed her fondness for her mother to interfere with her daughterly discipline. "I'm sure it will make it very uncomfortable for us to be obliged to take an old lady's whims into account in everything. I

suppose she'll want the house as quiet as a tomb by nine o'clock in the evening."

"It will not be for long," said Mrs. Dean humbly, and feeling guiltily that she was somehow at fault for having an Aunt Mary.

"No one knows how long it will be," corrected Louisa. "If she should be ill as a result of her journey she might be on our hands all winter." She left the room in the stately manner she affected, and Mrs. Dean was conscious of a relief in being alone. She was sorry that Louisa was displeased, and yet she could not help being glad that she was to see Aunt Mary again before she died.

Mrs. Dean had married a struggling young doctor in her youth, and she had faced the problem of raising a family on a very limited income with the fine courage which belongs to love of the better sort. She had done her housework and her own sewing, had economized and saved and made one dollar do the work of two, through all those hard early years. Success had come at last. Her husband stood high in the ranks of his profession. His income was ample. They had moved into a fine house, handsomely furnished. But Mrs. Dean continued to turn her plain black gowns and retrim her hats as she had done in the days of their poverty.

With the children, of course, it was different. Louisa dressed as she considered her position demanded, and entertained her friends in the same fashion. She had been abroad a year and her mother never tired of hearing of her travels. Tom was in college, and though the doctor sometimes raised his eyebrows over his bills, Tom's mother was always ready to plead his cause. She had come to accept self-denial as her lot. It had ceased to become a hardship. But there was no reason why the children should not have what they wanted.

The brief letter in which Aunt Mary had announced her intention of making her niece a visit would have been a delight to Mrs. Dean had Louisa not chosen to consider her coming a grievance. Mrs. Dean had not seen her aunt since she was a young wife of 23, with two babies to be cared for and a struggling husband to be helped. Now Tom was 22 and Louisa a stately young woman of 20, with eyeglasses and opinions of her own, while Mrs. Dean had grown accustomed to looking on herself as an old woman. She pictured Aunt Mary feeble in step and faltering in speech, and her heart went out to her with a rush of such tenderness as she might have felt if her mother had come back to her.

Louisa had a luncheon party the day before that set for Aunt Mary's arrival. "There's no knowing when I shall be able to entertain again," she said resignedly. On that account the house was somewhat upset the next day, and Mrs. Dean was late in getting her dress changed. She was in the midst of her toilet when her daughter came into the room.

"Mother, you really ought to be dressed at this hour in the afternoon. Somebody has just called, a very stylish woman. I can't imagine who she is, but I hate to have you keep her waiting."

"It never takes me more than ten minutes to dress, Louisa," said Mrs. Dean. She had formed the habit when the children were young and time was precious, and she was innocently proud of the accomplishment. She slipped into her plain black dress and was ready in less than the time she had fixed. A prim little figure she made, with her hair combed behind her ears and the plainness of her dress

unrelieved by any sort of ornament. She went down the stairs wishing that the "stylish" caller had come on a day when she was less busy.

A woman in a gray tailored suit occupied the easy chair. Her hat was of the same becoming shade, and both matched her hair. A bunch of violets was pinned to her coat and the fragrance met Mrs. Dean as she hesitatingly advanced. The stranger rose also. "I beg your pardon," she began in a rich, pleasant voice. Then she stopped with a cry. "O little Frances!" she said. And Louisa on the upper stairs heard her mother's voice, lifted for once above its usual tranquil accents. "Aunt Mary! O dear Aunt Mary!"

It was one of the surprises of that surprising time that almost from the beginning Louisa was inclined to monopolize her mother's aunt. This well-poised woman, with the vivacity which is the result of wide interests, with the charm of perfect breeding, with an air of distinction which caused heads to turn as she passed on the street, possessed the very characteristics Louisa most admired. With all her self-sufficiency she felt herself awkward and undeveloped beside her Great-aunt Mary, and she attached herself to her with a persistency which would have made Mrs. Dean seem an interloper had the visitor not taken matters into her own hands with a characteristic mixture of firmness and tact.

"What do you say to lunching down town?" she said to Mrs. Dean several days after her arrival. "I have a little shopping to do, and it's pleasant not to feel that we must be back at any definite time."

"Very well," Mrs. Dean agreed, "I'll get ready at once. It never takes me more than ten minutes to dress," she added, making her usual innocent boast.

Aunt Mary checked her with an uplifted finger. "Never say that again, dear. Don't let it be true any longer."

"Why, Aunt Mary, I don't understand."

"Hasty toilets were probably a necessity once," said the older woman serenely. "Now that you have leisure, use a part of it in making yourself charming in the eyes of your husband and your friends." It was on Mrs. Dean's lips to reply that she was too old for that, but she checked herself, realizing that such a remark would hardly be in good taste. For a moment she had forgotten that she was not the older of the two.

A few days later Aunt Mary startled them all. "Why don't you take up your painting again, Frances?" she asked abruptly.

"My painting!" gasped Mrs. Dean.

"Mamma's painting!" screamed Louisa, in shrill crescendo.

"Your mother has decided talent," Aunt Mary said, addressing the young woman with a certain gravity in her manner.

"But—but my methods would be so old-fashioned," said Mrs. Dean.

"Then take lessons and learn the newer methods."

Louisa's laughter turned Aunt Mary's eyes toward her. "I—excuse me," she gasped, when she could control her merriment, "but it seems so funny to think of mamma's taking lessons in painting."

This time Aunt Mary ignored her. "There is no reason," she said to Mrs. Dean, "why you should not cultivate your natural gifts, now that you have leisure to do so."

"Don't you think I am too old?" Mrs. Dean asked in a low voice. Her cheeks were painfully flushed. She waited with strange eagerness for the answer.

"My dear child," said Aunt Mary, "you are 43. I am twenty years your senior and last fall I started to learn Spanish."

A week later, when Louisa had entertained half a dozen girls at luncheon and later taken them all to a violin recital, Aunt Mary put another of her startling questions. "Where are your friends, Frances?"

"My friends!" exclaimed Mrs. Dean, looking bewildered.

"Since my coming," Aunt Mary continued, "I have met a score of the young people who are Louisa's friends. Besides her little luncheon party today she has entertained several of them at dinner. But where are your friends?"

Mrs. Dean blushed. "Why, I have left the entertaining to Louisa since she grew older. I enjoy having the young people coming and going." She paused and looked anxious, for Aunt Mary was shaking her head.

"And by and by, when Louisa marries, you will be left forlorn. These girls of 19 and 20 are charming. They act on me like a tonic. But I need other companionship," said Aunt Mary, "and so do you. Didn't somebody say that we must keep our friendships in repair?"

"Aunt Mary," Mrs. Dean exclaimed with sudden tears, "do you know I am in reality years older than you are?"

The older woman laughed. The younger hurried on protestingly. "It's true. It is really. I have got to the end of things. I love to see you in your well-fitting gowns, with your lovely gray hair fluffed out around your face, but I should feel absurd if I wore anything but the plain black dresses I began to wear when I couldn't afford any others. It's wonderful to me when I hear you talking music with Louisa and politics with the doctor, but the time has gone by for me to interest myself in matters outside my home and my housework. My own individual life is over. I'm living in my children."

"I have often thought," said Aunt Mary deliberately, "that we do the most for those we love when we live partly for ourselves." She saw Mrs. Dean's lips quiver and let the matter rest.

But though nothing more was said, one of the two, at least, was doing a vast amount of thinking. Was it a fact that she was less to her children because she was nothing to the world at large? And if she had made a mistake, was it possible that there was yet time to correct it? Was it true that she was still almost a young woman? She had heard her husband speak not long before of "a rising young man" who, it later appeared, was in the early forties. And if this term had not been sadly misapplied, she could hardly claim the right to call herself an old woman. Even age did not mean the resignation of all that lent life charm and color. In Aunt Mary there was no vulgar struggle to conceal the years behind, only a serene claiming of the good each new year brought.

But even Aunt Mary's example and precept might have failed if it had not been for Louisa. The girl's admiration of her mother's aunt, the pretty deference she paid to her opinions, the evident enjoyment she found in her society, brought a flood of enlightenment to the mother who so long had been accustomed to being relegated to the background. It was really true that a mother might mean less to her children for making them her all.

Before Aunt Mary's visit came to an end she had the satisfaction of seeing Louisa surprised. That young lady hurried into the house one afternoon and stopped at the sight of the figure in the easy chair. A woman in a pretty green house dress, with a touch of color at the throat, returned her gaze and blushed.

"Your mother took her first painting lesson today,"

Aunt Mary said, breaking in on the silence. "Miss Upshur was very encouraging. I dare say you will have additional reason to be proud of your mother, and I of my niece, before many years have passed."

"I suppose so," said Louisa feebly. As she went up the stairs she was conscious of a vague desire for a better acquaintance with the pretty woman in the easy chair, the woman whose green dress was undeniably becoming, and who was starting to take painting lessons, just as Louisa herself might have done if she had felt that she possessed sufficient talent to make it worth while. It occurred to her with all the force of a novel idea that there was no fundamental reason why a mother and a daughter should not share each other's interests. "Forty-three isn't old for anybody," Louisa reflected, surprised that she had not thought of it before. "And when people are like Aunt Mary they are not old at any age."—Harriet Lummis Smith in "The Interior."

Young People

TRYING TO GET EVEN DON'T PAY.

Some people's shoulders are loaded with chips

They're looking for insults and slights,
And sometimes the days seem almost too short,
And then they lie awake nights
Thinking and planning what they will do,
And how they'll get even with those
Who thoughtlessly knock from their shoulders a chip
Or carelessly step on their toes.

All of which leads me to say—

That for trouble and grief

It's my honest belief

Trying to get even don't pay.

I know it is natural to hit people back,
And give them as good as they send;
And also I know that wrangling and strife
Must sometime come to an end,
It's better, by far, to put up with a grief
And appear to submit to a wrong,
Than try to "get even," the way of the world,
And most of us go with the throng.

All of which leads me to say—

That for trouble and grief

It's my honest belief

Trying to get even don't pay.

As the world is made up there're very few saints,
And there's very few more to be born;
The average man looks out for himself
All day from the earliest morn.
Trying to "get even" is a natural trait
Since the time of "Old Adam's" fall;
But experience shows as every one knows,
That "honey" is cheaper than "gall."

All of which leads me to say—

That for trouble and grief

It's my honest belief

Trying to get even don't pay.

—From the Portland Argus.

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WHAT IS SEEN IN A MAN.

A small tree can obscure a big one if it is between the big one and the observer, and is close enough to the observer. However, should the man change his position, and get the big tree next to him, he would almost conclude that the little one were non-existent.

In one sense, a fellow-man is a forest. Among other growths here is a large tree of goodness, and a small tree of evil. There are very few lives in which something wrong cannot be detected by another man. It may not be seen by its possessor. We look at these two trees. If we put the little tree of sin between us and the larger tree of goodness, we think the man is wholly depraved and there is no use to waste time on him. There is not a redeeming feature to which we can appeal. There is no avenue of approach to that man's heart because this little tree of sin fills up the entire angle of vision.

But we move around to the other

side of the man's life. We are surprised at the great tree of righteousness that we now behold. Where was it when we looked at him yesterday? Is this the growth of a single day? Where is all of that sin on which we looked twenty-four hours ago? Has it been cleansed away, or were we incorrect in our estimation of his character? Both these views are wrong. The man is just the same now as yesterday, but our viewpoint has changed. The evil which was in plain sight before is now obscured. The greater good which was hidden yesterday is now in plain view.

At which point should an observer stand in estimating another's character? To be exactly fair, we ought to walk round and round; but if he intends helping the man he must not stand on the sin side. He must get around where goodness exposes itself, and appeal to that rather than condemn the evil. Sure, sin is to be condemned; but we should not always be putting emphasis on the sin. If we would call

our friend's attention more frequently to the good part of his life, and how there is room for this to expand and become even more useful, we would do him and ourselves a great deal more good than to become so taken up with the sin as to be oblivious to the greater good.—Religious Telescope.

LINCOLN'S DIPLOMACY.

Callers at the White House in the interest of jobs for their friends were very frequent in the strenuous days of Lincoln's Presidency. At one time a party called on Lincoln and requested a position for a friend on the ground that his health would be benefited by his being consul at a certain place.

The interview was cut short, however, by these words of Lincoln's:

"Gentleman, I am very sorry to say that there are ten other applicants for this position of consul. I am still more sorry to say that all of these applicants are sicker than your client."—Judge.

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Southern Pacific

PACIFIC PRESBYTERIAN

VOL. VII.

SAN FRANCISCO, JULY 1, 1909.

No. 26



**MEN OF OREGON IN ATTENDANCE AT PRESBYTERIAN BROTHERHOOD
CONVENTION, PORTLAND.**

National Officers of the Presbyterian Brotherhood and Moderator of the General
Assembly in Center of Group.

**A TWO-COLOR, FOUR-HEAD COLORED PICTURED SUPPLEMENT PRESBYTE-
RIAN PAPER BY THE PUBLISHER.**

OUR PROBLEMS AND THE MEN TO MEET THEM.

A Presentation of Pacific Coast Problems by the Rev. Mark A. Matthews, D.D., at
the Seattle Convention.

RACE PREJUDICE TOO STRONG.

Discussion of Chinese Mission Work by Miss Donaldina Cameron, Supt. Presbyterian
Mission, and Rev. Ng Poon Chew.

DR. SHELDON JACKSON

The Founder of Presbyterianism in the West and Northwest. By Mrs. Etta Whitworth
White, His Personal Friend.



The Editor's Column

Pacific Presbyterian

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A 2-COLOR 4-HEAD

Colored Pictured Supplement- Presbyterian Paper

There is to be a new Presbyterian paper in the West. It is to be radically different from any of the present religious papers as can possibly be imagined. It will not be sensational but it will be a "live one." It is going to cast off the funeral garb of the conventional religious press and bedeck itself in lively colors suited to the joyous, happy thoughts that ought to characterize the abundant Christian life. It will stack up four headings on its articles with all the interesting and exciting things the article possesses. It will picture the writers and will portray the "written about."

Cartoon the Sermons.

It will cartoon the sermons and stories. It will be alive with real news. The departments of work in the church will be handled like business problems are. The stories for the children will be as interesting and instructive as writers can make them. Last, but not least, and probably best of all, will be a color cartoon supplement, which will correspond to the Sunday color supplement in

the daily newspaper, except in immoral teachings, lack of reverence for parents, and the aged, fun that is cruel and vice in attractive garb. The exact opposite will be portrayed in as humorous pictures as art and colors can produce.

You may think that the writer has lost his reason, but if such is the case, then the ministers and elders and deacons and trustees and members of many of our churches and editors of secular papers have lost theirs, as thus far every person consulted about this proposed newspaper has said that this is the only kind of a paper that will be of any great service to the church.

Publishers, Not People, to Blame.

For many years, we have been hammering at the church members for not reading our religious papers. If half the beating had been applied to the publishers, they would have gotten out a paper which the people would have been glad to read. As it is, our religious press has been putting out the most unattractive form of literature that is being issued today. What news it carries is usually of the statistical kind and is buried in the most prosaic standing headings that mortal mind could concoct. A real, bright, wide-awake, live, scintillating effervescent idea could no more get into one of our denominational journals than a Presbyterian minister be a pope at Rome. The publishers of the Pacific Presbyterian are being congratulated for now issuing the best Presbyterian paper this Coast has ever had. They know, from the size of the subscription list that they are not yet printing the paper all the people want to read. The subscription list has grown in proportion to the improvement in the paper but another kind of publication is needed to meet the conditions in the religious world.

"The Children Will Cry For It."

We believe that the kind of paper we have in mind will fill the bill; that "the children will cry for it" and that saints and sinners alike will eagerly scan its pages.

Rev. Mark A. Matthews, D.D., pastor of the First Presbyterian Church of Seattle, and Rev. William Hiram Foulkes, D.D., of Portland, are to be two of the new editors.

A stock company of \$100,000 is now in process of incorporation to float this enterprise and give to the Pacific Coast a Presbyterian publishing house.

Too long, forty years too long, have the publishers of Presbyterian papers suffered in mind and heart and pocket to give the Coast a paper, and the suffering might go on forever without avail if the same business methods were pursued. Now, we propose to have a business corporation that will handle the matter in a businesslike way.

This is all we can say in our limited space this week. Rest assured you will hear more of it in the issues that are to follow. The new publication will come before long.

EARL S. BINGHAM.

DR. MATTHEWS OFFERS ASSISTANCE.

First Presbyterian Church,
Seattle, June 19, 1909.

Mr. Earl S. Bingham,

My Dear Sir and Brother:—I am very much interested in seeing established on the Coast a strong paper dealing with the work of the church, general religious news and items of vital interest to the Kingdom of our Lord and Saviour.

I believe the scheme you have outlined to me will work, and if such a paper as you have described is established and successfully conducted for an indefinite time, it will then become a permanent thing and will practically carry itself.

I wish you success and commend you to the men who are interested and who ought to be interested in such a movement. I am perfectly willing to assist you in every way, give you my moral support and such contributions as I can from my pen. I am

Your friend,

M. A. MATTHEWS.

WORLD EVENTS.

Officials of Zion City, of Dowie fame, have deposed Dictator Voliva.

The Illinois Primary law has been declared invalid by the Supreme Court of that State.

Both Holland and Spain are rejoicing over heirs to the thrones of those countries. Both are daughters.

An American branch of the International Banking Corporation has been established in Peking, China.

Mrs. Roosevelt and children have sailed on the White Star liner Cretic for Naples. They will spend the summer on the continent.

It is believed that the dispute between China and Japan over the ownership of Pratas Island has been amicably settled.

The state grain inspector of Washington reports the wheat crop of that state as promising 37,000,000 bushels and may exceed 40,000,000 bushels.

Consul General Uyeno has declined to intercede for the Japanese strikes at Honolulu. It is reported that another strike is threatened.

Excessive heat has caused much suffering and several deaths throughout the country during the past week.

Heavy rains at Fairbanks, Alaska, have released \$1,000,000 worth of gold from the winter dumps. Heavy rains in the Panama regions have almost totally ruined crops.

A large quantity of opium has been discovered by officials in San Francisco in the Chinese quarters. It is believed to be smuggled goods.

Dr. Alexander Wekerle, Premier of Austria, who resigned with his cabinet last April, has been notified that the resignations have been accepted by the Emperor.

Because of the prevalence of cholera in St. Petersburg the Czar's cabinet has determined to construct a drainage system and reorganize the water system.

Chicago is greatly disappointed in the announcement that it would be too expensive to become a seaport. Her citizens declare they will not give up the project.

General Rafael Reyes, President of Columbia, announces his determination to resign. Only the preservation of peace will prevent him from laying down this task.

The Southern Pacific Railroad Co. of Mexico has been incorporated at Trenton, N. J. This company will take over the lines built in that country by the Southern Pacific.

The Chinese Government has communicated its desire to confer decorations upon Rear-Admirals Emery and Schroeder in connection with the Pacific cruise of the American fleet.

The police department of Chicago reports that three people are killed every two weeks in that city. Effective restraint ought to be exercised upon this great danger to life in our cities.

The War Department at Washington has ordered Captain Amos Fries of Los Angeles to report at Washington for other duty. Capt. Fries has made possible the great harbor project of Los Angeles and has been active in preventing the transportation corporation from seizing the harbor. Corporate influence at Washington is believed to be the cause of the removal.

The only interest the public has in the present evident state of tariff revision beside the interest they will have to pay on the necessities of life, is to discover the position of President Taft. His pre-election promises were for revision downward generally. His inactivity following the strenuous Roosevelt is a quantity the American people can not yet measure. It is asserted that he "will" and "will not" sign the tariff measure. We must wait and see.

PARDON DESIRED FROM DR. GLENN MACWILLIAMS.

Through Error Clergyman is Reported Incarcerated in San Quentin.

Dr. Glenn MacWilliams, of Los Angeles, the esteemed and eloquent evangelist, through a typographical error in the Pacific Presbyterian of June 10th, was reported as saying he had spent four and a half years in San Quentin Prison, visiting a man convicted of murder, and viewing the grounds. Now, we are willing to admit that Dr. MacWilliams is a stayer and a good visitor, but we do not wish any one to get the idea that he would prolong his visit to the extent of four and a half years, or that it would take him that length of time to view the grounds at San Quentin. So we take this means of setting the Doctor right before his brethren by stating that the time consumed in this visit and viewing was four and a half hours.

The pardon referred to is asked for the Pacific Presbyterian from Dr. MacWilliams for incarcerating him in prison for so long a time.

The publisher of a paper is frequently condemned for typographical errors made, when if one realized that there were 5600 chances to make an error in a single page of the Pacific Presbyterian, he would feel more like offering a vote of thanks that more errors were not let slip through. The change of a single letter will spoil a man's most brilliant statement or make his wisest saying a sentimental nothing. Dr. MacWilliams did not complain of his treatment at our hands, but intimates that some of his brethren have been poking sly fun at him.

BAY CITIES PRESBYTERY.

The ministers of the cities about San Francisco Bay discussed the advisability of uniting the presbyteries about San Francisco Bay in one organization that the work of Presbyterianism might be consolidated and thereby strengthened. While the representation from Oakland and other cities was small, yet those present favored the whole plan. The action of the ministers will be reported to the Presbyteries and it is anticipated that action looking toward the consolidation suggested will be taken by the Presbyteries before the meeting of the Synod this fall. It is proposed that a form of government be provided that will give great strength and power to the movement.

RACE PREJUDICE TOO STRONG

Secular Press Reports Say "More Women degraded than Chinese Converted"

SECULAR PRESS PREJUDICED AGAINST MISSION WORK

We have been greatly surprised and shocked at some of the things which have been reported through the secular press regarding the work of missionaries among the Chi-



MRS. CHIN TOY (on left)
Wife of a Christian Evangelist.
MARGARET WOO
Daughter of Christian Parents.

nese, since the murder of Miss Elsie Siegel by her Chinese admirer, Leon Ling. That anyone connected with this work for any length of time should make such statements as are credited to some of the mission workers, is past belief, and while we are quite certain that these statements are as untrue as the most of the reports of the daily press, yet, probably some statements have been made upon which the associated press have based their so-called interviews. We refer to one by Miss Helen F. Clark, said to be for seventeen years director of the Clark Mission in Worth St., New York, in which she says: "More women missionaries are degraded by Chinese men than there are Chinese converted. It is impossible for these women to Christianize the Chinese." Those of us who live on the Pacific Coast and have had any dealings whatever with Chinese know that many of them have been converted and are living exemplary Christian lives. We are glad to give the testimony of two important witnesses in this matter. Miss Donaldina Cameron, Superintendent of the Presbyterian Home in San Francisco, has worked with the Chinese for fourteen years, and if space would permit her to tell of all of the beautiful characters that have blossomed out under Christian influence there would be no doubt as to the uplifting and ennobling influence of Christianity in the lives of these Chinese. Also

to have Rev. Ng Poon Chew, editor of the Chung Sai Yat Po, the Chinese daily newspaper of San Francisco, speak on behalf of his countrymen. It is surprising how people will take a single instance such as this and condemn the whole race by it, but there are and always will be people who are looking for the worst in everybody and everything, and who are happy to have such an opportunity as this to give them a chance to say unkind and untrue things about those whose skin is not as fair as theirs.

Miss Cameron Deplores Race Prejudice.

Since the day of its birth the American nation has stood for the highest spirit of justice and liberty, yet that spirit has been at times almost overthrown by the baser passions that too frequently sway humanity. Race prejudice (not to use the harsher word, hatred!) in opposition to all that is highest and noblest, to all that is Christlike, has in years past well-nigh ruined the harmony of this fair republic. Present indications point to the unhappy fact that the jarring note has not yet died away. Because one



MRS. CHEONG KAM
Rescued from Slavery at 14, now Married
to a Christian Merchant of Los Angeles.

member of the race committed a cruel and shocking crime—is it fair or just that all Chinese persons should be branded in one sweeping judgment, as bad and immoral and incapable of embracing Christianity? or that all mission work should be pronounced a hopeless and utter failure? There is a cruel, and almost barbarous injustice in such an attitude when held by a so called Christian nation.

While the secular press is rife with denunciations of

the Chinese in general, and Christian Chinese in particular, a friend who has lived and worked among them in California for the last fourteen years feels privileged to repudiate much that the newspapers have asserted to be true.

Chinese Standard of Morals High.

First, our years of experience have taught us that the Chinese standard of morals is of a high order, the sanctity of the home and family life is held inviolate. True there is crime, cruelty and evil in the dark places of Chinatown, just as there is in the haunts of vice in our own and other cities; but crimes of the character of that which took place recently in New York are almost unknown; the very rarity is what has so startled and shocked the country. For fourteen years the writer has walked the streets and alleys of Chinatown in old San Francisco by day and frequently in the late hours of the night, and has never once by word or deed received the slightest insult from a Chinese man. We cannot say as much for our own race and color.

Why Missions Do Not Accomplish More.

We have read and heard it emphatically declared recently that the Chinese are incapable of true conversion. Such a statement is first of all a gross denial of our own beloved faith, and a sinful limiting of God's mercy and grace. Those who hold such an opinion have never made an earnest, honest investigation to prove its truth or falsity. We who come in daily contact with the Chinese are constantly impressed by the change which Christianity brings about in their lives and by their genuineness and earnestness. There are reasons why missions for the Chinese in Eastern American cities do not always accomplish the best and most satisfactory results: First, the inability on the part of the Chinese pupil to properly grasp the truths which are being taught to him in a foreign language. Another grave hindrance is a tendency on the part of some teachers toward too great familiarity and a too sentimental regard for their Chinese scholars. Should we blame the men for this? I think it is hardly fair to do so. But allowing for all this there is much good done by the various denominations which carry on these missions, and surely if God spared a whole city because of one righteous man we shall not attempt to limit His love and mercy, condemning to heathenism an entire race because of the sin of one man.

If glory to God and happiness to mankind be the true spirit of Christian civilization, what a pity to mar its beauty by introducing into it the baser motive of race prejudice.

CHRISTIANITY THE WHITE MAN'S RELIGION.

An Oregonian Brands Himself a Hypocrite in His Letter.

The Portland "Oregonian" devotes about half a page a day to the publishing of letters sent in by the letter writers of Oregon. On June 22nd, the paper published an article which approves of an editorial appearing in the paper, which evidently said that Christianity was the white man's religion and that it was not wise to give it to the Orientals. The letter follows:

Christianity, the White Man's Religion.

"Newberg, Ore., June 22.—(To the Editor.)—Though a devout Christian, your editorial on Orientals and missions greatly interested me, for you are right. The Christian religion is the white man's religion. Whatever benefit the heathen receives from his acquaintance with the missionary is because the missionary is a representative of modern Western civilization, and the heathen profits by learning to do things as we do, but he derives as much benefit from

the commercial traveler as from the church missionary.

T. LYMAN."

This man is one of the rankest hypocrites who has ever gone on record in public print. He says he is a devout Christian, but how can a man be a devout follower and not obey the command of Him whom he names as his leader? No man can be a Christian and not obey the commands of Christ, and Christ's last command was: "Go ye into all the world and preach the gospel to every creature." If a man can be a Christian and not obey that command, then he can be a Christian and not obey any of the other commands of Christ. We hope that the church of which Mr. Lyman is a member will have the nerve and spunk and self-respect to call this man before its official body and publicly cause him to withdraw his statement made in this letter, or expel him from its membership. He is a plain traitor to the cause which he pretends to devoutly espouse.

Rev. Mark A. Matthews, D.D., of Seattle, in his address before the Brotherhood Convention, said that any Presbyterian minister holding secret views contrary to the doctrine of the Presbyterian church should resign, and we say the same regarding church members. Too long has the church tolerated within its membership people who are living and speaking and acting contrary to the fundamental doctrines upon which the church is founded. The sooner these are off the list the sooner will the church press forward in its mission to save and serve the world.

The Siegel Murder Case Viewed from a Chinese Convert's Standpoint.

The attention of the people of the whole country is now centered on the Siegel murder case which has so thoroughly shocked the whole nation and which has brought

so much disgrace and heart pains to the Chinese in this country; for never in the whole history of the sixty years of the Chinese sojourn in the United States has the Chinese good name been disgraced like this before. We feel keenly the disgrace thus brought upon us and we hope that the author of this awful crime may be speedily brought to justice.

Now, since this is the first case of the kind ever perpetrated by one of our race in this country, and by



Ng Poon Chew.

the nature of the circumstances, it has naturally aroused a great deal of discussion in the papers and bitter feeling toward the missionary work throughout the whole country. In these discussions the papers, as a rule, question the wisdom of the plan of missionary work among the Chinese, whether in China or in this country, simply because the unfortunate victim was in some manner sometime connected with some feature of mission work. In this way the papers are doing a great deal of injustice to the missionary work

in general and to the Chinese converts in particular. It seems to us, under the circumstances, that the papers should be just and confine their condemnation to the particular individual that committed the crime, and not denounce the entire missionary effort put forth to convert the Chinese people.

Black Sheep Among All Races.

In studying this case over carefully, it seems to us that there is not only much mystery surrounding this crime but also a great deal of misrepresentation as well in its relation to the missionary work. And it is not yet clear to us whether the murderer has ever been a regular member of the recognized missions established in the city of New York. But even if he had been connected with the missions, it is still unjust to condemn the whole missionary cause made in behalf of the Chinese in this country, for the sin of one individual. It is but just to concede that there are black sheep among all races of people, and among members of all sects and religions. Why regard the missionary work among our people as "misguided effort" on account of this murder? Why brand the Chinese converts as insincere in their profession of Christianity because a member of their nationality in some way associated with them, committed a crime? We might as well condemn the whole human race as monsters because there are some degenerates among them, or call the entire ministry a system of hypocrisy because a few of its members fell from grace. Not so very many years ago, a fearful double murder was committed in an American church, by an American, a teacher in the Sunday School, in San Francisco, yet no sane man would condemn all church and Sunday School work in this country on account of that crime.

While on the other hand, it is so well known that it requires no testimony to prove the existence of faithful Christian Chinese, converted through the missionary work in this country. There are today, in all parts of the country, many Chinese living truly Christian lives, liberal in giving toward the support of mission work, steadfast in times of persecutions, consistent in their faith, prepared to sacrifice all for the cross. It is needless to enumerate individual cases, for such cases are the rule and the contrary the exceptions.

While we condemn all crimes, in any form, committed by any man, yet let us be charitable and just, and not condemn the whole Chinese race or the entire company of converts for the sins committed by one man.

NG POON CHEW.

Editor "Chung Sai Yat Po," Chinese Daily Paper.

PORTLAND CONVENTION.

The men of Portland gave enthusiastic welcome to the national officers, banqueted them and themselves, heard the great addresses, discussed the methods of organization and methods and appointed a committee of seventeen to organize the Synod of Oregon, and Rev. William Hiram Foulkes to make plans looking to the organization of a Pacific Coast district Brotherhood.

A telegram met the national officers of the Brotherhood long before they reached Portland inviting them to breakfast on the arrival of their train, provided the train got in before 9 o'clock, which it accommodately did, when more than a dozen of the Presbyterian pillars of the church greeted the visitors, took them to the Hotel Portland and there breakfasted them sumptuously. An enterprising newspaper artist took their pictures "after eating," and a representative of the street car company furnished a special car and a megaphone man for a trip to the points of in-

terest, after which the party were lunched at the Commercial Club.

At 6 o'clock, 250 of the representative men of Portland gathered for supper at the Portland Commercial Club room, and there enjoyed a splendid dinner and heard the addresses of Mr. Wallace McCammant, of Portland, Moderator Barkley, of Detroit, and Charles S. Holt, of Chicago.

The following morning the meeting convened in the First Presbyterian Church, and listened to addresses and discussion. In the afternoon the program continued and the evening session closed the Convention. Seventeen men were named to effect the organization of the Brotherhood in the Synod of Oregon, and the advisability of a Coast organization including the Synods of Washington, Oregon and California, was discussed, and Dr. Foulkes appointed to take steps to form such a district organization if possible.

The interest in the Convention showed how much alive and how interested the men were in the Presbyterian Church. That many men's organizations will be begun there is no question. How long they will live and what work they will do depends on the men who assume the responsibility as their officers, and what methods of work are undertaken. In this connection, we are pleased to say that Dr. Foulkes has consented to conduct a bureau of information regarding Brotherhood work through the Pacific Presbyterian, which will be of great service to the men of the entire Coast. Portland was pleased with the Convention. The representatives of the national Brotherhood of America were pleased with Oregon, and its strong men.

SEATTLE CONVENTION.

A good delegation of Seattle's business men met the national Brotherhood officers and party upon their arrival and with the assistance of three automobiles conveyed them to the Perry Hotel, where they were breakfasted, after which they were motored to the Alaska-Yukon-Pacific Exposition, from which at 12:30 they were conveyed to Ravenna Park, where the owner, Mr. W. W. Beck, megaphone in hand, conducted them about this wonderful sixty-acre primeval forest of big trees and wondrous shrubs, and later, lunched them on yellow-legged chicken at his inn. The Moderator expressed for the assembled guests their appreciation of the pleasure and the courtesy shown them, and Mr. Beck responded. He said that Dr. Landrith had that day given name to two of the points of interest in the Park, one where the great trees have fallen, he had designated as "Mammoth Fir Cave," and the other where a ninety-foot fir spanned the stream unsupported as the "Bridge of Size."

The Fellowship Supper served in the commodious Sunday School room of the First Presbyterian Church by the ladies to 200 guests, opened the Brotherhood Convention. The addresses by former Chief Justice Hiram E. Hadley, of Seattle, Moderator Barkley and Charles S. Holt, were inspiring and hopeful. The day session followed the program as previously printed and the evening session concluded the business by taking action to organize the Synod of Washington.

SPOKANE CONVENTION.

The Spokane Brotherhood Convention was one of the best of the series. The visitors were met with automobiles and shown about the city. Two hundred and thirty-seven men sat down at the banquet served, and the evening meeting was attended by a large and interested audience. Dele-

gates from the Inland Empire and Montana showed a marked interest in the stirring addresses. The second day showed a steady growth in the interest shown. The local speakers were up to the mark, while the national officers made good always. At 1:30 P. M., the Brotherhood assisted in laying the corner-stone of the new First Church edifice. Dr. Landrith made the address, while Dr. McFadden formally laid the stone.

In the evening President Charles S. Holt made a deep impression by his earnest, intensely spiritual message, his last one for the series. Dr. Landrith closed the meeting and was exceedingly happy and captivating.

On Wednesday the Presbyterian churches held a union meeting in the First Church. It was there decided to form a Presbyterian Alliance to push the work of the church in the city.

The only thing to mar the meeting in Spokane was the illness of Moderator Barkley, which compelled him to seek rest in Seattle and cancel all engagements.

PORTLAND FIRST ORGANIZES BROTHERHOOD.

Earnest Officers Will Work for Church and Men.

Just two weeks from the date of the second Pacific Coast Brotherhood Convention the First Presbyterian Church has taken up the question of forming a Brotherhood to affiliate with the national organization and take up aggressive work, for and among men.

On Wednesday evening, the 23rd, about thirty men of the church, including the pastor and many members of the session, met in the chapel to formulate definite plans for a permanent organization. Mr. Meek was called to the chair, after which Mr. Coffin, formerly of Chicago; Mr. Cosebeer, formerly of Pueblo, and others spoke encouragingly of the work of the Brotherhood in former communions. A president, vice-president, secretary and treasurer were elected, who with the pastor as ex-officio member were made a committee to draft a Constitution and By-Laws, and report to the body at the next meeting to be held on Tuesday, June 29th. The spirit of the meeting was that of men willing to "do things" and the next few months will witness a realization of that spirit as reflected through the activities of the First Church. The genial manager of the Pacific Presbyterian was present at the meeting and diffused a feeling of interest and fellowship for which all present were grateful, and his suggestions relative to the work were received with evident appreciation.

Following are names of the officers: President, J. S. Meek; vice-president, W. W. Morse; secretary, R. S. McKibbin; treasurer, W. F. Edwards.

SEMINARY NOTES.

San Anselmo, Cal.

Dr. Landon supplied the Brooklyn Church, Oakland, last Sabbath. Rev. H. K. Sanborne, the pastor, is taking a vacation in the Yosemite and the regions beyond.

Rev. Francis H. Robinson, '77, officiated at the marriage of his daughter Helen to Mr. Holmes Beckwith in the First Presbyterian Church, Berkeley, on Tuesday evening, June 22nd. He was assisted by Rev. Lapsley A. McAfee, D.D., and Rev. J. K. McLean, D.D. Mr. and Mrs. Beckwith go to China, where he will be a member of the faculty of the government school at Chang Sha.

Rev. James Thomson, Jr., '06, was married in Seattle on June 16th to Miss Leta Pogue, daughter of Dr. and Mrs. Joseph I. Pogue. Mr. Thomson is the energetic pastor of the Presbyterian church in Okanogan, Wash.

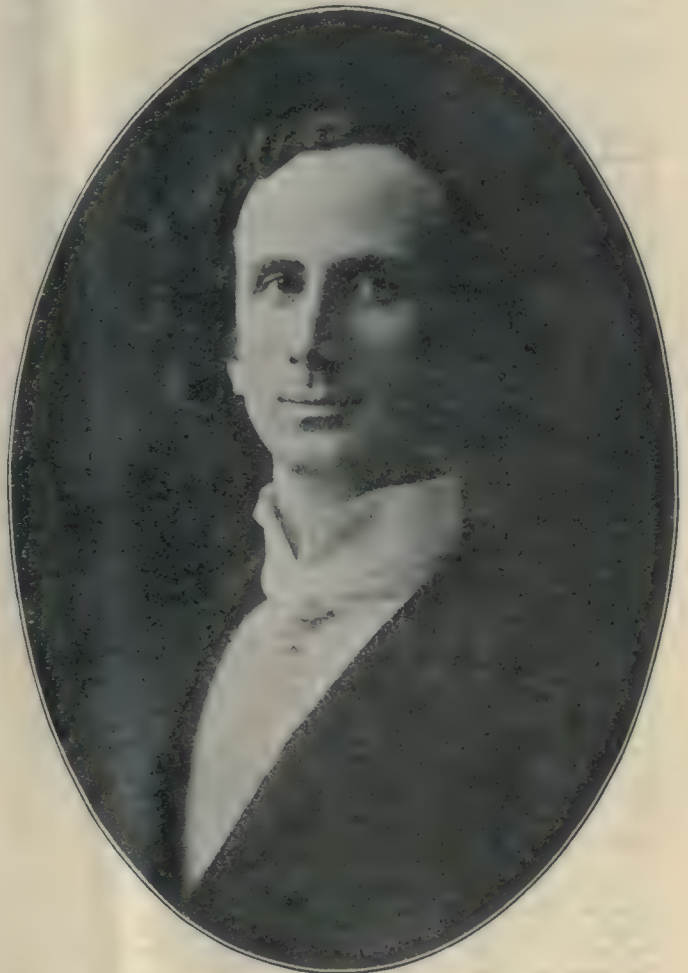
OUR PROBLEMS AND THE MEN TO MEET THEM

Men Narrow Minded Enough to Fight for What They Believe Needed

By Rev. Mark A. Matthews, D.D., of Seattle.

The most difficult problem confronting the church is the one of discovering correct definitions for and analyses of all the other problems demanding solution.

The church is criticised by untrained men, and by men who are incorrectly trained. The church is charged with doing certain things, with omitting certain duties, and with



Rev. Mark A. Matthews, D.D.

teaching certain doctrines, all of which are contrary to the facts. The charges are made by men who do not comprehend the church, who do not understand her doctrines, and who argue from false premises.

There are at least four great forces attacking the church, and they are endeavoring to counteract the influence and work of the church.

First—A Vulgar, Commercialized Materialism.

You hear it stated, in the church and out of the church, that this is a practical age, a business age, a scientific age. No one would object to a thing being practical; no one would offer opposition to a transaction carried on according

to honest business methods, and no real student would oppose true scientific research or demonstration. But, when the enemies of the church say this is a practical, business, scientific age, and mean to express opposition to spiritual things, to the spiritual idea, and to the spiritual work of the church, the expression is dangerous, the sentiment is deadly, and the influence is infamous. If you mean by a practical age that we are to leave out of our thinking the supernatural, the miraculous and the spiritual, then you invite universal corruption and spiritual death. To eliminate the supernatural from our teachings, the miraculous from our belief, and the deity of Christ from our consciousness, would be to paralyze the church and make impossible the salvation of the world. The eternal God, the resurrected Christ, and the ever-present Holy Spirit must be accepted and experienced by the redeemed children of our Triune God, if the church accomplishes the work assigned to her.

If we mean by a practical age that the thinking and acting, dreaming and hoping, sowing and reaping, and singing and praying must all be reduced to a financial basis, you have again uncovered the church's grave, and you have opened the doors to the world's eternal hell.

A Frightened Pulpit and a Commercialized Pew.

We are at the present time confronting a frightened pulpit and a commercialized pew. With the commercialized pew is to be found the seared conscience. It is impossible to spiritualize the pew with a commercialized conscience as the controlling factor. Men cannot be sufficiently pious on Sunday to counteract inconsistent practices throughout the week. Commercial conditions of the country have created a double standard of morality. You hear the expression, "business is business," meaning that the commercial methods are different from the ethical or spiritual rules taught by the church. They also intend to convey by the expression that the business life and the Christian life are different, and that the difference must be tolerated; while they are inconsistent, the inconsistency must be admitted, accepted and received without interference.

One of the pressing needs of this hour is a return to the life of piety, sincerity and consistency on the part of the men who are in control of the church. It is impossible for a lawyer who indulges in sharp and questionable practices through the week to lead his clients to Christ by pretended piety expressed only on Sunday. It is impossible for him to impress his clients with his sincerity when the life of the week contradicts the life presented to the world on Sunday. If the lawyer answers that it is impossible for him to live the prayer meeting life in the court room, then it is his duty to give up the law. This commercial age would say, **give up the church**, but Christian principle and the need of the world both demand that he give up the sharp practices, and thus carry his religion into his law, and thereby impress his clients with the sincerity of an honest Christian life. It is a hopeless task for a merchant with short weights, sanded sugar and inferior articles to make the world believe that he is a genuine Christian. The prayers on Sunday, the punctual attendance upon the services, the recitation of the beautiful ritual of the church, and his philosophical treatises on the general Christian duties devolving upon men in the church, will not counteract his dishonest mercantile life.

A Commercialized Pew No Passion for Souls.

It is folly for us to expect a commercialized pew to have a deep passion for souls. When love of money is greater than love for souls, men will languish and die for the bread of life. The world cannot find Christ except in the lives of His children. His children cannot worship God and mammon at the same time. If the love of money, the cares of the world, the desire for luxury and ease, license and sin control the thoughts and affections of men in the church, certainly they are not going out after souls, nor are they going to give their money for the salvation of men.

There is a glass water gauge on every engine showing exactly how much water there is in the boiler. As the water goes down in the boiler so it falls in the glass tube. The spiritual life of the church is an infallible indication of the condition of the church's treasury. If the spiritual life is on the ascendancy and all the members are consecrated, conscientious and consistent, the church treasury

is full. Just in proportion as the members are worldly, inconsistent, insincere and indifferent, the treasury of the church is emptied. It is impossible for you to put one penny into the church treasury more than the spiritual life of the church demands, creates or causes to be contributed. Then, our greatest work is not to raise money, but to increase the spiritual life, piety, consistency, constancy, consecration and service of each church member.

Commercial Spirit Paralyzing Life of Church.

The problem to be solved first is how best to overcome or destroy the commercial spirit which is paralyzing the life of the church. There is but one answer to the problem, namely: more prayer, more Bible, more family altar, and an effort on the part of each man in the church to be absolutely consistent and holy.

It is an easy matter to organize men if they are interested in the thing for which they are organizing. It is not difficult to organize a political campaign, because the men brought into the organization are all interested in it, and they are willing to give their time and money to it. It would not be difficult to organize the men of the church if they think more of the church than they do of the effort to make money, if their passion for souls is superior to their passion for financial power.

Second. Civic Indifference.

It is true the church and state are separated—one is a legal entity, and the other is an ecclesiastical entity, but the personnel of both ought to be the same, with the spirit and consecration of the church as controlling factors. It may be true in a large number of cases that the same men compose the state organizations that compose the church organizations; but, the churchman who goes into the state, in many instances, buries his civic pride or forgets to discharge his civic duty.

There are more things attacking the foundations and institutions of this government than ever before. There is a religious organization in this country which pretends absolute loyalty to the American government, but it is evident that its loyalty is for its own aggrandizement, and the appointment of its own constituency to positions in the government. The balance of power in this government is today lodged in the cities within its confines, and those cities are controlled by corrupt cliques and rings. There is a greater opportunity for the Protestant church to go into the cities and bury itself in the bosom of the seething mass of humanity than ever before presented to it. To the Protestant church this government must look for protection, for development, and for the accomplishment of the purpose for which the government was created. In the face of this great responsibility, and standing face to face with this stupendous opportunity, there are men in the church today who are willing to form alliances with the enemies of the government for financial considerations, or they are too infamously indifferent to their civic duty to fight for the rights of the church and the rights of the government. There is not a corrupt ring in power in any city in the United States that is not in power by the permission or indifference of Protestant church members.

Church Must Solve Problems of Cities.

It is verging on blasphemy for men to pray for the salvation of cities without giving their money, their time, their brain, yea their lives, to solve the problems of the masses in those cities. Every question that confronts the people of the city creates a problem for the church to solve, and it becomes the duty of the church to solve those problems and thus lift the heavy burdens now resting upon the masses.

The saloon is to be eradicated, poverty is to be regulated, vice is to be extinguished, education is to be extended, and religious privileges, with an open Bible given to every man, woman and child in every city in this government. Who is going to do these things? If they are ever done they must be accomplished by the Protestant Church and its men. It is impossible for her men to do their duty when they are indifferent to their civic responsibilities. It is a curse for a landlord to pray for the salvation of the oppressed and then go down to his office on Monday morning and raise the rents, and thus increase the hardships of the men and women for whom he shed his crocodile tears on Sunday morning.

You talk about establishing the kingdom of God as if it were to be established on Sunday morning within the confines of church buildings. Let me tell you, that when it is established it will be universally established and will become operative seven days in the week, and your political, social and commercial life will be changed by the establishment of the kingdom of righteousness.

Men who are seeking political preferment, and men who are entangled in commercial transactions are unfitted to discharge their civic duties because of their alliances with the men who are corrupting the politics of this country.

If you admit that the Brotherhood of the Presbyterian Church in the United States is pure and incorruptible, then you admit there has been recently brought on the field of civic action an army of men who will change the political complexion of this country, and who will solve the civic problems of our cities. Civic righteousness is the aggregation of personal righteousness, consistency, piety and holiness.

How are you going to solve the political problems now confronting our cities? By injecting into the problems enough consistent, conscientious, pious, Christian men who will vote as they pray, and who will die before they compromise a single principle.

Third. Domestic Impiety.

I shall call your attention to the lack of domestic piety on the part of fathers, husbands, brothers and sons. It is more than easy to make out equally as strong a case against the mothers and wives; but, we are not discussing this question to them, with them or for them. We are presenting to you, the heads of families, who have the sovereign right to control your families, and who are morally and legally responsible for the condition of your families, your sinful neglect of your religious duty in your homes. There are less than two per cent of the homes of the church that today consistently and effectually sustain the family altar. Why? Because the fathers of those homes have given up the family altar that they may worship at the shrine of the almighty dollar. It is perhaps true that a similar percentage of the homes of the church today do not consistently and successfully teach the catechism. Why? Because the fathers of those homes are too much interested in worldly affairs to take the time to indoctrinate their children. The home has permitted the world to come in and rob it of its prayers, of its altars, of its Bible, of its catechism, of its hymn book, of its sacredness, its domestic confidence, and its absolute right to dictate to its children what they shall do, where they shall go, and what they shall have.

Men Lead Their Wives into Frivolity.

Divorce is on the increase because the fathers and mothers are neglecting their duties toward each other, toward the home, and toward their children. They are either preventing the children or they are leaving them to starve as they cry for nourishment at the breast of a cold, uncharitable, unbelieving world. Why? Because the men in the church have led their wives into frivolity and into the world, or they have permitted their families to bring the corrupt world into the sacred domestic circle.

The home shows signs of a badly battered barracks. The world is bombarding it, and one by one are its stones being chot from their sacred walls. Of course the homes of the country will be incorrectly governed and eventually destroyed if the fathers and husbands of those homes neglect their religious duty and fail to maintain a family altar, a catechumen class, and to observe the holy Sabbath. The Bible, pure, domestic love and female chastity, and Sabbath observance are indissolubly bound together. When you destroy one you injure and corrupt the others. If you tolerate loose Sabbath views, logically you can practice the same license upon other things that are just as sacred, and perhaps equally as important as foundation stones in your religious character.

Who will solve the question of our domestic impiety? If the problem is ever solved it will have to be solved by the consecrated men returning to their homes and again erecting their own family altar.

Fourth. Religious Unbelief.

I believe that we are approaching the last days, and

that we are in the period in which the antichrist will be manifested to a greater degree than at any other period in the world's history. The apparent universal condition of unbelief is an evidence of the rising antichrist. This unbelief has not only attacked the pew, it has also made its thrusts at the pulpit, and has weakened its power. Every preacher ought to be a leader of the forces, an indoctrinator of the people and an invincible reformer in the community.

There are men in the pulpit today who hold secret views of unbelief. The Presbyterian minister who holds secret views contrary to the doctrines taught by his church is dishonest if he does not resign his pulpit and leave the Presbyterian ministry. To remain in the pulpit and hold secret views, and thus be dishonest with himself and dishonest with the world, is to become a corrupt factor in the church, which will increase its unbelief and destroy the spiritual life of those men whom he ought to lead. The church of today needs men in the pulpit who are narrow-minded enough to fight for what they believe, and to die for the fundamental principles of the gospel. The vicarious atonement, the deity of Christ, and God in Christ reconciling an unbelieving world to Himself, are the cardinal doctrines being attacked by infamous blasphemers. This is the dispensation of the Holy Ghost, and if it were not for the unbelief of the church, Pentecost with all of its glory and power would be a condition in the church every day in the week.

God Cannot Bestow Power on Unbelievers.

He is ready to bestow power upon us, but it is impossible for Him to manifest power in the lives of unbelieving preachers, elders, deacons, trustees, teachers, fathers and members of the church. If there are men today without power, it is because unbelief prevents the Holy Spirit from bestowing the power. The man who denies the deity of Christ is a liar says John, and the man who fails to believe in Christ as his personal Saviour is eternally lost.

The deity of Christ, the resurrection of Christ, the ascension of Christ, the second coming of Christ, justification by Christ, regeneration by the Holy Ghost, and the sanctification and glorification of the church of Christ, are the great doctrines that must be preached continuously. These doctrines preceded, of course, by the doctrine of repentance, of righteousness, temperance and a judgment to come.

How are these problems to be solved? The church must stand still and wait for a season of repentance, for the endowment of the Spirit. The church must take time to be holy. It cannot force God, it must wait upon His time, upon His pleasure, upon His direction, and its will must become subservient to the will of our Lord and Saviour, Jesus Christ.

Talk about evangelizing the world. It cannot be done unless we believe in Jesus Christ, the Son of God. It cannot be done unless we preach the cross of Christ. It cannot be accomplished unless our love for Him creates in our lives an uncontrollable passion for souls. The gospel message must be more tender, sympathetic and clothed in purer language than the message of the shop, the street and the bank. We must go forth sowing as we weep, and then we will come back rejoicing as we reap. The work of the church is too mechanical, it must be spiritual, and absolutely controlled by the Holy Spirit. When under the influence and direction of the Holy Spirit, we will be oblivious to the cost and to the method. We will care only for the soul, the object of all of our prayers, suffering, sacrifice and efforts. A united church, a redeemed continent, and America as a Christian force bringing the nations of the earth to a knowledge of Jesus Christ. How can this be done? By broad-minded, consecrated Christian men in the pulpit and in the pew, who believe in the deity of Christ, and who are brave enough and brainy enough, loving and tender enough to preach the great doctrines taught in God's Holy Word. With such men the Bible will become a daily companion, and in their hands it will be the sword of the Spirit. Every man will make his disciple, and the whole church will become a real force in the evangelization of the world. We are today playing at the business, and therefore if the world is ever saved each man in the church must make the salvation of the world his supreme business, to which he will give his best efforts, his largest contributions and his last drop of blood.

DR SHELDON JACKSON

Founder of Presbyterianism In the West

He Carved Presbyteries out of the Wilderness and Erected Synods Before the Foundation of Civil Government Were Laid.

Few missionaries plant the seed, water the soil, and live to see God give the increase of thousands born into His Kingdom. Not many truly great men whose minds originate ideas or projects of lasting benefit to their own country, and suffer abuse and calumny on account of jealousy and political enmity, live to see their projects crowned with success, and prove a blessing to mankind. This was Dr. Sheldon Jackson's privilege. He risked much, he suffered more, and it was very gratifying that before his death he received the approval of the people of the United States to the last of all his Alaska schemes. It is to the credit of our country that the official heads of our Government have always approved and upheld Dr. Jackson in all of his undertakings for the betterment of the conditions of the Indians in our borders, and for the benefits planned for the betterment of all Alaska.

Rev. Sheldon Jackson, D.D., L.L.D., was born May 18th, 1834, in New York State. He graduated at Union College in 1855, and at Princeton Theological Seminary in 1858, where he was ordained, and entered at once upon his work as a missionary, going direct to his first charge in Indiana.

Founded Presbyterianism in the West.

When he began his pioneer work in 1858, California was the only state west of the Missouri river. In 1869 three presbyteries of Iowa appointed him superintendent of Presbyterian Missions for north and west Iowa, Nebraska, Dakota, Montana, Wyoming, Utah, or as far as their jurisdiction extended. Before long the region beyond was added to his field, this including Colorado, New Mexico, Arizona, East Nevada, Idaho and Alaska. This gave him oversight of all west from Iowa to Nevada, from Mexico to Canada, which with the addition of Alaska comprised 1,736,829 square miles—one-half of the territorial area of the United States at that date. "This really made him the founder of Presbyterianism in Wyoming, Montana, Utah, Colorado, New Mexico, and Alaska. In commemoration of this historic event the synod of Iowa in 1904 appointed a committee to erect a tablet monument on Prospect Hill, Sioux City, Iowa, a site for the same being donated by the mayor and common council."

Within one week after his appointment by the Presbyteries in 1869, and before the last spike had been driven on the Pacific railways, he had sent at his own expense three ministers to occupy all the important villages on the Union Pacific railroad, between Iowa and central Utah, a distance of 1,000 miles. In ten years he had occupied and organized churches in every strategic center of the Rocky Mountain region.

Organized Woman's Executive Committee of Home Missions.

During these years Dr. Jackson found in his large field all of the Mormons, most of the Mexicans and the larger part of the Indian population of the United States. He

early realized that the only effective method of reaching them with the gospel was through Christian education. He was at this time conducting an illustrated monthly paper, the Rocky Mountain Presbyterian. Through its columns he agitated the great usefulness and imperative necessity for a permanent organization of the Presbyterian women for missionary work. His efforts were rewarded in 1878 by the organization of the Woman's Executive Committee of Home Missions—later the name was changed to Woman's Board of Home Missions. It is only fitting that we as a branch of this great organization should pause a moment and pay our respects to this great, noble and gifted man.

His last address was of his work in his beloved Alaska, less than three weeks before his death, and was given before the Woman's Presbyterial Society of Asheville, N. C.

In 1879 and '80 he was commissioned by our Government to bring Indian children from Nevada, Mexico and Arizona to the training schools for Indians in Carlisle, Pa., and Hampton, Va. In 1885 he was appointed by the Secretary of the Interior, United States general agent of education in Alaska, and thus he became the founder of the public school system in Alaska. He also organized the first mail service in Alaska in 1883. It was called the "Canoe Mail Service."

It is in connection with his school work in Alaska and his successfully importing reindeers from Liberia and Lapland into that territory that he will be more particularly identified and remembered by the general public and succeeding generations.

When Dr. Jackson made his annual inspection of schools in Alaska, in 1890, he extended his trip to Arctic Alaska, and was much impressed with the necessity of some means being provided for the saving of the inhabitants of that frozen north country from starvation. In his report of this annual trip to the commissioner of education, he called attention to the destitution of the Eskimos of northwestern Alaska, and recommended that Siberian reindeer be introduced into Alaska for their relief, his argument being the scarcity of whale, the constant lessening in number of the game animals and birds, owing to the encroachment of the white men, and the further reason of lessening the burden of the government by encouraging a husbandry and independence among the natives that could be brought about by no other means. The commissioner of education transmitted Dr. Jackson's report with his approval of the recommendation, to the Secretary of the Interior, who in turn transmitted it to the Senate. The Fifty-first Congress failed to take action. Deprecating the delay of twelve months before another attempt to secure Congressional action, with the approval of the Commissioner of Education Dr. Jackson appealed to the general public, through the newspapers of the East, for contributions to this object. The response was prompt and generous; \$2,146 was received. With this fund Dr. Jackson commenced the purchase of reindeer in Siberia and their transfer to Alaska in 1891. Two years later Congress appropriated \$6,000 for this purpose.

Carved Presbyterians Out of Wilderness.

Dr. Jackson was made Moderator of the General Assembly in 1897. One pen writes: "His has been a career remarkable for its devotion, romance, heroism and success—a success that God permits few men to know. For half a century he has been one of that noble band of pioneer missionaries who have carved presbyteries out of the wilderness and erected synods before the foundation of civil government were laid. Penetrating thousands of miles into the great region which lay between the Mississippi river and

the Pacific, the Gulf of Mexico and the remotest habitation of man within the Arctic zone, he has gathered thousands of congregations and founded hundreds of Presbyterian churches on the Word of God."

Another writer says: "For half a century he has been one of the most prominent characters in the making of the new West. While public sentiment was still plastic he moulded it for civic righteousness and left his impress upon the western half of the United States."

Dr. C. O. Reynolds of Asheville, N. C., wrote the last chapter in the life of Dr. Jackson. He says: "In the providence of God the closing chapter of the life of Dr. Jackson is written in Asheville. It was appropriate that the great missionary should finish his earthly career and start on his journey to the Celestial City from the delectable mountains of this 'Land of the Sky,' where are located the Asheville schools, the pride of the Woman's Board of Home Missions of which Dr. Jackson was the founder thirty years ago.

All day Saturday, May 1st, and all night we watched the great man sleeping away. Then just as the Sabbath dawn was breaking Sheldon Jackson like a great ocean liner crossed the bar, and was gone beyond our horizon.

A memorial service was held in Asheville, after which we took all that was mortal of Dr. Jackson to Washington, where the funeral service was held May 4th at 5 p. m.

Dr. Radcliff eloquently summed up the life work of the great Pathfinder, paying a tribute of which few men would have been worthy. The burial was in the old home cemetery at Minaville, New York.

"So He giveth His beloved sleep."

(Mrs.) ETTA WHITWORTH WHITE.

Seattle, Wash.

Church News

LOS ANGELES.—Boyle Heights Brotherhood held its last meeting before vacation time last Friday evening. Rev. Dana Bartlett, of Bethlehem Church and Institute, a member of the City Housing Commission, much interested in all that pertains to social and civil righteousness, gave an address on "The Greater Los Angeles."

PORTLAND, First.—June 13th was observed as Children's Day, the service taking the place of the regular Sabbath morning preaching. A special program under the subject, "Loyalty," was carried out with interest to all. The pastor, Rev. William Hiram Foulkes, delivered the commencement address at Albany College on June 16th. The Presbyterian Brotherhood organized on June 23rd is given special notice in another article in this number.

MONTEREY.—At the last communion eight were received into the fellowship of the church, five upon profession, all adults. The various branches of the work are doing well. The Sabbath services are interesting and helpful, and are well supported in attendance. The C. E. meetings are full of strength, some forty young people attend every Sabbath evening. The prayer meeting has for some time past been receiving great blessing from the Master. The people of God in this old town are encouraged and have strong faith in the future.

STOCKTON, First.—Last Sunday the Sacrament of the Lord's Supper was celebrated and fifteen new members were received, fourteen on profession of faith and one by letter.



First Presbyterian Church, Stockton.

This makes a grand total of ninety-six members received in less than a year. Of this number thirty came in by letter, and sixty-six on profession of faith in Christ. This large number comes largely as the result of the regular working of the church, many of the members

coming from the Sabbath School. The King's Daughters society is a power for good, helping in many ways, and has grown remarkably in the past two years. Most of the members are also identified with the Missionary Society, which is doing excellent work. The Ladies' Christian Association (which commenced in April, the report of the trustees showed that we are free from debt and prospering in every way. Rev. J. W. Lundy, who has been our pastor for the past twelve years, is deeply responds to the Pastor's Aid Society in most churches) a few weeks since presented the church with a beautiful Communion table and silver Communion plates. At our annual



Rev. Joshua W. Lundy, D.D.

rejoiced over the good work being done. He is a general favorite, not alone among his church people, but in the community he stands high, as he is always ready to assist in all work for the betterment of mankind. Mr. Lundy is also a favorite with the people of the surrounding country, and is often called to the country. He is a ready and fluent speaker, and an earnest, sincere worker, and to his work and influence is largely due our welfare as a church.

SAN FRANCISCO, Lebanon.—Rev. R. Logan and many of his flock are spending their vacations at different summer resorts here in the state, while others, among them the Misses Libbey and Mrs. Bertram Stone, have gone to the Seattle Exposition. Mr. Logan is taking a much deserved rest at Camp Meeker and his pulpit is being filled during his absence by Drs. Bane and Goodfellow.

LOS ANGELES.—Bethesda Church gave a reception to new members last Wednesday evening, there having been a goodly number added to the church on the preceding Sabbath. On the same evening a meeting of the congregation was held, when some financial needs were provided for, and a call to the pastorate given to Rev. G. D. Heuver, Ph. D., who has been stated supply for several months. Some young converts have been formed into training classes looking to their reception into full membership later on.

RIVERSIDE, Calvary.—The installation of Rev. William Armstrong Hunter as pastor, was consummated by the Presbytery of Riverside on June 17th. His son, Graham Chamber Hunter, was ordained to the ministry at the same meeting. Rev. W. A. Barrett, Moderator of the Presbytery, presided at the evening service. Rev. D. M. Gandier of Los Angeles preached the sermon and Rev. L. W. Warren of Redlands gave the charge to the newly ordained minister, after which Dr. Hunter was installed as pastor. Rev. D. L. Macquarrie of Arlington Presbyterian Church, Riverside, gave the charge to the congregation and Rev. E. S. B. McClelland of Colton gave the charge to the pastor. Dr. Hunter enters upon his new field of work with every prospect of success.

SAN FRANCISCO, St. James.—The pastor of St. James Presbyterian Church took a company of boys from the Sunday School for a tramp through Muir Woods and up Mt. Tamalpais. They camped for the night on the mountain above the fog. The boys declare it the greatest event of their lives. A young men's class has been organized in the Sunday School. Six pupils were promoted from the primary department to the Junior of the Sunday School on Children's Day, and were given diplomas. The children showed that their year's training had not been in vain. The Children's Day program was a great success, and the house was packed. The Sunday School was taken on its annual picnic to the park and sea shore. They came home tired but delighted. One of the teachers in the school is holding regular written examinations.

OAKLAND, First.—Six new elders have been elected by the congregation, increasing the number to twenty-three. The Sunday School celebrated Children's Day with appropriate services. The superintendent, Mr. E. T. Weihe, is now absent on his vacation. The Christian Endeavor Society has just completed a special membership campaign, which resulted in the addition of about twenty members to the roll. Last Sunday evening the choir gave a special musical service which was largely attended and greatly enjoyed.

Wednesday evening the prayer meeting was addressed by Mr. P. K. Yoon of Korea, on the subject, "Korean Christianity." Thursday Mrs. J. B. Hume, formerly president of the Woman's Home Missionary Society will address that body. Mrs. Hume is now president of the Associated Woman's Club of California. The financial support for the church was increased largely by the special subscriptions taken on a recent Sabbath morning, when thirty-three new members united with the church. Rev. F. L. Goodspeed, the pastor, has much to encourage him in his new field.

NEVADA PRESBYTERIANS REFUSE TO CELEBRATE FOURTH ON SABBATH.

Pastors Issue Letter to Members Urging Attendance at Church Instead of at Celebration.

Dear Brother Bingham:—

I am giving you for use in the Pacific Presbyterian (in case it meets with your favor) a circular letter prepared by one of the Nevada pastors for his people, in view of the fact that a committee of the town have arranged to celebrate our independence on Sunday in place of Monday. The churches have been requested to close and attend in a body a "religious" service in the opera house in the evening, and the letter was written after that meeting was arranged for. The entire day is to be given up to base ball and sports, and the evening after service, to fireworks.

Beloved:—

Christ is our Teacher. The Bible is our rule of faith and practice. The time has come when the Church of Christ must defend the Lord's Day or it will be wrested from us. With it will go our civil and religious liberty. Our nation was founded on the divine laws and by Christian men. Righteousness alone exalteth a nation. True patriotism means loyalty to God. The Christian citizen is our safeguard and must protect us from the encroachments of unrighteousness, else we will lose our national virtue and prestige. When America ceases to be a God-fearing nation she loses divine protection attending this.

The celebration of Independence Day as arranged by the ——— committee tends to destroy Christian ideals, and is a thrust at Christian conduct which should be met by righteous indignation on the part of every true disciple of Christ if the Standard of the Cross is to be maintained. Therefore is issued this call from the session, that we stand together in our opposition to this desecration of the Lord's Day, and refrain from participation in those things that make it a day of sport and pleasure, and that we observe on July 5th the day of independence, according to the universal custom of our land.

It has been decided to hold services in the church at the regular hours July 4th, at both of which we desire a full attendance. Shall we not show our visitors that we respect the Lord's Day? We could not consistently accept the invitation of the committee to the opera house for the evening service. "Can two walk together, except they be agreed?"—Amos 3:3.

Yours in His service,

It may not be generally understood that there is on the statute books of Nevada a genuine Sunday law. It is entitled "An Act for the better observance of the Lord's Day." To be sure it is a "dead letter" so far as its efficiency goes,

but it stands there just the same. Possibly a right sentiment may yet prevail in the state of which it was once said: "There is no room for Christ in Nevada."

Truly yours,

WOMAN'S OCCIDENTAL BOARD OF FOREIGN MISSIONS.

The regular monthly meeting of the Occidental Board of Foreign Missions will be held Tuesday, July 6th, 1909, at 10:30 a. m. and 1:30 p. m., at 920 Sacramento St., San Francisco. Please note change of day, as Monday is a legal holiday. All are welcome. Luncheon 15 cents.

MRS. R. L. MADDUX, Sec'y.

MRS. C. C. EASTIN.

Resolutions of the Woman's Home Missionary Society of Newman, California:

Whereas, the Heavenly Father in His infinite wisdom, has called from our midst our beloved sister and co-worker, Mrs. C. C. Eastin; be it

Resolved—That as an exemplary Christian, a loving wife, mother and neighbor, and as a faithful member of the church and the Woman's Missionary Society of Newman, California, she was one of God's noblest daughters in Zion. While we sorrow for our loss, we are not as those without hope, and we will take the example of her pure, sweet life and triumphant death as an incentive for deeper consecration and more earnest work for the Master.

Resolved—That we extend our loving sympathy to the dear ones left on earth, and commit them to the tender care of Him "Who healeth the broken in heart" and whose love for His children is infinite, eternal and unchangeable.

WOMAN'S MISSIONARY SOCIETY.

Newman, California.

THE HOME

PREACHING AND PRACTICING.

If I could teach you to be neat, John, you would be a model husband," sighed Mrs. Robinson as she wearily seated herself in the rocker and looked about the untidy room.

"What is the trouble with me, dear?" inquired the Reverend John, holding a pair of faultless hands. "I had a shave this morning, my coat though shabby and worn is spotless and well-brushed, my hair has just been combed, and—"

"Oh, you know I think you're all right," laughed his wife. "For many years I have had a failing in that direction. It is simply your disorderly habits to which I object. Just look at these books and papers all over the room. In a little while, an elder or deacon, or trustee, or some parishioner, will be calling to see you, and when they behold this general state of untidiness they will go away pitying then their poor, dear pastor because he has so careless a wife," and though the sentence ended with a laugh there was a serious note in her voice which showed her speech was not all jest.

"There are only a few books and papers I have been reading, dear," answered her husband half-apologetically. "Those over there I used for next Sunday's sermon, and this pile are some I was showing Fred this morning."

"Oh, well, now Fred is here I suppose I must make the best of it and make up my mind to put away things for you both, unless he has learned to have a place for every-

thing and everything in its place," answered Mrs. Robinson wearily, as she turned to carry out an overflowing scrap-basket.

At the door she met her husband's younger brother, who had just been under discussion and who was spending his college vacation with the good pastor and his wife.

"Let me take that for you, Nannie," he exclaimed. "I fear John and I have made a great litter, but he was so busy giving me points on how to make old sermons appear new that we entirely forgot all about the books and papers, we were so freely scattering about. We must try to reform."

Fred returned the empty scrap-basket to its place and then went for a walk with his brother.

Mrs. Robinson set the room in order and then wearily took up her work-bag, remarking to herself, "I'll just sit down here and try to finish my shawl. It is so nearly done that if I don't have any interruptions I can have it done for Martha's birthday without the least trouble." So she knitted steadily away. But in vain were her hopes to have freedom for herself that day. The click of the needles was soon stopped by the appearance at the door of Jennie, her general housemaid.

"Oh, Mrs. Robinson, is it here you are? I've been looking everywhere for you. Mrs. Vernon is down stairs, and wants to see you awhile if you're in, and if you're out, Mr. Robinson if he's in."

Mrs. Robinson smiled at the curious ins and outs of this sentence, as she replied: Oh, I am sorry Mrs. Vernon should have been kept waiting. Tell her I'll be there immediately."

And dropping her knitting into the scrap-basket, the nearest receptacle, Mrs. Robinson hurried to her waiting caller. Mrs. Vernon was an old friend who had been long kept at home by illness in her family, so as they had much to talk of the time passed quickly to the two ladies. When Mrs. Vernon's departure was made, Mrs. Halstead, the chairman of the entertainment committee from the ladies' aid society, dropped in to talk over the coming oyster supper with the president of the society, before she called a meeting of her committee. Mrs. Robinson was accustomed to interruptions, so she listened patiently and gave pertinent advice on how best to extract money for the Lord's cause from the pockets of His people. A member of Mrs. Robinson's Sunday School class with a sad tale of misfortune kept that lady the remaining few minutes of the afternoon. And after she had dismissed the girl with words of cheer and comfort she ran into the kitchen to help Jennie give the final touches to their evening meal.

"Has Mr. Robinson come in yet, Jennie?"

"Oh, yes, Mrs. Robinson, he and Mr. Fred came in a while ago. They came in the side door and went right to the study. And I guess they are hungry by the way Mr. Fred's been running in and out."

"Poor dears, I'll run right up and speak to Mr. Robinson just as soon as I finish this. Then you can serve up the dinner and we'll have it right away," said Mrs. Robinson, as she bustled about the kitchen.

It was the custom of this busy, happy household to save all the interesting news of the day's happenings, all the cheerful, pleasant bits of gossip, every amusing incident, for repetition at meal-time. And in accordance with this habit, as soon as they had all fairly started at dinner Mrs. Robinson began an account of her afternoon.

"Just after you and Fred started out this afternoon Mrs. Vernon came to call. Edna is gradually getting better, so Mrs. Vernon felt free to leave her. I did so enjoy seeing

her, and we had a real good time together. She inquired for you dear, and wished to be remembered to you," added Mrs. Robinson, addressing her husband.

"Mrs. Vernon's back was hardly turned before Mrs. Halstead came. She is full of ideas about the oyster supper. Mr. Halstead has found a place where he can get the oysters at a great reduction. She has some new schemes and she thinks we will make a nice sum for the mortgage fund."

"Well, you surely had no time to miss Fred and me," said the Reverend John with a laugh.

"No, I didn't," agreed his wife, "for Mrs. Halstead had been gone only about five minutes when Edna Lockwood appeared. She has lost her position and thought perhaps we could help her to get another."

"Poor girl, what has she done now? If she would pay attention to her work she would help herself more than anything we can do for her," said Mr. Robinson.

"That was the trouble, she made a mistake in an important letter, and Mr. Dunham said he would not overlook it again. But I told her John that I would ask you to see Mr. Dunham. Perhaps he will give her one more trial."

"What rash promises you do make for me, my dear, but of course I'll have to make your word good," was the indulgent answer.

"Had you any other callers?"

"No, that was the last. And now do tell me of your afternoon."

"We really haven't much to tell," replied Mr. Robinson. "We took a walk to Mercer, went down along the river and up the hill road home. We met Brother Grey, and he told us of a new family who have moved into town. He hopes we will call, and for Fred's benefit he added there are two charming young ladies in the family. Fred simply thanked him and never explained that the best girl in the world lives in Princeton."

"It wasn't necessary, was it Fred? Have you no adventures to relate?"

"No, Nannie, as John says we just walked along, sometimes we compared real nature stories with those of the nature fakirs. But the part of our forenoon, of which I am proudest, and which will, I think, be most interesting to you, is what occurred after our return. John and I had out a lot of books, and they, with the papers scattered all about when I happened to think of what you told us yesterday about having a place for everything and everything in its place. So I said to John, 'There isn't the slightest reason why we should leave all this for Nannie. Let us put it away.' So we did clear it up nicely. I even emptied the scrap-basket."

"Emptied the scrap-basket?" cried Nannie in dismay. "Oh, Fred, what did you do with it?"

"I took the contents of the basket and a lot of old papers down to the furnace and had a rousing fire."

"Oh and you've burned Cousin Martha's shawl."

"Why Nannie, what do you mean? Cousin Martha hasn't been here, and I am sure if she were now in the house her shawl would never be in the waste-basket, as she believes as firmly as you in the merit of a place for everything and everything in its place."

"Oh Fred, don't!" exclaimed Mrs. Robinson in such evident distress that both men looked at her in surprise. "That was just it. The shawl wasn't in its place. It was that one I've been working on so long. I had it almost done for Cousin Martha's birthday next week. I was sitting in the study for a few minutes with it this afternoon when Jennie told me Mrs. Vernon was here. I didn't like to keep

her waiting, so instead of putting my knitting into its place, I laid it in the scrap-basket."

"That is too bad, dear, and I am so sorry, Nannie," exclaimed the men in the same breath. The tone of each was sympathetic, but there was an amused twinkle in Mr. Robinson's gray eyes, and a suspicious pucker about the mouth of the young collegian.

"You see it was this way, Nannie. I thought that basket filled itself up very quickly, but knowing your orderly habits I never dreamed there was anything in it worth saving."

Mrs. Robinson's sense of humor rarely failed and this case proved an exception. With half hysterical laughter, she murmured: "Of course I am very sorry about the shawl, but it does seem too funny that I should be caught in the very fault for which I had scolded you men."

"Yes, and just when we were trying to act on your good advice," added Fred.

"All of which goes to prove," summed up the good clergyman, "a statement which you may have heard before that it is far easier to preach than to practice. And I ought to add that the shawl was discovered in time to prevent its destruction."

"John, you are a dear if you are a tease."—Margaret Boyle in New York Observer.

TWO LITTLE MAIDS.

By J. W. Foley.

Little Miss Nothing-to-do

Is fretful and cross and so blue;

And the light in her eyes

Is all dim when she cries,

And her friends, they are few, oh, so few!

And her dolls, they are nothing but sawdust and clothes;

Whenever she wants to go skating it snows,

And everything's criss-cross—the world is askew,

I wouldn't be Little Miss Nothing-to-do,

Now true,

I wouldn't be Little Miss Nothing-to-do,

Would you?

Little Miss Busy-all-day

Is cheerful and happy and gay;

She isn't a shirk,

For she smiles at her work

And romps when it comes time for play.

Her dolls, they are princesses, blue-eyed and fair;

She makes them a throne from a rickety chair,

And everything happens the jolliest way;

I'd sooner be Little Miss Busy-all-day

And stay

As happy as she is, at work or at play,

I say.

Young People

WASHINGTON'S ADVENTURE.

"Tell me something to play, Howard,—do tell me something to play," begged Norman of his big brother, who was studying his history lesson.

"Play that you are General Washington taking his soldiers across the Delaware River to attack the Hessian soldiers. I have just been studying about that, and I think

it would be a good game. This is just the kind of weather to play that, too, for it all happened on a bitter cold night when the river was full of great blocks of ice that bumped against the boats and almost crushed them."

"That will be a good game," agreed Norman. "I'll borrow mamma's little cake-pans and use them for boats, and I'll put my tin soldiers in the boats, and they can use spoons for oars. My blocks will do for the blocks of ice that almost crush the boats, and this rug shall be the river," and then he went downstairs for the cakepans and spoons.

"This is a very cold night, general," said mamma. "I am afraid that your men will suffer a great deal."

"Madam," answered Norman, solemnly, "a soldier must think of neither heat nor cold. He must think only of his country."

The soldiers were brought out and formed in line, and then at the order "Forward," which Norman called in a loud voice, they entered the boats.

"Forward, march!" Norman again shouted; and the soldiers, with their spoon-oars, started across the river. Oh, how bitter, bitter cold it was, and how those dreadful blocks of ice did push up against the little boats! But the soldiers were very brave, and Gen. Washington shouted, "Forward!" to them a great many times, and they didn't give up, although it was very cold.

"We must move very quietly," the general said, "so that the enemy does not hear us coming. It is much too dark for them to see."

The soldiers rowed through the dark night, and at last they were across the dreadful river.

"Land!" cried the general, softly.

"Form in line!" he next commanded, and soon all the soldiers were standing in line in front of the town in which the people were still asleep. The day before had been Christmas, and the German soldiers had eaten a great deal of supper and gone to bed late, so they were very sound asleep now. They did not dream that Gen. Washington and his men were so near. Everything had been very still among them when suddenly—what was that! They heard the bugle blow. Sleepy and frightened, they jumped from their beds, but it was too late. General Washington and his brave men were already among them, making prisoners of them.

"Ah, if we only hadn't gone to bed so late and slept so soundly!" they groaned, but they should have thought of that before.

Maybe they would have been more careful if they had been fighting for their own country, but they had been hired by the English to help them.

"We have a thousand prisoners, gentlemen," said Gen. Washington when he had time to talk to his officers, "and only three of our men are lost, one killed, and two frozen. We have had a great victory."

And, when Norman had put his soldiers away, he thought he had had a great, good time.—Elizabeth Roberts Burton, in Sunday School Times.

SOLOMON.

Claire was sitting up in bed waiting for the doctor. She had been sick for a fortnight, but now was almost well again. Dr. Bell was down in the hall talking with her mother, and in a minute they would both come upstairs to her. Sometimes the doctor brought her a little gift. Yes-

terday it was a nest of three pretty pill boxes. She wondered if he would have anything for her today.

The door opened, and in came Dr. Bell, a puffed-out paper held carefully in one hand.

"You never could guess what I've brought you," he said. Then he put the paper on the bed, and uncovered the wretchedest specimen of a little black crow that ever you saw.

"O-o-h!" cried Claire.

"I found him by the side of the road over on the mountain," said the doctor. "I knew he would die there, for he isn't old enough to fly, so I thought I'd bring him to you. If he lives, he'll make you a fine pet, though he isn't very handsome at present."

"Oh, I shall just love him, I know I shall!" Claire exclaimed delightedly.

Master Crow cocked a bright eye up at her in a way to make them all laugh, and Dr. Bell said—

"Oh, I shouldn't wonder if he turned out to be a regular Solomon for wisdom!"

"I'll call him Solomon!" cried Claire. "Wouldn't that be a good name?"

And so Solomon it was.

The bird grew fast, both wise and handsome, and by the time Claire was quite well her pet was able to fly. At first there was talk of clipping his wings; but the little girl could not bear to have it done, so he was left to use his beautiful wings to fly away with if he chose. But Solomon did not choose. Occasionally he would be gone for hours; but he was sure to come back at dusk, and rap on the window with his strong bill. On being admitted, he would utter a joyful "Caw! caw!"

Once Claire looked out in the yard to see Solomon talking to a whole flock of crows, and she trembled lest he should be coaxed away; but her pet had no idea of leaving his home, and after awhile the strangers departed.

Solomon was fond of anything bright, and the family had to keep their coins out of sight. Occasionally they wanted extra milk, so they set a pail out on the steps, dropped the pennies in, to pay for the milk, and put on the cover. Once or twice the money was missing, and then naughty Solomon was caught carefully taking off the pail cover and grabbing the coins.

All the neighbors knew Solomon, and he paid them frequent visits; but, whenever he was not wanted, all they had to do was to say, "Go home!" and off he would fly at once.

Claire missed him one day, and wondered what had become of him. He did not appear for dinner or supper. At bedtime he had not come, and she feared her pet had gone forever. The next night he was still away; but before she went to sleep she heard his familiar "Caw! caw!" and she jumped up to open the window. But such a Solomon! His feathers were ruffled, and his tail was gone!

Where he had been nobody has ever found out, but for days he seemed afraid to leave the house. Now he always returns home by nightfall, and Claire looks forward to having Solomon for a pet for fifty years to come.—Emma C. Dowd, in Zion's Herald.

The Council of the Empire, in Russia, has adopted the marine budget and has restored an appropriation of \$1,700,000 for four battleships which had been rejected by the Douma.

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grand hotel where the dining room was awfully big, and at the tables around us sat great Senators and Representatives with their wives."

"I suppose the manners of these great persons were perfect?" ventured her companion, with widened eyes.

"Yes," returned Elsie. "But," she added, with a sudden burst of enthusiasm, "the deportment of the colored gentleman who served was perfectly beautiful."

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Mr. Archibald McArthur.

*HAS THE DEVIL A CORNER ON RED INK ?
THE SUNDAY SUPPLIMENT*

The Editor's Column

Pacific Presbyterian

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HAS THE DEVIL A COR- NER ON RED INK?

RELIGIOUS PAPERS WOULD BE READ MORE IF DRESSED ATTRACTIVELY

The former editor of the St. Louis Globe Democrat defined the most successful newspaper manager as "the man who best knew where hell was going to break out next and had a reporter on the spot." Nowadays, the writer says, "when hell shows no signs of eruption, the successful manager sends a reporter to raise it."

Judging by the number of murders, and other crimes, recorded on the front page of our daily papers, there must be a lot of "successful managers." The publishers of the Pacific Presbyterian are aiming to be successful publishers, but not that kind. We are going to be "different" in that we are going to try to "know where heaven is going to burst forth next and have a reporter on the spot, and if we can do anything to give heaven a better chance to break out anywhere we will send a reporter to help.

There are many who think, like the St. Louis editor, that everybody is more interested in what the fiends do than what the saints are doing. And there are a lot more who think the devil has a corner on humor, red ink and funny pictures. That's why no one has tried to get out a colored picture supplement for a religious paper. We don't think the devil's got a corner on anything but sin, and lewdness, and misery, and shame, and we do not need those things

to make an interesting paper, suitable to put into the hands of saints, sinners, and children.

"The crime against childhood," is the title of an article appearing in one of our Eastern magazines, which tells of the injury the crude colored pictures in the Sunday colored supplements are doing the children, in teaching them wrong ideas in art; disrespect for parents and their elders; cruelty to cripples and animals, and harmful standards in morals. The Educational Association, kindergarten teachers, and editors of most of the best magazines have taken up the matter and are attempting to arouse public sentiment against these crude, exaggerated monstrosities called "funny supplements." That they are popular there is no doubt, as figures show that the increase in subscriptions to the papers using them has been enormous. However, two of Boston's best dailies have discontinued them and others will follow. In view of this demand for the suppression of these colored picture supplements, the Pacific Presbyterian proposes to substitute a supplement that will be bright with color, true to art and nature, refined and moral in its teaching, and with a lot of fun in it too.

Such a supplement in addition to its funny pictures can give sketches illustrating some of the events in the Sunday School lessons, portray Bible stories, temperance teachings, and moral lessons in a convincing and attractive way. Seventy-five per cent of all we learn comes in through the "eye gate." A picture will portray a truth clearer, and in a more convincing way than any number of words.

Colored Covers to Get Attention.

The religious paper is not read as much as it would be if it were dressed in more modern and attractive colors. An attractive cover would often get a reading for a good article where now it is not even looked at because the outside does not attract one to look inside to see what is there.

Most religious papers have not outgrown the Puritan style, and many of them look as if their managers thought it a sign of virtue to look as old-fashioned and cheaply printed as possible.

The most attractive things win. The religion of Jesus Christ is the most attractive thing in the world when it is shown in its proper colors. When it is exhibited in a mean, crabbed, sour-visaged human being no one is surprised it does not attract; but when it has a chance to show itself in a clear-eyed, bright-faced sunny person, then everybody likes that kind of religion.

It will be the same with the new Pacific Presbyterian—everybody will want to have it call when it gets its new clothes with a dash of color in them. And when it does call it will have something bright and interesting to say, and people will listen, look and heed what it says, because they will like the looks of it.

EARL S. BINGHAM.

WHAT ONE PASTOR THINKS OF IT.

That's a bully good idea of yours to issue a church paper with scare headlines, chain of monkey titles, and colored supplement, and if it shall fail to take with the people I shall always wonder why. Red apples always sell better than green apples, I suspect on account of the splash of color, and I am rejoiced that the religious press is going to sanctify the prismatic ink-pot to the service of God. When the children begin to "cry for" anything, the parents are likely to get it, and I hope the youngsters will "cry" vociferously for this new idea in church literature.

Cordially yours,

W. H. FISHBURN.

Los Angeles, Cal.

THE SUNDAY SUPPLIMENT

BOSTON HERALD SAYS DEMAND FOR COMIC OVER-ESTIMATED.

"OUTLOOK" DECLARES PUBLIC DOES NOT WANT VULGAR THINGS.

The following from the "Outlook" sheds light on the Sunday Comic Supplement. It shows that one of the great dailies has had the courage to act on its convictions and discard the Supplement. While the article gives the impression that it has proven successful, we should like to see the subscription list to see what it has cost to discard the comic. We are glad this and other papers have taken this step, and trust a good substitute will be found.

The proposed color pictured supplement for the Pacific Presbyterian will help to lessen the demand for the Sunday Comic, and place in the hands of children a substitute that will be helpful and interesting.

"The action of the Boston Herald in abandoning the so-called comic supplement was warmly commended in The Outlook several months ago, not only as a piece of sound editorial judgment, but as a good stroke of business, and now, eight months after the supplement has ceased to be sent out from the Herald office, that journal makes the following statement:

"Eight months ago the Herald abandoned its comic supplements in recognition of growing dissatisfaction. It had no difficulty in finding substitutes for its colored pages. Not only has the abandonment of the comics been praised by social and other organizations, and by individuals whose interest is general, but the approval from the homes into which the Sunday Herald enters has been the most convincing evidence that a colored comic is not essential even to the amusements of children. It is an unfortunate estimate of the American people that assumes that the grosser and lower is the most popular. We believe it worth while to recognize a different standard of popularity. The demand for the 'comic' is overestimated."

"This statement is important as throwing light on two current fallacies: that the public wants cheap, flashy, vulgar pictures and text; and that better art or better text cannot be had as substitutes for those now commonly printed. The Herald reports that approval of its course has come especially from the homes in which the comic supplement had been declared by its friends to be a necessity. The plea put forward by all those who pander to the taste of the public instead of trying to lead it, or even meet it on its higher levels, is itself a confession. The public does not want vulgar things. There is a vulgar vein in a good many people to which appeal can be made, but there are better things in these people to which finer things will appeal with even more force. The so-called comic supplement, as at present issued, is a device to coin money as rapidly and with as little trouble as possible. The public does not want it; for the public wants its children to be decently educated; it does not want them to be vulgarized in taste, manners, and ideals. A little more editorial energy, a little shifting of editorial standards, a little sense of editorial responsibility, and possibly the expenditure of a little more money, will substitute for the present indefensible vulgarity of the so-called comic supplement decent drawing and decent text."

DR. FOULKES TO CONDUCT DEPARTMENT OF METHODS

Each Week Brotherhood Work will be Discussed and Plans Presented in Pacific Presbyterian.

TO THE PACIFIC PRESBYTERIAN MEN.

My brotherly greetings to you all over this broad Coast! Is it not a little incongruous that a minister should take charge of the Brotherhood column? Are there not a hundred capable laymen who could more faithfully represent the men's movement in the church? However, as Dr. J. Ross Stevenson said apropos of the Indianapolis convention, I shall "try to pass myself off as a man." It will be the duty of the Presbyterian men of the Coast to see that I continue to catch the man's viewpoint.

This column is to be the clearing house for Brotherhood methods. Anything that anybody thinks is good for a Brotherhood will be welcomed here. Things that will make Brotherhoods fat and flourishing! Things that will put vim into our blood! Yes, even problems and discouragements, but no "knockers" need apply for admission to this column. It is so saturated with Brotherhood enthusiasm that pessimism concerning the Brotherhood, its need, its success, is absolutely tabooed. Questions will be gladly received and considered and answers suggested. It may be often necessary to send east for wisdom—to that East from which our wise men so recently came. Some of our problems will be common to us as Pacific Presbyterians. In any event we will have a chance to share our problems and successes. Next week I will try to outline the new constitution the Portland First Church has just adopted. We think it is fine. Now to make it work! Let me suggest a question for discussion in the near future. How can the Brotherhood help in welcoming men to the regular church services? What plan have you adopted?

Here's a final word for this time. It's the purpose of Portland's First Church Brotherhood, as specified in our Constitution. Our object is "to enlist all the men of the church in the work of the church, assisting each man to find the work for which he is best fitted and inspiring him to undertake and to accomplish it." Please criticize this object—if it's too broad or not broad enough. If you address me care of First Church, Portland, Ore., your communications will get attention much sooner than if they are sent to the Phelan Building, San Francisco. I'll see that they get there eventually.

All hail the Pacific Coast Presbyterian Brotherhood! All hail, ye backward, busy, big-brother, Bible-studying, blood-bonded brothers!

W. H. F.

CHURCH FEDERATION ELECT REV. MONTGOMERY PRESIDENT.

Members of the Church Federation council of Los Angeles unanimously endorsed a resolution favoring an ordinance which will prohibit smoking or other use of tobacco on the street cars.

There were a large number of members present at the meeting of the organization in the quarters of the Federation club, in the Wright & Callender building.

In addition to the regular business was the election of a successor to Rev. E. P. Ryland, resigned. This resulted in the election of Rev. S. T. Montgomery. Rev. A. C. Smither was named first vice-president and S. P. Mulford second vice-president.

Invitations to two well-known evangelists to visit Los Angeles were extended by the council. Dr. George Adams

Smith of Scotland, who is expected to visit Los Angeles in August, will be asked to speak, and Dr. George Campbell Morgan of London has been asked to come to this city a year hence and conduct a campaign.

"Billy" Sunday has advised the council that he will be unable to accept the invitation to conduct a revival campaign here this fall.

DR. COYLE CALLED TO PITTSBURGH.

Pastor of Central Church May Accept. Church Offers Salary of \$10,000.

Dr. Robert F. Coyle, pastor of the Central Presbyterian Church, Denver, has another call. Recently he preached in the Second church of Pittsburgh and made so favorable an impression that it was decided to extend him a call. It is said that he has worn out the climate of the city "a mile high" and as the offer to come to Pittsburgh is couched in \$10,000 a year language he may accept. His present charge is the largest Presbyterian church in Denver. Dr. Coyle went to Denver from the First Presbyterian church, Oakland, California, seven years ago.

The Second church has been without a pastor since last October, due to the transfer to the Bedford church of Brooklyn of the Rev. Dr. S. Edward Young.

The Second church is an institutional organization, is very wealthy and has a large membership. Some dissatisfaction with the rather spectacular methods of Dr. Young led to his resignation. Since that time the pulpit has been filled by many eminent Presbyterian divines.

BIBLE INSTITUTE PLANS FOR A SUMMER COURSE.

Arrangements are being made for a summer course in Bible study to be given under the auspices of the Los Angeles Bible Institute, 262½ South Main street.

The school will open July 6 and continue until August 13. It will be open to the public.

Among the themes for the course are the following: Personal work, methods of Bible study, Bible doctrines, prophecy, missions, latter-day delusions. In addition to this there will be a course in vocal music and voice culture.

The members of the faculty are Rev. J. R. Pratt, Rev. J. H. Sammis, Rev. R. A. Hadden, Rev. W. L. Tucker, Rev. J. Q. A. Henry, Rev. A. B. Pritchard, Rev. T. C. Horton, Miss A. H. Uttley.

Rev. Horton is superintendent. Persons can enroll in the classes whenever they desire.

In connection with the school a practical work will be conducted in the nature of tent, wagon and street meetings and house-to-house visitation. This will offer the students an opportunity to do personal work.

Arrangements are being made to place three large tents in different sections of the city where services can be held every day. These tents will be in charge of Rev. R. A. Hadden, Rev. J. Q. A. Henry and Rev. J. R. Pratt.

THE KOREA PROPAGANDA.

Those who have been interested in the Korea Propaganda will be glad to know of the success which has followed the efforts of the Korean missionaries. For a year and a half they have been trying to raise money for the support of new missionaries and for the erection of buildings and the purchase of land. Of the twenty men asked for, support has been secured for sixteen and partial support for two others. Nine single women have also been appointed to Korea and their support secured. Money has been given for twenty-one of the twenty-nine residences

asked for, for two hospitals, for educational buildings and other items. The total amount secured up to May 1st was \$170,617, which included some items not contained in the original request but which it was necessary to add later. The original budget called for \$245,000. There is still \$86,000 of that amount to be raised, distributed as follows:

Salaries	\$ 6,000
One Hospital	5,000
Residences	24,000
Educational Buildings—	
Boys' Academy, Seoul.....	14,500
Girls' Academy, Seoul.....	5,000
Pyeng Yang College.....	13,500
Girls' Academy, Pyeng Yang.....	5,000
Girls' Academy, Syen Chyun.....	4,000
Miscellaneous Items	9,000

Total\$86,000

In order that Korea may have what is needed this amount must be raised.

The combined efforts of the Committee have necessarily terminated, because the members of the Committee are scattered. Dr. Underwood left for Korea May 22nd, and others have either gone or will do so in a short time. Communications in regard to the Propaganda should be addressed to the Rev. Ernest F. Hall, Secretary of the Korea Propaganda, in care of the Board of Foreign Missions, 156 Fifth Avenue, New York City.

Perhaps those who have already contributed will be able to still further contribute, and those who have not yet had the privilege will find in this an opportunity.

WORLD EVENTS.

The national banks have been ordered to return the money placed in their hands from the United States Treasury during the panic.

Russian soldiers engaged in battle with Persian troops near Teheran. Neither side suffered heavy loss.

Gov. Johnson of Minnesota vetoed the "Tonnage Tax Bill," to which his party was pledged, stirring up much feeling among politicians.

Chancellor Von Buelow of Germany announces his determination to resign in spite of appeals to him to remain in office.

It is rumored that upon the acceptance of the resignation of Chancellor Von Buelow, the German Ambassador to the United States will become Chancellor of his native land.

The commission appointed by the United States Government report that Great Britain has been encroaching upon the territory of Liberia, our African ward.

The National Educational Association is in session at Denver. No body of men and women in this republic have harder problems to meet than this great company of teachers.

The attendance the first month at the Alaska-Yukon-Pacific fair at Seattle was 667,971; and the net profit for the first month was \$86,000.

The final report of the government for the fiscal year just ending shows that the out-go from our treasury was \$89,000,000 more than the income. Our debt is now increased in a single year \$89,000,000.

Li Chung Tsu, the Chinese Charge d'Affaires in Mexico, is dead at the City of Mexico. He was a man of considerable prominence in the great empire.

Two companies of white troops have been stationed at Port Brown, Brownville, Texas, in the place of the colored troops dismissed by ex-President Roosevelt.

Official orders have been issued at Winnipeg, Canada, preventing circus parades flying the American instead of the British flag.

A reproduction of the "Half Moon" of Henry Hudson has been built in Holland and sent from Amsterdam to participate in the celebration at New York.

A Hindu student murdered Lieut. Col. Sir William Hutt Curzon Wylie, and Dr. Carvas Lalcaca of India. The incident has stirred up Great Britain.

The Russo-Finnish Commission is in session at St. Petersburg. Among other important matters before them they are discussing a plan of Finnish representation in the Russian Douma.

Our country is now celebrating the birth of our liberties. Once a year is not too often to bring to our remembrance the fundamental principles upon which our Government rests,—to call to our minds the price that was paid to gain our freedom and the blood shed to preserve it. Our children ought to be thrilled with patriotic love for those things symbolized by our flag and we who are older ought to renew our allegiance to our nation's purpose.

Noise may amuse children—both young and old—but it is a poor kind of patriotism. Let the children enjoy themselves—so long as it doesn't kill them—but it is our duty to inculcate in them an unquenchable love and an undying zeal for true liberty, for justice to all mankind. Our country first: ourselves afterward.

PROF. HANDLEY TO AID GOOD GOVERNMENT.

Prof. L. A. Handley of Occidental College, Los Angeles, and contributing editor of the Pacific Presbyterian, has been engaged by the Good Government League of Los Angeles to form precinct clubs in that city. He will begin the work immediately, and continue through the college vacation.

WHITMAN COLLEGE GETS \$50,000.

We are glad to see that Whitman college at Walla Walla, Washington, is to receive a gift of \$50,000 from D. K. Pearson, the Chicago philanthropist, which will make his total gifts to this institution aggregate \$300,000.

A Toronto correspondent of the British Weekly says that a Gipsy Smith in each of the religious denominations in Canada would insure church union in five years. The statement is that his recent meetings in that city brought together men of all Protestant creeds, and united representatives of all the schools of theology on the one platform of the love of Jesus Christ. Gipsy Smith is in England now, but will return to this country and begin another evangelistic campaign in October, starting in Chicago.

Bishop Bell of the United Brethren Church has written a book entitled "The Social Message of Our Lord."

MT. HERMON ASSEMBLIES.

Fine Program and Large Attendance at the Opening.

The Summer Assemblies at Mount Hermon have steadily increased in interest each year since their beginning, and this year's program is the best yet. The season opens June 29, with the Bible Institute, which lasts until July 11. Rev.



Rev. James M. Gray, D.D.

James M. Gray, D.D., America's greatest Bible teacher, will lead in this work.

The Christian Leaders' Conference is in session July 6-9. This has always been one of the strong parts of the summer's work. Many of the leaders in all denominations strive together to make especially practical the results of these deliberations.

The Festival of Sacred Song, July 11-13, is the greatest attraction to a great many people, and will probably draw the largest crowd. Prof. D. B. Towner, of the Moody Bible Institute, who directed the music last year, is in charge again this year. Prof. Towner comes from a series of successful engagements in the cities of the East, where the principal feature has been gospel song. Prof. Towner is an interpreter of rare ability as well as a gifted composer of music. He will be aided this season by Mott. P. Mitchell,



Prof. D. B. Towner.

tenor, James W. Patterson, baritone, and Prof. T. E. Young, bass, the four making a splendid quartet. There will be a large chorus choir, and the whole week will be given up to music. Prof. Towner will give brief talks from his acquaintance with the masters of Gospel song as he personally

knew them. He continues with class and other musical work during the Institute of Practical service, which follows the Song Festival; this Institute lasts from July 19th to July 25.

Rev. Joseph N. Boyd, D.D., pastor of Union Street Presbyterian Church, Oakland, will give five morning studies from the Book of Hebrews. He is a splendid Bible student and teacher.

The attendance is very large this year. The Inn being full and most of the tent accommodations taken.

The children from the Maud Ballington Booth Home, San Francisco, have gone into camp for the summer, and are having a great time.

Church News

SAN FRANCISCO, Calvary.—On Sunday evening, June 27, the pulpit was occupied by Pyong K. Yoon, the eminent Korean. Mr. Yoon probably occupies the first place in the ranks of educational Koreans, and was a special delegate from Korea to the U. S. to confer with President Roosevelt



on matters dealing with the two countries. His subject was, "Christ in the Far East." He said that many people called the Korean Christian lunatics, and if all the Christianized people in Korea were lunatics then he hoped and prayed that all the Koreans might be lunatics. He explained Buddhism, and Confucianism, and compared each, in its influence upon the character, to Christianity. He said the time when Christianity gained such a hold upon the people of Korea was when the Japanese were killing their women and children, were robbing them of their homes, and reducing many to poverty. It was then that the missionaries were able to go to the stricken people, and bring the comfort and consolation which Christ can bring. He said the missionaries very mode of living was a power for good.

On last Wednesday evening, at Calvary's prayer meeting, Mr. Chown, of the First Presbyterian Church, and commissioner from this Presbytery to General Assembly, gave an excellent report of that meeting in Denver. To those who had never attended General Assembly this report was especially interesting as it gave them something of an idea of the workings of that magnificent body.

POMONA.—Rev. G. C. Butterfield preached here June 27 and visited Spadra for the purpose of organizing a new Sabbath School. Our pastor, Rev. T. T. Creswell, is honored by a place as speaker in the Calvin Birthday celebration in First U. P. Church, Los Angeles, the evening of July 9.

SOUTH PASADENA.—The Brotherhood of this church recently listened with pleasure to Rev. C. H. Kershaw as he brought some of the overflow inspiration from the Denver Assembly.

PORTLAND, First.—The newly organized Brotherhood held its second meeting last Tuesday evening to complete its organization. A constitution was reported by the committee commissioned to draw it up, and after an interesting discussion, with some amendments, was adopted. The plan of organization is based upon that of our own National Government—there being, in addition to the four elected officers, twelve secretaries of departments who, with the officers, compose the Cabinet. The committee named the candidates for these different secretaryships, and the following were elected by ballot: Membership, J. J. Ross; Finance, J. E. Wheeler; Program, J. H. Sidey; Social Fellowship, Fletcher Linn; Publicity, A. J. Casebeer; Church Service, H. P. Coffin; Evangelistic Work, D. W. Wakefield; Visitation, F. E. Cooper; Sunday School, Frank I. Ball; Men's Resort, Miller Murdoch; Missions, C. J. Mathis; Junior, B. A. Thaxter. The departments will be at once thoroughly organized, and our Church will have an active Presbyterian Men's Brotherhood at work. The pastor expects to be absent but three Sabbaths this summer. For these Sabbaths the Pulpit Supply Committee has been very fortunate in securing the services of three prominent preachers whom our people will delight to hear. July 18 the Rev. James D. Moffat, D.D., L.L.D., for more than a quarter century past president of Washington and Jefferson College, Pennsylvania, and recent Moderator of the General Assembly will preach. Dr. Moffat is one of the foremost leaders of the Presbyterian Church, being often referred to as its "balance-wheel." July 25 the Rev. Edgar P. Hill, D.D., Professor of Homiletics at McCormick Theological Seminary and Superintendent of Church Extension Work in Chicago, comes back to supply the pulpit which for eleven years was his own. The former beloved pastor of this Church needs no introduction to the people of Portland. August 11 the Rev. Paul R. Hickok, D.D., recently pastor at Delaware, Ohio, and just called to the Metropolitan Church of Washington, D.C., will be with us. Dr. Hickok is one of the most prominent young men in the Presbyterian ministry.

SAN FRANCISCO.—Services emphasizing the true spirit of patriotism were held at the Richmond Presbyterian Church, 31st avenue and Clement street, Sunday, July 4th. A patriotic address was given by the pastor, Rev. C. S. Tanner at 11 a. m., and a special service held at night. The theme of that service was "God, Home and Native Land." The Declaration of Independence was read, marches, songs, recitations given by members of the Sunday School and a short address by the Hon. F. O. Hoover. Special patriotic music was the feature of both services.

CORNING.—We observed the Nation's great day by celebrating the Lord's Supper in our church. It was in some respects one of the most helpful we have ever had. One of those "quiet hours," long to be remembered by the child of God. The Spirit was with us. Not as many as usual

present, for a large number have already gone to the mountains and the sea coast for the summer. Six were received into the church. Among them three of the most promising young men in the community. Our Brotherhood takes charge of the prayer-meeting during the vacation. We have some very enthusiastic, earnest workers among our men. They believe in making things tell for good, even though a large part of the membership are away. Were it not for removals we would soon have one of the largest churches in the Sacramento Valley. In spite of the drawbacks God is blessing the work.

SAN FRANCISCO, University Mound.—For two months past the church has been worshipping in a hall with the result that the attendance has dwindled to a mere handful. Yesterday, July 4th, however, we returned to the little church house on Felton and Girard streets and there was general rejoicing. There was a good attendance. The morning service was patriotic—exposition of Psalm 81 and a beautiful cantata given by the Sunday School. For two Sundays we have tried the experiment of combining Sunday School and preaching service with the prospect of gradually adopting it as a principle. A Teacher-Training class of twelve members is under way and a small Mission Study class was organized last Sunday. The spirit of the people is excellent. They are determined, as one of the men expressed it the other night, to have "one of the prettiest little churches in the city," and, better than that, there seems to be spiritual depth to their interest.

SAN FRANCISCO, Trinity.—"Jehovah, who shall sojourn in thy tabernacle? Who shall dwell in thy holy hill?" Ps. 15:1, was the text from which Dr. E. K. Strong gave a most helpful sermon on 4th of July morning, the lesson being Character—living up to what we profess. The Bible school have missed greatly, the past two Sabbaths, the presence and helpful words of our honorary superintendent, Mr. H. E. Bostwich, who has been a "shut-in" for a time, but are looking forward to having him with us on Sabbath next again. The Ladies' Union of this church are to hold their annual summer picnic on Tuesday, July 13th, at Piedmont Park, to which all Trinity ladies and ex-Trinity friends have a welcome. Come with your lunch basket and enjoy the day. Will take the 10 o'clock boat by Key Route, from this side of the bay.

LOS ANGELES, Grandview Church, Rev. William H. Fishburn, D.D., pastor, welcomed thirty-two new members at the communion held July 4th. This church has received exactly one hundred new members during the nine months of Dr. Fishburn's pastorate. A Presbyterian Brotherhood with fifty-one charter members was organized May 27th, and officers elected as follows: President, Horace H. Mann; vice-president, Charles W. Thomson; secretary, W. Walker Mann; treasurer, W. L. Jones; committee, Harry J. Brainerd, Dr. George M. Stevens, and Robert S. Whitesell. Grandview church is much encouraged with its bright outlook. The Sunday School under the leadership of Superintendent Newman Essick is vigorously growing; the Endeavor Society is taking on new life; the Pastor's Aid Society is rendering excellent service under the presidency of Mrs. Frank A. Parker; and the Woman's Missionary Society, one of the most zealous and efficient in the state, is rapidly going forward into larger work.

HEMET.—June 20th was Children's Day in the Hemet church, the programme taking the place of the regular morning service. The exercises were good, the attendance

splendid, and the offering, \$10, very fine indeed for a three months old baby school. July the 4th, the second communion occasion, 14 members were welcomed into membership of the church. In three months the membership has been doubled, and the prospects are good for a healthy increase. All the churches of the community have joined in Sunday evening union open air services for the summer, July 4th being the first, which was of a patriotic character.

SEMINARY NOTES.

San Anselmo, Cal.

The Woman's Synodical Society of Home Missions met with Mrs. D. Moore on Tuesday of last week. There were 27 present. They came in the morning and were served with lunch. Rev. Mr. Clemenson of Logan, Utah, who is supplying the San Anselmo churches, was present and spoke of the work in Utah.

Rev. Arthur R. Willis, '06, has been released from the pastorate of St. Paul's, San Francisco, and has undertaken new work in another section of the city.

Rev. William J. Clifford, '05, pastor at Monterey, paid the Seminary a short visit recently.

Rev. Arthur F. Fruhling, '09, administered his first communion last Sabbath. He is pastor at Sausalito.

Rev. William Kapteyn, who took post-graduate studies here last year, has been invited to supply the Tomales church for three months.

Rev. Sidney McKee, '09, Alumni Fellow, sailed from New York for Antwerp, June 26th. He will study in Marburg, Germany.

Last week in San Rafael a daughter was born to Rev. and Mrs. Ray C. Smith, '00, of Fatehgarh, India. They are in this country on furlough and are spending some time in San Rafael with Mr. R. J. Trumbull, Mrs. Smith's father. They now have four children, two sons and two daughters, three born in India and one in California.

Rev. H. Jacobs, '01, is doing heroic work in Nebraska. He has been quite successful in taking hold of weak churches and building them up. He recently received six new members into the Durrey church.

OREGON.

The results of the Brotherhood Convention are coming on fast. Last week the First Church organized a Brotherhood and this week adopted the Constitution. Mr. J. S. Meek is the president. Piedmont Church has also organized a Brotherhood with much promise. Piedmont enjoyed a rich Communion season on the last Sabbath in June. Ninety per cent of the members were present and 28 new members most of whom were the heads of families, united themselves with the church. Money has been raised for the completion and furnishing of the basement. The next move will be a manse and then a new church, for Piedmont cannot help growing.

On the 20th of June Rev. T. H. Walker was installed pastor of the Calvary Church. Dr. Walker comes from Philadelphia, and has received a warm welcome to Portland. The installation sermon was preached by Dr. Foulkes of the First Church, while the charges were given by Drs. McGaw and Wilson. On the following Friday evening a reception was tendered to Dr. and Mrs. Walker, when they were again assured of their hearty welcome to our city.

Rev. John Rayen Welch has been called to the pastor-

ate of the Reedville and Orenco churches. Orenco was organized last month from work which Mr. Welch has done. The call was accepted and the installation will soon be held.

Portland Presbytery does not let the fact that it is doing its own work interfere with its progress. Indeed that fact seems to be a stimulus to progress. During the month of June two Home Mission churches were organized, one at Orenco, mentioned above, the other at Rege City Park in the City of Portland. The last-named has secured two fine lots worth \$1600 and they are paid for, one being a gift and the other a purchase. A church will be erected at once. A Sabbath school has been in progress for some time.

Two additions to the working force of Portland have come during June, indeed there are three. Mr. Crumley, of the last class in Auburn Seminary, has accepted the work in the Springwater field and is there. Mr. and Mrs. Roosa, the latter also a graduate of the last class at Auburn, has been assigned the work in Southern Tillamook. With Mrs. Roosa he arrived last week. His field lies away off the railroad, and in a district somewhat rainy at times. For they do say that Tillamook can show a record of 128 inches in one year. It is fortunately, near the Pacific Ocean.

The Presbyterian church of Pine Valley dedicated its new building recently with the aid of Rev. J. V. Milligan, D. D., Synodical Superintendent of Sunday School Missions. The Sunday School Board laid the foundations for the work in Pine Valley a few years ago. Out of it has come the Pine Valley church under the care of Rev. W. A. Robinson. During Mr. Milligan's visit a new church was organized at Carson, a few miles from Pine Valley church. These two churches give us a strong hold on the valley.

The ninth Annual Session of the Oregon State Teachers Association met here yesterday, the 29th, and continues in session for four days. There are about 550 teachers in attendance.

The second annual Summer Bible School of Albany College will be held on Bryant's Island, near Albany, July 16-25. This is the only school of like character in Oregon.

Sabbath, June 27th, Rev. Henry L. Nave preached twice to large congregations in the Presbyterian church, Lebanon, Oregon. At 3 p. m. he spoke on "Christian Education" in Sodaville Presbyterian church. This is a picturesque village on the mountainside, where Mineral College (Cumberland) was located. The School closed some years ago and the commodious building is now used as a High School.

The legislature appropriated a sufficient sum to build a house over the famous soda spring, which gives name to the village. This is a famous summer resort and the people are progressive.

Rev. W. T. Wardle, stated clerk of Willamette Presbytery, in addition to his work at Lebanon supplies Sodaville with preaching. He has been a hard-working and successful pastor of this flock for over 4 years.

The installation of Rev. John F. Lyons over the Presbyterian church at Newberg took place June 14. Rev. A. M. Williams preached. Rev. W. T. Wardle charged the pastor. Rev. H. L. Nave, D.D., presided, propounded constitutional questions and charged the people. Bro. Lyons enters upon his work with great promise in this beautiful Quaker City. Here Pacific College is located. Rev. Henry T. Nave preached at Eugene, Ore., on the evening of June 20, in the absence of Rev. H. N. Mounf, who was attending the General Assembly.

PRESBYTERY OF LOS ANGELES.

An adjourned meeting was held in Central Church, June 30. Appropriate action was taken concerning the gift to Presbytery, by Mrs. J. A. Hanna of Long Beach, valued of about \$15,000, proceeds of which are to be used for weak, poor and struggling churches. A committee of three, Rev. C. M. Fisher, Rev. W. B. Gantz and Robert Young, Esq., was appointed to investigate and report concerning the relation of Occidental College to the Presbytery. Mention was made of the illness in Pasadena of Rev. J. T. Woodbridge, D.D., of the Presbytery of New Brunswick, and Rev. Hiram Hill; also of the sickness of Elder Ells and death of Mrs. J. G. Touzeau at Denver; and a committee was appointed to express the sympathy of Presbytery.

The name of the Spanish Church of Azusa was changed to the Spanish Church of Irwindale, as more appropriate now. Rev. J. C. Morgan resigned the pastorate of the Welsh Church. Rev. L. J. Davis, D.D., was appointed Moderator of Session. Rev. E. P. Thomas having resigned as stated supply at San Fernando, the Rev. R. W. Cleland was appointed Moderator of Session, and Dr. W. S. Young Moderator of Bethany session, Los Angeles, as Dr. Mundy has discontinued his work. Letters of dismission were granted for Rev. Oscar F. Wisner, D.D., to the Presbytery of Wooster; for Rev. A. W. McConnell, D.D., to the Presbytery of Des Moines, he having taken charge of the church in Earlham; for licentiate Wm. Earl Hunter to the Presbytery of Fort Wayne. He has recently graduated from McCormick Seminary and expects to settle at Ossian, Ind. Rev. J. A. Merrill, some time publisher of The Occident, was received from the Presbytery of Oakland. Reports from Commissioners to the General Assembly were heard very briefly from Dr. Gage, Revs. J. G. Touzeau and C. H. Kershaw and Elder Roach. It was said, as has been said in such reports before, that the address in the Assembly that struck the most responsive chord was the leading address on the great, inspiring subject of world evangelization. Some of our men expressed themselves as decidedly opposed to reduced representation in the Assembly.

The following items, not directly connected with the business session may be added: First Church, Los Angeles, welcomed fourteen members recently. Robert Cleland just returned from a year at Princeton University with high honors, standing as one of the four highest in the department of Economics, History and Politics, receiving the Bowdoin Fellowship, and having been elected a member of the Phi Beta Kappa Society. Dr. L. A. McAfee and Rev. W. C. Sherman from the North have been here for the State C. E. Convention and the Conference of Christian Workers. Rev. S. T. Montgomery of Alhambra, heretofore first vice-president, has been elected president of the Los Angeles Church Federation Council, succeeding Rev. E. P. Ryland, who has removed to Texas. Rev. D. A. Mata of the Spanish Church, reports plans for a Sunday School convention in San Diego, July 1-4, with Rev. C. A. Frasto, pastor of our church in Torreon, Mexico, as a visiting speaker. Following the convention, Mr. Frasto will assist in evangelical services in various Spanish churches. This will be timely, following the recent work of Dr. Morales under which some eighty confessed Christ. A ripe harvest field in the Spanish work! Bethesda is the only Presbyterian Sunday School that has reported putting a baseball team in the Inter-Sunday School Athletic League, and the team goes into games to win. The young men's Bible Class taught by Pastor Heaver has about forty members.

RESOLUTIONS.

San Fernando, Cal., June 28, 1909.

Whereas, the First Presbyterian Church of San Fernando has been under the pastoral care of Dr. E. P. Thomas the past two years and three months; and whereas, his sermons have been both intellectual and spiritual, giving to the congregation the sincere milk and meat of the Word; and whereas, his endeavors in the Bible Class have resulted in increased members and spiritual growth; and whereas, his discourses on educational topics delivered from time to time to the High School students have been highly interesting and instructive; and whereas, as a citizen, he has been patriotic and devoted to the best interests of the community; and whereas, Mrs. Thomas has been a source of inspiration to us all as a co-worker with Mr. Thomas:

Resolved, First: That we express our sincere thanks for their services and regrets at their departure; Second, that our best wishes and prayers will ever attend them in whatever pastorate their lot may be cast; and Third, that these resolutions be spread on the records of the Church and a copy be given to Dr. Thomas.

Committee:

PROF. W. OLIN LOWE,

R. H. HILLE,

Clerk of Session.

JOHN N. MILES,

Representing the Congregation.

A GOOD MAN GONE TO HIS REWARD

ARCHIBALD McARTHUR.

The forces which stand for righteousness in Northern California suffered an irreparable loss at noon on Wednesday, June 30th, when Archibald McArthur passed away in San Francisco. Born in Wisconsin in 1866, at the age of two he was brought by his parents by the way of the Isthmus to California, where they settled in the beautiful Fall River Valley in Shasta county. For 41 years this valley was Mr. McArthur's home. Here he grew up to manhood, here he was prepared by a long and severe training to assume the large business responsibilities which, as president of the John McArthur Co., he successfully bore for a number of years. Here he became a charter member and a ruling elder of the First Presbyterian Church of Fall River Mills. Here he met and, on August 29, 1903, married Miss Mary Tocher and here were born their two daughters, Mararet and Catherine. Here also, in the prime of his manhood, he received, on April 24th, the injury which resulted in his death. While overseeing some work on his ranch he became entangled in the wheels of a moving wagon in some unknown way and received injuries which the skill of the best physicians of San Francisco could not relieve. The end came peacefully after nearly two months of courageously facing death and giving it a hard-fought battle. The funeral was held in the church at McArthur on Sunday, July 4th, at 2 p. m., and his remains were laid away in the family plot in Pine Grove cemetery.

Rev. Pitt M. Walker, his pastor, preached the sermon, in the course of which he said:

"The loss we have experienced is almost inestimable. It will take time to make us realize the influence our brother had in this community. His demise will be felt in the business realm; in every line of improvement; in carrying on the charitable work among the needy; and above all in his untiring efforts to promote the church. In every instance

where help was needed he was always ready to assist. Though our loss is great and without him the future seems dark, yet we must not give up. His departure has increased our responsibilities. Let us assume them and not permit the work which our brother was so ably doing, to be neglected or fail."

The pall-bearers were Messrs. E. Florin, J. Ingram, Jas. H. Snell, C. Beardsley, W. J. Callison and Allen Rodgers. The music was rendered by a choir composed of Mrs. M. Hurlburt, V. Vingard, Miss Mabel Guthrie, Inez Florin, and Ernest Florin.

Mr. McArthur's great value to his community grew out of his absolute integrity and his utter reasonableness. He exemplified the homely virtue of rugged honesty in all his relations and he could never be tempted to a course of action by an appeal to his prejudices, for apparently he had none. He combined in happy proportion the conservatism of his Scotch ancestry and the progressive spirit of the West. As a ruling elder in the church he was both faithful and efficient. He felt the religious needs of a frontier community to be the irreducible minimum in theology, and a large emphasis on doing justly, loving mercy and walking humbly with one's God. These virtues he displayed in his own life and the world is poorer for his absence.

To all Thy saints who from their labors rest,
Who, Thee by faith, before the world confessed,
Thy Name, O Jesus, be forever blessed.

Alleluia!

AN APPRECIATION.

Mr. McArthur was regarded by those who knew him as a man singularly fitted for a life of rare usefulness. He was a man of untiring energy, of contagious good humor, of boundless generosity and of simple childlike faith.

Mr. McArthur carried heavy responsibilities and put through tremendous enterprises. Early and late he could be seen hurrying hither and yon, yet he was never so rushed that he could not give a word of kindly encouragement or a bit of helpful advice. He was a man who indulged in wayside ministries and in that great valley of the Fall river country there is hardly a family but that can testify to some generous act, some opportune help that served to wipe out their discouragement and renew their hope. He did good in an off-hand, unaffected way that was calculated to deceive the receivers of his bounty (though it never did) into the belief that it did not amount to a great deal after all.

I think Mr. McArthur was never seen in a bad humor, always genial, always kindly, always ready to appreciate a joke, he was a tonic to the sad and weary, to the critical and complaining. In describing Mr. McArthur his friends might differ as to the color of his eyes and hair or the shape of the head, but they would all agree as to the twinkle of his eye and the smile lurking at the corners of his mouth.

It is not only the whites who feel the irreparable loss of Mr. McArthur's home-going, but the Indians as well. They have felt his kindly interest, they have experienced his generosity and good-will and they mourn him as a friend and a guide. They feel that their prop has been taken away, and well they might! It was because of Mr. McArthur's interest in their welfare, because of his desire to see them helped that he practically gave our Board three choice acres of land on a site not far from Glenburn on

which to establish a mission for these people, and it was his interest, his timely counsel, his wisdom that made possible the removal of the mission at Fall River Mills that had outlived its usefulness, to the new site. Whenever a question arose between the missionary and the Indians as to the advisability of some project in regard to the new mission their comment invariably was: "You see what 'Arch' say;" "You tell 'Arch'," or, "What 'Arch' say 'bout that:

It will be hard for them to give him up, hard for us all, but theirs is a sorrow that has no hope, while ours is a sorrow hallowed by the knowledge that He doeth all things well, and that though He has taken this man from our midst He has left with us his influence and his splendid example that cannot but inspire us with a desire to live better and fuller and freer, to make our lives tell.

N. T. McGRAW.

MARIE M. McCULLAGH.

Entered into rest, in Merced, Cal., June 24, Marie M., beloved wife of Rev. David H. McCullagh, a native of Connecticut.

Scarcely two months ago, Rev. Mr. McCullagh and wife arrived in Merced, their new field of labor. The work opened up most auspiciously, pastor and people were happy in the prospect, and everything bid fair for a successful pastorate. But alas, for human hopes! By that mysterious Providence, which "some day we'll understand," Mrs. McCullagh was taken ill, with what was supposed to be simply a bilious attack, but baffled both nurse and physician at the sanitarium, and proved to be a fatal malady, for she passed away after one week's illness. This sudden blow was a great shock to the community in which she had so lately begun her labors, to Westminster Church of Sacramento, of which she was a faithful and beloved member, and to Presbyterian circles of the entire Coast. But to her devoted husband it was a stunning blow, like a thunderbolt out of a clear sky:

Mr. McCullagh brought his wife's body to Sacramento for interment, accompanied by relatives and by Judge Law of Merced, and the funeral was held Saturday a. m. from Westminster Church, where she had been such a familiar figure, having been engaged in many lines of church activity. In the Ladies' Aid Society, in the Missionary Society, in the Sunday School and in the Y. P. S. C. E. she was ever busy; and the temperance cause has lost an earnest advocate, who gave forth no uncertain sound.

The funeral service was conducted by the pastor of the church, Rev. Dr. J. T. Mills, and was marked by extreme tenderness and loving words of sympathy. Rarely does one see such a congregation of mourners, who mingled their tears with those of the nearest and dearest to the departed. One touching feature of the service was the attendance in a body of Mrs. McCullagh's 'Teachers' Training Class' of young ladies, garbed in white, each carrying white carnations and ferns, which they dropped on the casket, as they filed past the open grave at the cemetery. A large number of friends formed the procession that wended its way to the city of the dead, East Lawn Cemetery, a most beautiful spot, where amid blooming flowers, spreading trees and grassy slopes, on an ideal June day, all that was mortal of our departed sister was laid to rest beneath a mass of choicest flowers, love's offering from many friends.

Mrs. McCullagh was a woman who made her presence felt in any community in which she lived, for she was about

her Master's business and hid not her talent in the earth.

Her death is a severe loss to Christian work, but to her bereaved husband, the loss is irreparable.

We must submit to the will of Him who doeth all things well, and join our sympathies with the many who extend them to the bereaved family, whom we commit unto our loving Heavenly Father's tender care and guidance.

IN MEMORIAM.

Twenty-fifth anniversary of the death of Rev. Cyrus T. Mills, D. D.

We meet around the time-smoothed grave
Of a great man. More than a score
Of years have passed, and tree-tops wave
Where a bare hillside basked before.

Few of us ever saw his face,
His serious look, his kindly smile;
Nor can we bring from memory's place
His words of wisdom, free from guile.

We know his portrait on the wall,
His marble bust, so white and still;
We note his monument so tall,
And oft with flowers its vase we fill.

We use his name, whene'er with pride
Our college home we write or tell;
We know that she was once his bride,
She, whom we long have loved so well.

And yearly, when the suns of May
Have brought the roses to their prime,
We set apart his natal day
Distinct from ordinary time;

And in procession to this mound,
We march neath leafy forest trees,
And feel that this is hallowed ground,
Blessed by the sun, the showers, the breeze.

Then, when the prayer is duly said,
The sweet hymn sung, the flowers strewn,
We leave the places of the dead,
And, pensive, go back to our own.

All this is right; he rests in peace,
Even when care brought him no release,
He loved to see the young hearts glad.
Nor would he wish us to be sad;

Still, let us never quite forget
The debt of gratitude we owe,
To him, who though asleep, is yet
More nearly with us than we know.

His was a life that might have found
Abundant ease, and wealthy state;
No weakling he, bowed to the ground;
His place was rather with the great.

But through the dim expanse of years
He saw a vision, noble, grand,

Which led him, even though with tears,
Away from home and native land.

And then, his work abroad well done,
He saw another vision fair,
And with his helpmate, two as one,
Again took up the life of care.

Here, by these brooks that wander down
From grassy hills and craggy dells,
Here, where the oak trees weave a crown,
Of living green, on fields and fells;

Here, where the kindly breath of spring
Pours perfume on the gentle air;
Where summer months fresh beauties bring,
And even wintry days are fair;

Here, for our loved Pacific Coast,
Which busy millions yet shall throng,
At once our glory and our boast,
They laid foundations, deep and strong.

They saw in vision, yet in truth,
All that we see round us to-day;
Yea, more; and like the faithful Ruth,
From past to future turned away.

They saw a college, Christian, pure,
Filled with young life, happy, and true;
Earnest in study, buoyant, sure,
In purpose noble, through and through.

They saw the prospect; then their strength
They gave to make the vision known;
And as the years increased in length,
Waited to reap what they had sown.

Today we stand beside the plot,
On this fair hill, and hear the chime
Of college bells, borne to this spot
So gently telling us of time.

The flight of time; of hours and days,
Of weeks and months and years long past;
Showing to us in many ways
That youthful school-days cannot last.

Bidding us work when our young life is bright;
Calling our hearts to honor our Lord;
Offering rest, when the day turns to night,
That rest which is promised in his blessed word.

Yet no college bells would be ringing today,
Had not these loved Founders been true to their trust;
But our campus would be o'ergrown with wild hay,
And the site of our halls but a dry field of dust.

So with hearts full of gratitude, eyes full of tears,
We turn from this Sunnyside, back to our home.
Rest, servant of God, in thy fullness of years;
And at length may we meet with thee, under Heaven's
dome.

JOSIAH KEEP.

HOW I BECAME AN EVANGELIST.

By Gipsy Smith.

I should not like to say that I was destined to be an evangelist, but I do say that after my conversion I perceived that I could be nothing else. I saw my life-work open before me soon after my conversion in the little Primitive Methodist Chapel in Cambridge in November, 1876. With that spiritual climax came the first real awakening of my intellect.

Remember, I was only a gipsy boy in my teens, and I had only a few weeks' schooling. I had just mastered an alphabet and had got no further than spelling my own name and spelling out a few words of one syllable. Then came my conversion, which instantly gave me not only a new vision of life and a new hunger for the Word of God, but a new motive behind my desire to learn. My conversion meant a tremendous lot for me. I felt that I was a new creature and that I had received a spiritual experience which was going to change the entire course of my life and make the world a new world and people a new people to me. My conversion experience so possessed me that I could not keep it to myself. I wanted everybody to know what I knew and to share in my new joy. I could not help becoming an evangelist, and I began at once to do evangelistic work in my own crude, primitive way. I wanted to make it known that I had given my heart to God and that I had found in Jesus a wonderful Saviour.

As a gipsy boy I went about the villages of Cambridgeshire selling the products of my father's industry—clothes-pegs, tin pans, baskets, and other oddments. When I came to a cottage door and a woman bought anything off me, I used to say: "Can I sing for you?" She would say: "What can you sing?" and then I would sing either "Who'll be the next to follow Jesus?" or "My Jesus, I love Thee." They were all I knew—those two hymns.

For a time I contented myself with singing about Jesus—it was all I could do then. My first attempts at speaking were failures, and when I saw, as I often did, the women of the other cottages gathering around as I sang—some of them in tears—I did not know what to say, and I bolted. A little later, after I had had a few weeks' experience of this kind of thing, I began to put my own experience into words, and sometimes went as far as praying in the cottages with the women and children. It seemed to move the cottagers deeply to hear a gipsy boy singing and praying. There are people living in the Cambridgeshire villages today who remember my first evangelistic efforts. Close to my home now I have a neighbor who used to buy clothes-pegs of me, and from my study window I can see the telegraph-posts skirting the lane in which my father's caravan used to pull up. Those days come back vividly to memory when I pull aside my study curtains and look over the fields I remember from my childhood.

My earliest efforts as a gipsy boy evangelist, telling the story of Christ's love as I sold the cottagers their clothes-pegs, were educative to me. They made me realize my ignorance and realize that I had to train myself for my life-work. My ignorance was such a burden that it almost crushed me. I had had no chance to learn. I did not know my Bible. I could not read; but I determined that I very soon would. One of my first reading lessons was from a lady I met one Saturday morning in Leytonstone. She was going shopping, and as I came by her I saw a big signboard outside a shop. I asked her to read it to me. She said:

"You are a gipsy boy; what do you want to read for?" I replied that I had given my heart to Jesus and I wanted to learn to read my Bible. The lady went over the words on the signboard with me until I knew them. Then she said: "Now, can you read them?" "Yes," I said, "backwards." I so fastened those few words on my memory that I knew them wherever I saw them. That is how I began to get hold of bigger words—it was my introduction to polysyllables.

Every new word I heard and learned to spell I stored up in my mind. So I gradually built up a vocabulary. I never forgot a word I had mastered. Then I got possession of three books—the Bible, an English dictionary, and Professor Edie's "Bible Dictionary." They formed my first rudimentary library, and how precious they were to me! Whenever I heard a new word, I flew to my dictionary to learn its meaning and uses.

All this time I went on selling my clothes-pegs and tinware; but at nights in the caravan with my father and sisters and brother I struggled with my books. My father gave us every encouragement to read and learn. My brother and sister were just picking up their letters, and we helped one another as best we could. In the daytime the green fields were my Alma Mater and the blue sky my university. Saint Francis of Assisi preached one sermon to the birds, it is said; but I preached sermons miles long as I tramped from village to village. I did warm up the hedges and cows and sheep and birds as I preached to them. Those first sermons of mine were so easily preached. I was a gipsy lad, with all a gipsy's Nature lore and Nature love, and my congregations were the natural things I knew and loved as only gipsies can. But it was quite a different thing when I faced a human congregation and had to talk to real people.

In June, 1877, six eventful months after my conversion, I joined the Christian Mission under the Rev. William Booth, as the thirty-sixth evangelist of the embryo Salvation Army. When I became a real evangelist, my real difficulties began. I had to do public speaking without any preliminary training. I went through no school or institution by way of preparation. My training in public speech, in visiting the sick, and in house-to-house visitation, was all derived from my own actual experience of the work itself. I was only seventeen when I thus came into living touch with men, women and children, and whilst I worked hard to train myself for my work. Many a time I had to speak when I did not know if I had anything to say or not. In sheer self-defense and desperation I taught myself to think on my feet. I enjoyed none of the advantages of those of my colleagues who had had decent or even half decent educations, or had, in their homes, opportunities of gathering a fund of information to think and speak about. My mind was almost a blank as to the subjects of general education. I knew my Saviour and had a real personal experience of Him in my heart and soul, and all I could say sprang from that personal experience. I no doubt expressed myself very crudely in those early days, but I believe that the intensity of my religious experience and the reality which my hearers could see that experience was to me, convicted and impressed even educated people far more than the glib utterance of even brilliant educated men whose heart was not revealed in their preaching.

But while I had ample assurances that God was blessing my simple testimony, given in crude, unlearned words, I

was determined not to rest there. I was at the bottom of the ladder of knowledge, but I meant to climb every rung that was within my possible reach. I first set myself to master my Bible in English, because it was that I wanted to preach. Many a night I sat up until the day dawned, poring over my Bible and struggling with its big words and difficult passages. I bought candles and carried a bottle with me for use as a candlestick, so that when I went to other people's houses I could study at night without burning their gas. I knew that if God could use my ignorance, He would make more abundant use of my knowledge as it expanded. Though God can work with a rough stick, He can work better with a polished one. God puts no premium on ignorance, and there is no incompatibility between the highest culture and evangelism.

Many a big struggle I had in those days, when I was called to address a meeting without a chairman. I chose hymns the first verse of which I knew by heart, and I gave out the verse I remembered and asked the people to sing it through. Then I chose the Scripture lessons that I could get on best with—passages of the simplest kind. Even then there would be words in almost every verse that could not pronounce. I used to read on slowly, until I came to a big word, and then, instead of having a shot at pronouncing it, I would pause and make a little comment, taking care to resume my reading on the other side of the big word. I do not know that anyone ever found me out, though I should not have been ashamed if my ignorance had been discovered. I never posed and never disguised my ignorance. I always told my audiences that I was only a gipsy boy, and had only a few weeks' schooling, and would make lots of blunders, but that if they would forgive me I would make fewer as I grew older and acquired more knowledge.

My five years in the Salvation Army were years of mental and spiritual growth, but my most formative years were those I spent in Hanley after leaving the Army. There for four years I had Sunday by Sunday a congregation of two thousand people. I realized that I must constantly have something fresh to say, and to that end I must be everlastingly refilling my own mind. O! how the scantiness of my store of knowledge was forced upon me then! but that only drove me to study with deeper intensity.

I read voraciously everything I could lay my hands upon—Biblical literature and general literature. I read first Matthew Henry's Commentaries and Dr. Adam Clarke's works, and I spent hours a day over Smith's Dictionary. The sermons of Robertson, Spurgeon, McLaren, and Parker were my intellectual food day and night, while Scott, Dickens, and George Eliot were the reading of my more leisurely hours. To the popular scientists, like Hugh Miller and Faraday, I turned myself eagerly, and, a child of Nature myself, born in a field and reared in the open, I devoured all the books on Nature I could procure.

The more I read, the easier I found it became to give expression to my soul's message; and ideas which had seemed inexpressible found, by degrees, easy utterance on my lips. Soon, to talk, which had been difficult, became a pleasure. I have never abandoned my early endeavor to expand my vocabulary, and to this day I delight in studying the exact use of words. I never read to waste; all the time I was reading I was pigeon-holing new facts, new expressions, new words, and new illustrations. I am thankful to God for giving me a retentive memory and a mind that

works by association of ideas, so that when I am on my feet, things I have read and heard flash up into my mind and enable me to enrich my speech with fresh illustrations. I am still a student, and never hope to feel that my education is complete. My library, which is my constant resort and pride, includes most of the best modern sermonic literature, the great English classics, the standard commentaries, and even some of the Bible critics. Tennyson is my favorite poet, though I love Cowper and Wordsworth. On all my journeys I carry in my trunk a small collection of books—changed from time to time—and I invariably try to devote my mornings to my correspondence and study.

I have had to struggle for my own self-education, and it is not the educational process I would prescribe for an evangelist. No, indeed; if I could, I would have the picked men of the colleges and the universities for evangelists—provided that they are men with hearts as well as brains. Without the heart, without the spiritual power, a university professor would fail as an evangelist, while a man straight from a coal pit might succeed if he has the spiritual instinct and the passion for souls.

The day has happily passed when any ignoramus will do for an evangelist. The churches have blundered in that direction in days gone by, but I do not think the blunder will be often repeated. The intellectual level of evangelists has risen and must rise with the general advance of education. The slangy evangelist must disappear. I abhor slang and never use it—first, because the people do not want it. Give me the true evangelistic note in a man, and then add all the culture you possibly can. The future of evangelism will be bright indeed if we can rear a race of evangelists who ally rich experience of the heart and soul with high culture and refinement.

I would not omit humor from the evangelist's make-up. Sometimes a flash of humor acts like a gimlet and prepares the way for a nail, when the nail might have split the board. But humor must not be allowed to gain the mastery. Pathos, too, I would use, and do use. You can hold a man if you can make him both laugh and cry.

Another fruit of my experience is that an evangelist should aim at simplicity and directness—simplicity of illustration and directness of appeal. For my own illustrations I draw constantly upon my gipsy lore, from the birds and the trees and the fields—the great world of Nature, which most people understand and all people love. My long years of evangelistic work have not obliterated my native gipsy spirit. I am still a child of the open and a wild thing of the woods. I am happiest when I am among the birds in my garden. I know them all by their songs and their calls, and I love to watch their habits. My garden is full of birds' nests, and when I find nests with young birds newly hatched, I make friends with them by feeding them. A young brood of greenfinches has just been hatched in my garden, and day by day I have been feeding them. The old birds hover near quite unalarmed; they know I love them and would not hurt their young ones. And just as I love great Nature I love to bring all beautiful and simple things into my gospel message, and through that gateway I find a means of entrance into human hearts, which are alike in England and South Africa, America and Australia.

So the experiences of my humble boyhood as a gipsy lad, hawking clothes-pegs in East Anglian villages, help me now in my world-wide mission, though they do seem a strange curriculum as I look back upon them through the intervening years.

PURITY BORN OF KNOWLEDGE.

By Katherine A. Hamilton.

I want to urge upon every mother the sacred duty of early imparting to her children pure, reverent, scientific knowledge of the simple laws of God concerning their physical nature, its necessities, purposes and glorious possibilities. We early teach them "God is love," and point them to the cross of Christ as the highest manifestation of that love; let us not omit to tell them too that "God is light," and then, seeking for heaven-granted wisdom, unfold to their growing intelligence the marvelous story of the Creator's ways, holy and beautiful in nature as in grace.

While still of tender years, the active little brain begins to busy itself with wondering questions as to how it found its way into this strange world, and these imaginings find expression in anxious questions. At first the simple, truthful answer—"From God, my darling," will suffice, but soon will follow other questions, and endless wonderings as to the mysterious origin of every living thing about them.

Now, dear mothers, this is your God-given opportunity. So soon as the child is of sufficient intelligence to ask such questions, so soon it is capable of receiving the pure instruction to which it has a right.

Do not seek to silence "awkward questions" by evasive answers. Be not deceived. By such a course you repel your child's confidence and open the door to two unspeakable evils. First, you lead the child to suppose that some unholy mystery must be connected with that of which you are so unwilling to speak; and secondly, it will almost certainly carry its questions to others, probably not possessed of your reticence, who will teach it, impurely, the knowledge you refuse to impart.

As one who has suffered much, mentally, through just such a mistaken method, I beseech you, for the sake of the little ones so dear to your heart and to the heart of the Saviour who died for them, leave them not to be so schooled. Forestall the evil teachers who will assuredly take advantage of your laxity. Your neglect in this matter will be Satan's opportunity and he will make the most of it.

TRUE BEAUTY.

It is not in the tint of the cheek
Or the glance of the sparkling eye,
Or the warm, red dye of a pouting lip,
True beauty can ever lie.

But give me an eye where the soul looketh out,
And a cheek where the feelings rise;
And a lip whose bountiful wealth of words
The truthful soul supplies.

And give me an eye where the trembling tear
Betrayeth the fount within;
And a heart that grieves at another's grief,
As it e'en its own had been.

For beauty of feature, or beauty of form,
Can never o'er-master the heart;
But the light which illumines a truth—
Will never, oh, never depart.

THE HOME

THE WEARY COUNTRY WOMAN.

It seems that the rush from country to city has been checked and turned backward, so, naturally, the minds of people are turning to the country. And what is in their minds finds expression in the newspapers and magazines. The cry of "How shall we keep the boys and girls on the farm?" has become, "How shall we make a living on a farm?" Editors are implored to give facts regarding country life, and to state exactly what can be done with a few thousand dollars or a pair of willing hands out amid the green fields and pastures. A remarkable ignorance is shown by many of the writers, and it is sad to know that their every word is eagerly absorbed by a vast army of restless, unquiet city dwellers who have failed in town and who cling to the old theory that anyone can farm.

The real country people—not the remarkable beings who pick up an abandoned farm and make a fortune from chickens or cream or vegetables in a year or two—are either amused or angered by the wonderful stories of farm life. Especially are the weary women beginning to be indignant about the stories and articles describing their condition, and quietly to protect themselves in various ways. The one thing that all writers agree on is that women in the country have a very barren, slavish, unhappy existence which speedily drives them insane. However they may vary on other points, that one fact is invariably mentioned. Indeed, there are men and women who never spent a whole day on a farm in their lives who can tell you all about the toothless, lifeless, broken down, sallow creatures who are old at 40 simply because they live on farms where life is scarcely worthy the name. We are all familiar with the lank, homely woman in the sunbonnet, whether we ever saw a really country woman or not, for the writers have diligently pictured her for years and years.

It's true that the women in the country are weary, exceedingly weary—weary of being held up to public gaze as a race of slatterns without ambition or ideas, and disgusted with the foolish and unfair descriptions given of them. The absurdity of it is patent when one stops to consider the case. It is a fact that the cities depend on the country for fresh blood and brains; that the country has always produced the best in the way of statesmen and men in public life, and men and women prominent in every walk of life as well. How is it possible for mothers such as the story writers describe to give such sons to the world? That there are slovenly, idealless women in the country no one can deny, but neither can he deny that there are also untidy, idealless women in every city and town. City people are usually represented as alert, stylish, prosperous, in the face of the fact that the country knows nothing of the poverty and shiftlessness to be found in every large place. It would be just as fair to picture the typical town resident as a filthy, ragged dweller of the slums as to say that all rural dwellers are untidy and ignorant.

For years the women on the farms have suffered in silence every summer from the visits of their friends and relatives who descend upon them when torrid weather makes their own city flats unbearable. The visitors praise to the skies the good butter, cream, eggs, poultry and fruit generously served by the country hostess, and nothing is said of the long winters and utter loneliness. Often the visitors go armed with jars to fill with fruit, because it is "so abundant," and many a woman has gone home with every available inch of space in her trunk filled with apples and other farm products. Out of the goodness of her heart the country hostess gave the best she had, pitying the unfor-

tunates who were compelled to live in a little cramped flat, and cordially urging them to come again.

But the worm has turned. The country women are beginning to see that the fun is all on one side, and they are refusing to allow themselves to be overworked and their hospitality abused. One grandmother who had endured with patience the visits of her naughty grandchildren for three summers, finally sent word to her son that they might come again only on condition that their parents came too to take care of them—that she would not be bothered with them alone. It caused some pouting but it had the desired effect, and these middle-aged people who brought up their own boys and girls without asking help of anyone, are now secure from the invasions of a host of troublesome children. The news went round rapidly that grandpa and grandma were sent alone to worry them. Another weary woman blandly charged her visitors, for one week only, fair rates for such food as she set before them. After that they had urgent calls to return to the city.

All this talk about ignorance among country women is unfair and untrue. The reports of rural letter carriers show that thousands and hundreds of thousands of pieces of second-class mail are handled each month. Why, the women on the farms read the very same magazines and papers their city friends do. Most of the large city newspapers make special efforts to reach their country patrons early, and news is scarcely more than forty-eight hours old before it reaches the remote districts, while the farms within a radius of 200 or 300 miles read the happenings of the day much sooner than that. The fashion, housekeeping and literary journals are much sought after by country people and even the new novels find their way to many rural homes.

Even before the days of rural free delivery country folk were not unenlightened. The little red schoolhouse has always been exalted by them, and the men and women who went forth from it without graduating exercises or diploma were far from ignorant. Indeed, there are many of the modern educators who are beginning to think that the idea of knowing a few things well is better than having a smattering of everything. To be sure, the country schools have never looked with favor on educational "fads," but they do stand for good spelling, clear reasoning and fine work in arithmetic. Teachers in high schools and colleges have an acknowledged preference for the young people from the country, because they have independent ideas and ways of expressing them that are entirely foreign to the minds of pupils ground out in the machinery of the city school. So eager are many country parents for education for their boys and girls that they will make any sacrifice to get the young people through college.

"Bigoted and narrow-minded" are charges frequently laid upon country people. They are no more bigoted and narrow-minded than their city brethren. The real farmer does think the country the only place worth living in, an entirely natural feeling. So does the town resident prefer starvation among the crowds to plenty in the quiet country. The sturdy, God-fearing men toiling through the heat of summer and the storms of winter are seldom so "broad" that no man knoweth the bounds of their belief, but they do stick to their chosen creeds in a way that others might imitate to advantage. In many a state the cry is going up that the country is forcing puritanical laws upon the city; but there is never the fear that the city will suffer from the low moral standard of the country. Rural residents have always stood for righteousness and temperance and justice and simplicity, and it will be an evil day when the standard is lowered.

Last, but not least, country women are weary of the

unjust tales about their cooking and the food they set before their families. If the people in the country really did live on the things credited to them they would fill early graves without doubt, for according to report, everything is always fried, greasy and poorly prepared. But the city people who have been wont to rail at salt pork and poor country cooking have changed their tune after sitting down to delicious country ham served with eggs and fine vegetables. The only fault to be found with country cooking is that it is gradually conforming to city ideas, and one now meets the frill of parsley, the fringe of lemon, the familiar patty shell of the magazine page on the farm table. Of course these are the exceptions, for the average rural housewife is content to serve good bread, fresh butter, eggs, vegetables and fruits without "trimmings." But they show that all the up-to-date folk are not confined to town.

Yes, the country women are tired, not from "drudgery" but of being constantly misrepresented.—Hilda Richmond

Young People

THE FOUR BULLIES

By Dane Coolidge

Once at a lonely ranch-house in California there lived four dogs, all of them very fierce and cruel. One was a big black dog named Marco and one was a brindled bulldog with square jaws. The other two were yellow and white, and they followed after Marco and Bull. High mountains rose all about the ranch-house and many fierce wolves, called coyotes, lived there. Every evening, just as the sun was setting, they would trot over the low hills above the ranch and look down to see all the chickens and turkeys and little pigs running about in the barnyard. If Jim Stavert, the man who owned the ranch, had not kept the four fierce dogs, the coyotes would have caught all his chickens and turkeys and little pigs in one night.

As the sun set and the hungry coyotes saw all the chickens go into their coops and the fierce dogs walking around the house, their eyes would burn with rage and they would throw up their heads and howl:

"Woof—woof—wooo! Woof—woof—wooo! Wo—ooo—ooo!"

Then every dog would leap to his feet, barking; and, led by Marco and Bull, they would leap through a wide hole in the barbed-wire fence and rush out into the hills the coyotes would slink away on either side and let them pass. But no sooner would Marco and Bull pass down the other side, where their master could not come to their help with his gun, than the fiercest of the coyotes would attack them, and Jim Stavert would hear a great noise of fighting. Then his dogs would come running home, all torn and bloody, and the cowardly yellow-and-white ones would rush under the house and cry for fear that the coyotes would catch them, even there.

Every night and all night the dogs carried on their war with the coyotes, and no one who was a stranger could sleep near the house on account of their running and barking. From sunset to sunrise they kept the valley in an uproar; but in the daytime they were heavy-eyed and sleepy. As soon as they had their breakfast they lay down in their holes under the bushes, where they could watch for any wagons which came along the road, and there they dozed and slept all day. But if any tramp came by with his blankets on his back, or any Indian or Mexican, they all rushed out together and tried to bite him. So, whenever Jim Stavert heard them begin to bark, he always came out to the road and called them off; for he did not want them to trouble men.

Many people and wagons came along the road every day, and all the dogs in the country were afraid when they

passed that house, because they knew that Marco and Bull and the two yellow-and-white dogs would rush out after them and leap through the gap in the barbed-wire fence, and perhaps knock them over and bite them. No matter how close they crept to their wagon, or how they bent their heads or dragged their tails, the four great bullies would always run out and stop them; and they were lucky indeed to escape a cruel mauling. Many dogs who knew them were afraid to go by, and others, when they approached the ranch, would whine and yelp until their masters took them up in the wagons, where they could ride by in safety.

But at last the four bullies were taken by surprise and well punished for their cruel ways. One day the calves which were kept inside the fence found the hole that the dogs jumped through, and all made their escape into the road. In a few minutes Jim Stavert saw them, and when he ran out they all leaped back through the same hole. So Jim Stavert found the place where they had escaped, and he stretched a strong wire, all covered with sharp iron barbs, right across the opening. But while he was doing this all the dogs were asleep, and they did not know that their jumping-hole was closed.

Soon after a wagon came slowly along the road and at the first creak of the wheels all the dogs woke up and stared at it. But their eyes were not fastened upon the horses nor upon the swarthy Mexican who sat upon the seat. Behind the wagon there crept a poor little yellow dog. One of his feet had been pierced by a thorn, and as he hopped along on three legs he held it up off the ground. Humbly he bowed his head and seemed to ask for pity. But the four bullies showed pity to no one! Barking and snarling they sprang from their sleeping-holes and rushed out to the fence. At the sight of them the lame little dog lay down in the road and shut his eyes, for he knew that they would all pounce upon him to do him some cruel hurt. On came Marco and Bull, each eager to leap upon him first, and they came to the hole in the fence together.

Fiercely they sprang forward without looking, and before they saw it their heads struck against the sharp barbs of the wire. Behind them leaped the two yellow-and-white dogs—and then all four were thrown back in a pile with their faces torn and bleeding. What an outcry of yelps and howls they made as they sprawled together in the dust! For a moment they looked about to see what it was that had struck them—then they tucked their tails between their legs and ran howling back to the house.

Out in the road the little lame dog crouched and trembled in the dust, shutting his eyes tight to keep out the terrible sight. He knew how useless it would have been for him to attempt to defend himself, handicapped as he was with his lame leg, even before he realized the numbers and fierceness of his enemies. All at once he heard the great dogs strige the fence and then cry out in pain. Though he had seen them leap straight for him, not one of them had struck him down. They were all howling and yelping with pain. Then the little dog opened his eyes and looked about—and he saw them running toward the house with their tails between their legs. Why the enemy should give up such an easy victory, and, what is more, retreat in such haste, was a mystery which he could not solve, but which left him suspicious, nevertheless. For a moment he lay there, trembling; then he limped softly down the road and ran along beneath the wagon, still scared and looking back, expecting another attack. But the bullies never rushed after him. Yelping with fright and pain, they ran and hid under the house, for they could not understand what had happened. So for once their cruelty was punished, and their fierceness turned against themselves instead of a harmless victim.

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grand hotel where the dining room was awfully big, and at the tables around us sat great Senators and Representatives with their wives."

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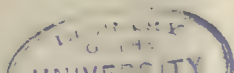
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Pacific Presbyterian

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GREAT INTEREST IN PROPOSED PUBLICATION

PROSPECTS FINE FOR NEW PAPER.

Sale of Stock Will Give Good Opportunity For Investment.

This office is receiving much encouragement for the "different kind" or religious newspaper we have been talking about, and we now feel quite sure that it is not only what the people want, but what they ought to have to make them more interested in the Presbyterian church work of this great Coast.

We do not want to print a paper "for saints only," but want one that will interest sinners also, and we think that if we can interest the sinners and do them good we will have no trouble to interest the saints.

There are a large number of Presbyterians who are interested in the Pacific Presbyterian as is shown by the continually increasing subscription list, which is now larger than at any previous time since the paper was started, but we believe that one of the reasons for lack of interest by many others in Presbyterian affairs is **because of lack of knowledge** of what our great church under God has done, is doing, and has yet to do right here on the Pacific Coast.

No other church is so well equipped with men, money and ability, or is backed by such a strong but pliable form of government as the Presbyterian church. Therefore it is best fitted to deal with these stern problems that present themselves in this western land. But when will our people rouse themselves to their opportunities, and their duties in these matters? Only when they are made acquainted with the needs and opportunities through their own Coast paper! The paper must make itself big enough

to do the work or it will not only be unable to accomplish anything, but it will lose its job.

This paper must be read by a great majority of the members of our churches if it is to do very much good. A reader here and there will not do. To put the paper into the hands of all our people at once is impossible, but its circulation can be immediately largely increased if our present readers will speak for it, and urge others to take it. We need the enlarged and improved paper we have been discussing and we believe God will open the way for it to come very soon, but why should the publishers do everything to make the paper a realization? Why should not the present subscribers, who are those most interested in the Presbyterian cause, do something too?

Talk up the paper, and get some subscribers in your church; subscribe for it for a friend; send in some items of news for its columns.

Put this question to ten of your friends at church next Sunday: "Do you take the Pacific Presbyterian?" If they say "no," tell them what a good paper it is and tell them you will send in their name for a subscription. Try it and see what the people will say.

We are not ready to sell stock in the \$100,000 corporation which is being formed to take over the business of the Pacific Presbyterian, and eventually assume the management of a Presbyterian Publishing House for the Coast, but will be before long. There will be a chance to make some money by buying the stock at what it will be offered—which will be five dollars a share. We want to sell it to as many people as possible as the more share holders the more boosters there will be for the enterprise.

More next time.

EARL S. BINGHAM.

PACIFIC PRESBYTERIAN RANKED WITH THE BEST.

Reverend Conrad Bluhm Promises Generous Response From Inland Empire to New Paper.

When Rev. William Sunday was to visit Spokane the ministers of that city selected Rev. Conrad Bluhm as the man best fitted to carry the campaign to success through the newspapers and other forms of publicity. When the Presbyterian Brotherhood Convention was to visit the same city the same man was called from his busy tasks to bring together the men of the Inland Empire through the medium of publicity. Rev. Mr. Bluhm now takes his pen in hand and says the following encouraging things about the proposed new paper. They are worth reading:

"Spokane, Washington, July 8, 1909.

"My Dear Mr. Bingham:

"Where I go I try to pick up the best. While in New York City I chose the New York Observer. While in Colorado I selected the Chicago Interior. Both now come to Spokane. In Washington I have been on a still hunt for a paper to class with these and which might be indigenous to western religious soil.

"I have seen copies of the "Pacific Presbyterian, have noted the survey in a recent issue as outlining your future policy, and believe with \$100,000 capital to substantiate your hope your faith in a splendid geographic constituency will be justified.

"Sympathizing as I do with your aim to clothe primitive Gospel truth with modern phraseology, and congratulating you in the invocation of printer's art to make the whole attractive I bespeak for the child of your hope a high place in the religious journalism of the twentieth century.

"If the price can be kept at present rate you may safely count on generous response from the Inland Empire, and on my personal assistance in any way.

"Fraternally,

"CONRAD BLUHM."

STEREOTYPED PAPER WILL NEVER GET STRONG HOLD ON AVERAGE LAYMAN.

Rev. Shier Says Proposed Paper Should Be Popular.

The former pastor of the Presbyterian Church at Eureka, California, writes the following letter regarding the proposed paper the Pacific Presbyterian contemplates issuing:

Dear Brother Bingham.—

I am much interested in your new move for the paper. I have many times thought, noting the success of the "Ram's Horn," that a denominational church paper could be conducted along lines that would make it more popular than is usual for a church paper.

The stereotyped church paper with its carefully edited, scholarly ecclesiastical message and news will never get a strong hold on the average layman.

I wish you all success in your new venture. You are going in an untried path. Be bold and cautious. With careful judgment under God's guidance I trust that you may make a great success. Fraternally,

(Rev.) EDWARD P. SHIER.

Eureka, Cal.

WORLD EVENTS.

Kansas and Missouri were visited with heavy floods which did great damage to crops and property.

Messina has been visited with severe earthquake shocks, doing much damage to buildings and causing more suffering.

Ex-President Theodore Roosevelt has been nominated honorary president of the International Committee to have charge of the erection of a monument to the memory of John Calvin.

An effort is being made, in Los Angeles, to organize and unite the Good Government forces of the city for the purpose of defeating the Parker machine, a branch of the Herrin-Harriman state machine, in the next municipal election in December.

Old Fort Ticonderoga was the scene of a celebration in connection with the Lake Champlain celebration the past week. Here it was that Ethan Allen demanded of the British to surrender in the name of "the Great Jehovah and the Continental Congress."

Many interesting things were said at the National Educational Association in session at Denver, but none more important than that which pointed out that the failure in modern training is in the home. If a proper respect for discipline and authority is not taught there the child is wonderfully handicapped.

Senator Aldrich announces that the tariff bill, prepared in the House and amended little less than eight hundred times in the Senate, is a material reduction of the Quigley rate. The Senator may think he can fool the people with

his bard-like utterances, but a man who deliberately breaks faith with his party and the whole people will not be believed.

Columbia continues to show signs of revolution. President Reyes does not believe the opposition to him is sufficient to depose him. It is not a favorable commentary on these Republics that they are in constant turmoil. Critics of the Republican form of government point out these revolutions as evidence of the failure of Democracy but they haven't shown us anything better.

There are some men in the Senate of sufficient statesmanlike honor to vote against the pernicious tariff bill. Among these are to be found such men as Dolliver, Beveridge, Cummins, and two others worthy of great praise, viz., La Follette and Brewster. All the Democrats but one voted against the bill. The bill as it now stands amended and passed by the Senate will now be referred to a conference committee from the House and Senate to enable the two branches of Congress to agree upon a definite measure. The bill is bad and ought to stir the resentment of the whole country, but the deliberate deceit of the people is worse, and the people must dismiss and discredit such dishonorable men from public trust.

The past week was the scene of many celebrations of the four hundredth anniversary of John Calvin. It is well for the world, the civilized world—not merely the Presbyterian Church—to pause and honor the memory of this great man who has more than any other inspired, changed and molded modern theological thought, educational systems and civil government. Especially ought Americans reverence his name, for in Geneva Calvin gave birth to the principles that eventually produced our own nation, and it is in loyalty to these general principles that must preserve our nation. Many false notions are current about this man, the most pernicious being the common belief that he was personally desirous of and responsible for the death of Servetus; but history clearly shows that Calvin's was the only voice raised in his behalf. Calvin may be called the father of our public school system as well as of civil government. Of course the details have been changed in four hundred years but the fundamentals remain the same. All honor to John Calvin.

ANTI-SALOON LEADERS ON THE COAST.

Dr. P. A. Baker, Superintendent of the Anti-Saloon League of America, and Mr. Wayne B. Wheeler, attorney for the National League and Superintendent of the League in Ohio, are spending a few weeks on the Pacific Coast and are to be in the Bay region soon. They will address a mass meeting in the First Methodist Church, Oakland, on Tuesday evening, July 20th, and will speak in Calvary Presbyterian Church, San Francisco, on Wednesday evening, July 21st.

Dr. Baker is the foremost figure in the war against the saloon in the United States. Before becoming general superintendent of the Anti-Saloon League of the nation, he was the successful leader of the Anti-Saloon battle in the State of Ohio. Mr. Wheeler is a brilliant speaker whose fame is nation-wide as a leader in the great anti-saloon crusade. The visit of these men affords a rare opportunity to get into touch with the social and moral progress of the nation. They will be heard at but the one meeting in Oakland.

PATRIOTISM COMES HIGH BUT WE MUST HAVE IT.

Casualties on the Fourth of July Reach the Two Thousand Mark This Year.

The usual list of accidents caused by the too ardent celebration of the Fourth of July are compiled to date and show that two thousand people, mostly children, were injured to more or less extent by explosives, and that 60 have died.

This is a pretty big price to pay for the joy of celebrating our national independence, and most of the papers are loudly decrying the lax legal restrictions that permit the practice of discharging patriotism with gunpowder.

The loss of life is indeed to be regretted. The maiming of a person is a high price to pay for a day's sport, but if we could get far enough away from individual cases to look at the matter of patriotism from a nation wide standpoint we would, while deeply regretting the injury done individuals, rejoice in the fact that Americans had not forgotten the work of their illustrious sires who give this nation its freedom.

We would rejoice to have a celebration that would injure none, and teach the truths of freedom. If on July 4th every family gathered in its home and there spent the time in considering the highest types of liberty, and every child was instructed in patriotism, it would certainly be the means of making this a nation of patriots, but how many of our ninety millions of people will do that? We have to take a good deal of chaff to get a little wheat, and it takes a lot of noise to teach a little love of country, but we had better take the chaff along with the wheat, than to miss the wheat, and we had better take the 4th of July celebrations as we have them, than to have none at all. There is little enough real love of country.

Let us not despise even our crude methods of teaching as evidenced by our celebrations, till a more effective way is tried out.

SCHOOL OF METHODS.

The fourth annual School of Methods under the auspices of the California Sunday School Association for Sunday School workers will be held at Santa Cruz, July 20-27. The program will prove of interest and profit. Among the prominent speakers are Bishop W. M. Bell and Miss Meme Brockway. Formerly the School of Methods has been held at Mount Hermon, but this year it is to be held in Santa Cruz.

The Southern Pacific Company have granted one and one-third fare on the certificate plan. Tickets may be bought any time and good to return as late as September 30.

Those wishing to attend the School of Methods are requested to go prepared to enroll as students. All students will be asked to keep note books and hand them in at the end of the session for examination. The faculty will look them over and mark them, and those receiving 70 per cent or over will receive the International Recognition Certificate.

We notice mention in a London paper of an organization called The Nurses' National Total Abstinence League." The United States is not without need for such an organization. Not long ago in Berkeley a nurse who had an outing of a few hours came back to her work drunk.

CHRISTIAN SCIENCE HEALING, WITHOUT PAY, VERY "UNSCIENTIFIC"

WHERE AND WHY CHRISTIAN SCIENCE IS LOSING

By George W. Louitt,

Formerly First Reader of First Church of Christ, Scientist, Fort Wayne, Indiana.

The more intelligent Christian Scientists are fast beginning to realize that Christian Science is the practice of mental suggestion and hypnotism, cleverly concealed by a lot of religious sophistry and philosophic conclusions; and seeing its awful effects, they are fast breaking away, unless tied to it by their love for the money to be acquired by their connection with it.

They also understand that Mrs. Eddy borrowed from the old Greek philosophers the idea of the nothingness of matter, with which she mingled some of the teachings of the Bible, together with the practice of mental suggestion or hypnotism as taught her by Phineas P. Quimby, which mixture constitutes her so-called Christian Science. They know that faith and cleansing from sin are inseparably connected with every healing mentioned in the Bible, but Christian Science leaders seldom, if ever, mention the cleansing of sin to a patient, and these healers treat patients irrespective of their faith in the system. Also they know that the Christian Science healer as a novice accomplishes his purposes by mental suggestion, but that such a healer, if strong mentally, soon develops into a hypnotist of no mean power who, when crossed, can place at his mercy by the spell of hypnotism many who are of a nervous temperament, who are in delicate health, or who have submitted themselves to repeated treatments by Christian Scientists.

Healing For Pay Not Like Bible Healings.

It is well understood that to teach or heal without pay is very "unscientific" in the Scientist church, and is condemned by the leaders; but intelligent Christian Scientists can see that on the contrary, Christ, the prophets and the disciples all taught and healed gratuitously, and anybody knows that in the fifth chapter of II Kings, Gehazi was punished by being afflicted with leprosy because he exacted a gift of Naaman for the healing Naaman had received. Moreover, all healings mentioned in the Bible were instantaneous, whereas alleged Christian Science healings take weeks, months, and in many instances, years. They also are aware of the fact that not one-half of the persons who receive Christian Science treatment are benefited, that many die, and that the healers, when they see that death is inevitable, always advise the calling in of a physician. But the fact that the patient had been receiving Christian Science treatment is, if possible, concealed from the physician and outside world. Then in case the patient dies, the doctor or the "doctor thought" is blamed. But if the patient is fortunate enough to recover, the doctor does not count, for it is "another beautiful demonstration of the wonderful workings of Christian Science." Every Christian Scientist knows of a number of such cases, but many have not the honesty to admit it.

Christian Science Devil.

Again, every "dyed in the wool" Christian Scientist has a devil, which he greatly fears; this is the "M. A. M."

we hear so much about. In other words, it is Mrs. Eddy's "Malicious Animal Magnetism," to which in her writings she attributes the unlimited power to do evil. If one Christian Scientist is jealous or angered at another, the first accusation is that such person is practicing "M. A. M.," an accusation Mrs. Eddy has made against almost every student she ever had; so of course her followers have not been without a precedent. Indeed Mrs. Eddy has gone so far as to charge some of her students with the crime of murder, and today maintains that her third husband was mentally poisoned by these students, attributing his death to their mental manipulations. This accusation of murder is frequently made by Christian Scientists against each other, especially when one of their number happens to die, and the deceased person has been so indiscreet as to change healers during the last illness. It is the ready explanation whenever one who has been receiving Christian Science treatment fails to get relief. But of course, this information is not to be found in the Christian Science publications, nor is it referred to by their lecturers; in fact, it is rarely mentioned to others not of their belief.

Members Afraid to Withdraw.

Christian Scientists also know that there are thousands of persons today whose names are on the Christian Science Church roster who would like to withdraw from their Christian Science connections, but do not do so because of their fear of its leaders and healers, whose enmity they know they will incur by so doing. These persons know that the hatred of a Christian Scientist, if he understands the system, is more venomous and far-reaching than the hatred of any other person; it is a hatred that pursues and bites with mesmeric power, and in many instances has brought rivals and victims to an unhappy ending. Christian Scientists have seen this hatred in their churches, they have heard it talked about by the adherents of the faith—how it has been visited upon them, how they have suffered because of it and how they daily pray against its visitation.

All Striving For Power and Money.

They know that Christian Science leaders and healers are all striving for power and money, and to achieve success in these particulars are continually "demonstrating" a following, which following they use as tools—sometimes to get control of a church, sometimes to solicit patients, frequently to steal patients from some rival healer. This struggle between rival leaders or healers is quite common, and it is in such circumstances that they begin their mesmeric practices. When this happens—perhaps it may be a coincidence, nevertheless a fact—many become sick, and frequently some die. But as soon as the deaths excite public comment, the leaders immediately effect a truce, and again proclaim that all is love and harmony within their midst. Even the mother church at Boston has not been free from these scenes. Indeed many a time Mrs. Eddy has been kept busy expelling members, so as to enable her to hold her power. This is what she calls "the casting out of error"—an ordinary fight being merely "a bringing of error to light."

Mrs. Eddy's Scorn of the Wedded Life.

In 1906 Mrs. Eddy in her message to the mother church at Boston, characterized marriage as "legalized lust," which statement, together with the attitude of Christian Science leaders, caused twenty-seven to withdraw from the Second Church of Christ, Scientist, Cleveland, Ohio, among

which number was Mr. Arthur G. Frisbie, formerly its first reader and a member of the Christian Science publication committee. All over the country there were like withdrawals. In Fort Wayne, Indiana, more than one-half of the original members have withdrawn and are no longer Christian Scientists. In Buffalo, Pittsburgh, Oakland and many other cities the same loss has occurred to a greater or less extent among the original members who were not leaders or healers. As the latter class are usually people whose livings are dependent on the system, they are more reluctant to break away, yet there are many instances where they do so.

Mecca For Divorcees and Childless.

All of these people knew of Mrs. Eddy's numerous marriages and divorce, and also knew that in her writings she had made no mention of the divine side of marriage or of its higher spiritual companionship or of the sacredness of home life. But these acts and omissions they had forgiven, thinking that she had repented of her follies and wished them buried and forgotten. But when she, in the maturity of life, characterized marriage as legalized lust, it was evident to them that she was the same she always had been; that Mrs. Eddy and Mrs. Patterson were still the same person, with the same ideas, inclinations and sinful thoughts, and unworthy to be a leader. So they denounced her and her system.

Mrs. Eddy's church, because of her views upon marriage and divorce, is a Mecca for divorcees, who with those Scientists who do not want and who do not have children, are Mrs. Eddy's most loyal supporters.

One Fourth Divorced People.

In one Christian Science church over twenty-five per cent of its members have been divorced, and in some cases on grounds that should have shamed them. Some of these persons, because of these acts, have been driven out of other churches, have drifted around for a time, and finally with the spouse who had furnished the ground upon which the first spouse was granted a decree, have found a home in the Christian Science Church. Today these people are its leaders and healers. Unfortunately there are no statistics covering this phase of Christian Science membership, but if there were, the eyes of the world would certainly be opened.

"Children Sensual and Mortal Beliefs."

But Mrs. Eddy does not stop at characterizing marriage as "legalized lust," for in "Science and Health" (page 583) she tells us that the sweet, dear children that brighten our lives, that gladden our homes, are "sensual and mortal beliefs, material suppositions of life." Many a true parent entrapped by Mrs. Eddy's system has renounced her and her teachings when he read that insulting statement, and it is now a hard matter to get such persons even to acknowledge that they were ever connected with this so-called Christian Science.

Mrs. Eddy also teaches that the foetus is nothing but matter, without life, without intelligence—from which statement the reader can draw his own conclusions as to why there are so few children in Christian Science homes.

A Religion Imbued with Avarice.

Mrs. Eddy started her system upon the dollar basis, and it has been upon that basis ever since. For her first course of instruction, lasting less than three weeks, she charged each student \$300, and in addition thereto, a percentage of his future earnings made by the system. She

has educated her students to do no lecturing, teaching or healing unless they get their pay—a portion of which always reaches her, at present by the indirect route of her publications and the mother church. Christian Science is not a religion but a money-making system, for Christian Science healers will “demonstrate” money, property, success in lawsuits—in fact, anything—and their healers will tell you that their ability to do so is without limit. Christian Science in the hands of many persons is the vilest form of charlatanism, and the day is near at hand when it will become necessary to legislate against its practice, the same as it became necessary to legislate against its practice after the death of Dr. Mesmer, though at that time the thing was not known as Christian Science and was not veiled by a lot of religious sophistry.

Scientists Leave Belief at Death.

Every Christian Scientist, sooner or later, calls for the services of a physician, unless death is so sudden he has not the opportunity of so doing. In every such case that person will try to hide from the physician the fact that he had been taking Christian Science treatment. Also, every Christian Scientist, as soon as he realizes that death is near at hand, will turn to the faith of his fathers; for it is then that Christian Science is comfortless, its claims hopeless and its quackery useless. Indeed, it is at this time that it is proved to be a counterfeit of all that is good and true. Frequently at these sad times whole families will sever their Christian Science connections, but gradually and quietly, so as not to get the enmity of the healers.

Great Hoax on the Public Already Planned.

Those who have abandoned Christian Science are very reluctant to talk about it, and thus its dangers do not become known, which accounts for its apparent phenomenal growth. Many also, driven to desperation by sickness, are willing to try any old thing that holds out a promise of a cure, and by this promise Christian Science catches many in its meshes. Fortunately, this will not continue for any length of time, for the Emmanuel Movement, when once thoroughly established, will draw into it this afflicted class, and Christian Science will find a competitor which heals not for money but for the love of doing good. This Emmanuel Movement, if conducted upon the high plane that it is now conducted, will eventually supplant Christian Science in the good and pure home, will drive it from fertile fields. None realize this more than the Christian Science leaders, who, to combat it, are preparing a grand finale by which they hope to attract and deceive the whole world.

Mrs. Eddy's Body to be Destroyed.

The indications are that Mrs. Eddy's death will be kept a secret until her body is destroyed, and if this is accomplished, these leaders will publicly declare that she has disappeared, which disappearance they will liken to that of Christ or Elijah. A war in her household is the only thing that will prevent the carrying out of this gigantic deception. Hints of this disappearance have been given for some time by teachers in class, those near Mrs. Eddy, and it certainly is in compliance with her wishes. It is the hoax by which she expects to deceive the world, the same as she deceived her friend, Mrs. Crosby, when she pretended to call her brother, Albert Baker, from the spirit world—but it is the hoax that will prove the undoing of this lot of charlatans.—The Interior.

DO YOU KNOW THE GIST OF CHRISTIAN SCIENCE?

A Startling Book by Dr. Haldeman; Compares Mrs. Eddy's Teachings With the Bible.

It is Not an Attack; It Shows the Deadly difference. Mrs. Eddy Forbids Scientists to Read It.

There is a great deal of discussion regarding Christian Science, so called, that is simply advertising the cult.

Dr. Haldeman has taken Mrs. Eddy's book “Science and Health,” and compares what it says with the Bible teachings, and the results are startling. The book is called

“CHRISTIAN SCIENCE IN THE LIGHT OF THE HOLY SCRIPTURES.”

It shows

What Christian Science really is.

Where Christian Science is leading thousands of Christian women.

What Christian Science proposes in the future concerning the relation of the sexes.

What Christian Science, in the name of Christ, is introducing in Christian homes.

What Christ has foretold about Christian Science.

The name and title which the Holy Spirit gives to Christian Science.

Of what mysterious personage Christian Science is the shadow.

The secret power of Christian Science.

How Christian Science produces its cures.

If you believe the Bible you should read this book.

The Pacific Presbyterian has made arrangements with the publishers, who are now getting out the third edition, to supply us with such copies as we need.

We therefore offer it at the net price of \$1.50 where ordered singly. If sent with a new or renewal subscription to the PACIFIC PRESBYTERIAN the book and the paper for one year is \$3.00.

Address, PACIFIC PRESBYTERIAN,

769 Phelan Building, San Francisco.

ALBANY COLLEGE SUMMER SCHOOL.

Tentative Program, Albany College Summer Bible School, July 16-25, 1909.

Friday, July 16.

4:00 P.M. Address, Rev. Benjamin Young, D.D., “The Value of a Man.”

8:00 P.M. Address, Rev. Benjamin Young, D.D., “The Man of Nazareth.”

Saturday, July 17.

2:30 P.M. Conference led by Rev. Dr. Sanderson, Eugene Bible University, “Is the Influence of the Bible Waning?”

3:30 P.M. Address, Rev. Milton G. Evans, D.D., of Crozer Theological Seminary, “The Missionary Program of Genesis.”

8:00 P.M. Address, Prof. Joseph Shafer, Eugene, “Oregon History from English Sources.”

Sunday, July 18.

3:00 P.M. Sermon by President Leonard H. Riley, McMinnville College, Oregon.

8:00 P.M. Sermon by Rev. Milton G. Evans, Chester, Pa.

Monday, July 19.

2:30 P.M. Conference led by Rev. W. H. Foulkes, “Men and Boys.”

Addresses by H. H. Bushnell, Portland, and E. C. Herlow, Portland.

4:30 P.M. Baseball—College Campus.

8:00 P.M. Concert, Gilbert Sisters, Eugene.

Address by Rev. Dr. Foulkes, "Is American College and University Teaching Helping the Church?"

Tuesday, July 20.

3:15 P.M. Address, Rev. Robert McLean, Grant's Pass, "Has Evolution as Taught in our Schools the Right of Way?"

8:00 P.M. Music by Gilbert Sisters.

Address by Dr. Evans.

Wednesday, July 21.

2:30 P.M. Address, "Christian Women as Boosters."

3:20 P.M. Address by Mrs. Jeanette Ferris, Sheridan, "Women's Clubs and the Moral Uplift."

8:00 P.M. Lecture by Mrs. Ferris, "Bonny Scotland in Song and Story."

Thursday, July 22.

3:00 P.M. Conference and address by Rev. D. L. Rader, "The Atonement."

4:00 P.M. Lecture by Mrs. Ferris, "An Hour with Ian McLaren."

8:00 P.M. Illustrated Lecture, Rev. Robert McLain, "Porto Rico."

Friday, July 23.

3:30 P.M. Wm. Finley, Milwaukee, Oregon, "Our Common Birds."

4:45 P.M. Annual Picnic.

8:00 P.M. Address, Samuel Connell, Portland Oregon, "Civic Conscience."

4:30 P.M. Ramble 'Long the River.

Saturday, July 24.

3:30 P.M. Address, Samuel Connell, Portland, Oregon, "Civic Conscience."

4:30 P.M. Ramble 'Long the River.

8:00 P.M. Illustrated Lecture, Prof. James F. Ewing, Portland, Oregon, "England as Seen in Her Ruins."

Sunday, July 25.

3:00 P.M. Sermon, Rev. Milton G. Evans, D.D.

8:00 P.M. Illustrated Lecture, Rev. Frank A. Ferris, Sheridan, Oregon, "Crying Stones."

Church News

Rev. D. M. Marshman, of Crescent City, Cal., has accepted a call to the Presbyterian church of Ione, Cal.

Rev. Hiram Hill of Los Angeles, who has been critically ill at his home on Avenue Fifty-two for a number of months continues with but slight change in his condition.

Rev. S. Lawrence Ward, D.D., pastor of the Glendale, California, church, is away on his vacation, spending some time in Ventura county.

Rev. S. E. Wishard, D.D., of Los Angeles, who has been making quite an extended visit throughout the East, is expected home this week.

Very interesting and helpful meetings are in progress at La Jolla, California, where Evangelist Glen McWilliams,

of Los Angeles, is assisting the pastor, Rev. A. W. Williams.

It is rumored in the papers that Rev. H. S. Jordan, D.D., pastor of San Diego First Church, has received a call from a church in Pennsylvania.

Rev. Azel H. Fish, assistant pastor of the Central Presbyterian church, Denver, is expected to be in San Francisco on July 18.

Rev. Lapsley A. Mc Afee, associate editor of the "Pacific Presbyterian," is spending his vacation near Yosemite Valley.

Wabash College, Eugene, Ore., has conferred the degree of Doctor of Divinity upon Rev. H. N. Mount, pastor of the Central church of that city.

Reports from Coronado, California, indicate marked growth in attendance and interest in the Graham Memorial church under the ministrations of Rev. Henry P. Wilber, D. D.

Rev. Arthur Hicks, Synodical Superintendent of Sabbath School work is in the hospital at Oakland, Cal., recovering from a surgical operation and seemingly making good progress.

The Senior Baraca class of the Pomona, Cal., Presbyterian Sabbath-school, of which Mr. D. C. Crookshank is teacher, has decided to have its own Home Missionary which it will support.

Rev. E. E. Baker, D.D., former pastor of the First Presbyterian church, Oakland, Cal., supplied the pulpit of the St. John's Presbyterian church, Berkeley, last Sabbath, in the absence of the pastor, Rev. Geo. G. Eldredge, D.D.

The work of the Brooklyn Heights Church, Los Angeles, under the direction of Rev. Geo. R. Bird is growing until more room is urgently needed and they are planning for a permanent chapel.

Rev. A. J. Compton, until recently pastor of the Presbyterian church at Elsinore, Cal., is en route to Seattle, where he will spend some time, after which he will journey slowly Eastward, arriving in Charleston about September 1st, where he has relatives that he and his wife who accompany him will visit for some time.

Mr. W. E. Roberts, a graduate of Occidental College, Los Angeles, who has served for some time the Mount Washington Church so acceptably expects to leave with his family next Monday evening for Lohrville, Iowa, where he will take charge of the Presbyterian church and in connection therewith pursue his theological studies in the Omaha Seminary.

SAN FRANCISCO, First.—The attendance on the services of the First Church is well maintained. Many of the membership are by the breezy seashore, or among the wooded hills or the clear mountain lakes of the interior of the State. The stay-at-homes, acting as a "committee of the whole," are busy every Sunday in welcoming visitors who are passing through the city or the members of families which have recently moved into the neighborhood of the church. Independence Day was a field day, and the heart of every patriotic worshiper beat more rapidly at sight of the large American flag which draped the pulpit and the platform railing from end to end in graceful folds.

Both of Rev. Mr. Stuchell's sermons were in consonance with the spirit of the day, and enforced the privilege and duty of a noble Christian citizenship. The sermon of the evening was supplemented by a patriotic service of song, in which the congregation did their part not less heartily than Mr. Fleissner and his choir. Last Sunday Mr. Stuchell gave the first of a series of evening discourses on the life and influence of John Calvin—a discourse which struck a key-note that might well set the concert-pitch for the Presbyterian pulpit throughout the land in our great Church's celebration of the four hundredth anniversary of the birth of the great theologian and reformer. Mr. Stuchell's work as acting pastor has been very acceptable, and has made him many warm friends. Rev. Mr. Guthrie has written from the Yosemite that his health is improving rapidly. An active outdoor life and perfect freedom from mental cares have been his antidotes, and it is hoped that his restoration will be permanent. The time of his return to work is not yet decided. In the meanwhile the several departments of church activity are well cared for, and the attendance on the prayer meeting is increasing. Mr. Balnaves, our faithful and popular clerk of session, is expected back from his trip abroad about the first of August, and a cordial welcome from his brother elders and his numerous friends is in store for him.

SALT LAKE CITY, Utah.—We greatly enjoyed the visit of Dr. Robert Mackenzie. He preached in the First Church Sunday, July 4, and on Saturday before several of the religious workers of the city. Of course he talked Seminary. Why not? Dr. Paden is expected home from the East soon, where he has been attending the Pan-Presbyterian Council and visiting old time friends. Work is progressing on Westminster church building. The new location will afford this enterprising congregation a great opportunity. The national G. A. R. encampment meets in our city August 9-14. The ministers and churches stand ready to help the veterans have a good time and get a correct impression of conditions here. Mrs. J. H. Mynders, of Third Church, died on the evening of July 4. For many years at Nephi and for three years here she had exerted a strong influence in the development of evangelical Christianity. She will be sorely missed by many, far and near. Superintendent McClain has been out with his Gospel tent. People are reached in this way who cannot be induced to enter a church, and most of the tent work is done where there is no evangelical church.

SAN FRANCISCO, Calvary.—Our pastor is in the Yosemite, attending the Chatauqua Assembly, at which he will lecture. The pulpit was filled on June 11th by Rev. John S. Thomas, whose morning topic was "The reasonable Thing to Do," and his text was Rom. xii: 1, 2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rev. Thomas placed special emphasis upon the first verse, and preached a very earnest sermon. His evening subject was, "What a Soldier Saw." Text, Joshua v: 13, 14, 15. At the young people's service at 6:30 our delegate, Miss Alma Vermette, assisted by Mr. Hugh Lamont, gave her report from the Christian Endeavor State Convention at Pasadena. She gave a very excellent report and it was enjoyed by all. On Wednesday

evening, July 21st, a great mass meeting will be held in Calvary, under the auspices of the San Francisco Church Federation, in behalf of the Anti-Saloon League. Dr. P. A. Baker, of Columbus, Ohio, National Superintendent of the Anti-Saloon League of America, and Hon. W. B. Wheeler, Attorney for the National League, will be the speakers.

COLUSA.—At the communion service just held, four adults were received, three on confession. The past church year was marked by the largest gain in benevolences of any church in the Presbytery, there being an advance of 33 1-3 per cent over the gifts of the preceding year. This gain was obtained by asking the members to pledge regular monthly offerings for missions, instead of taking special offerings for each separately, and practically half the membership gave regularly every month. This resulted in larger offerings than had ever been made before, and in addition, at the end of the year the pastor's salary was substantially increased. In May Rev. H. T. Dobbins completed his ninth year as pastor of this church.

LOS ANGELES.—Mr. W. E. Roberts spoke at the Second church last Sunday evening, just preceding his departure to take up work in the East. Rev. H. J. McLeod gave at the Hollenbeck Home last Sabbath an inspiring sermon on prayer, in that gem of a chapel so helpful to the spirit of rest and worship. The Conference of Christian workers held in the First Baptist Church recently under the auspices of the Rockhurst Conference Committee, in association with the Bible Institute of Los Angeles, gave four days of wonderful fellowship before the Lord, and a feast of fat things. Mrs. Mindora Berry Goodwin, the secretary, came from Mill Valley, Cal., and gave the influence of her strong personality. Dr. Elmore Harris of Toronto and Rev. W. C. Sherman of Sacramento gave strong, inspiring messages, as did also Rev. Lapsley A. McAfee, D.D., of the "Pacific Presbyterian" staff; and men from the local Bible Institute, Rev. J. R. Pratt and Rev. J. H. Sammis; Dr. J. Q. A. Henry, pastor of the entertaining church; Rev. A. B. Prichard, of the Central Presbyterian Church and vice-president of the Bible Institute, and Rev. T. C. Horton, Superintendent of the Bible Institute, were helpfully present in presiding and general direction.

The all day meeting of the Evangelical Prayer Union in Central Church, July 9th, was a time of great uplift and power. This fellowship for prayer and the promotion of prayer is growing in its usefulness and helpfulness. The meetings are held the second Friday of each month.

LOS ANGELES.—The Second church received seven new members at a recent communion service. Rev. J. R. Compton is the pastor.

WASHINGTON.

ALGONA.—A church organized, elders and trustees elected, stated supply chosen, church incorporated, bids opened and contract for a building let,—all this was the work of one afternoon and evening, when, on the 28th of June, the First Presbyterian Church of Algona, Washington, came into existence under the auspices of the Home Mission committee of the Presbytery of Seattle, Rev. J. M. Wilson, chairman. Eight of the sixteen charter members were transferred from White River Church, Auburn, whose pastor, Rev. W. C. Gunn, has conducted a branch work at Valley City or Algona since the beginning of this growing settlement two years ago, with a Sunday School reaching an

enrollment of over fifty. The new church is served jointly with South Park, Seattle, by Rev. Thomas M. Gunn, D.D., formerly synodical missionary of Washington, whose ministrations are being blessed. The church building, 30x50 feet, is already rising, and the Christian people of the town are working unitedly for the prosperity of the one church.

SPOKANE.—The Fourth Church is now making extensive improvements in its church building. About \$5,000 will be expended on this work, which will double the seating capacity of the church, furnish five or six large class rooms for Sunday School use and provide in a basement underneath the entire structure a large room for Primary Sunday School or boys' gymnasium, or for dining room purposes, besides Ladies' Aid sewing room, kitchen and serving rooms, toilets, etc., etc. A tower will be built over the entrance and the whole plant furnished outside with



Rev. S. M. Ware, Pastor Fourth Presbyterian Church, Spokane.

brick veneer. These improvements are much needed by the rapidly growing S. S. and congregation. During the year closing April 1, 1909, 125 new members were received. About \$300 were given to Home Missions and over \$600 to Foreign Missions, the benevolences altogether aggregating \$1,775, while the congregational expenses amounted to but \$2,180. The church is well organized, with a S. S. of 350 in all departments, a live C. E. Society of about 60, a Junior C. E. with a like membership and the usual Aid Society, Woman's Missionary Society and Men's Brotherhood all actively at work. The membership is at present upwards of 300, with the prospects good for raising this in a couple of years to at least 500. The community is rapidly growing and the Fourth Church will get its share of the newcomers. The union revival meetings under the lead of "Billy" Sunday last January was a great help to the work. At the first communion following those meetings 105 were received in one day.

WATERVILLE.—Rev. W. Lawrence Bone, pastor of the First Church here, has resigned to accept a call at New-

land, Cal. Mr. Bone came from Bellville, Ohio, last October. Insistent calls from Newland have induced him to resign. No minister has yet been secured. The salary is \$900 and parsonage. An energetic man, with the right spirit, would do well here. The committee appointed to secure a new minister is headed by Mr. S. A. D. Wilson. The church building and parsonage are new and attractive.

BRIGHTON.—This is one of the suburban churches of Seattle. One year ago Rev. Dr. F. L. Hayden was asked to supply the pulpit which had been vacant for several months. After six months' supply a call was extended him, which he accepted, and was installed April 27. During the year the church has added 25 per cent. to its offerings, and has bought a lot for a manse, paying cash for it. This is one of the newer organizations in the city. The country is filling up rapidly, and the situation is promising.

SAN PEDRO'S BEAUTIFUL CHURCH.

With a Membership of But Eighty a Splendid Building Has Been Erected.

St Andrew's Presbyterian church, San Pedro, was organized Nov. 25, '83, by a committee composed of Rev. John G. Hackler and Elder W. B. Lewis. The charter members were: Mr. August T. Blix, Mrs. B. Nall, Mrs. A. Multhrop, Mrs. A. E. Keyes, Mrs. Alice Trefethen, Mrs. S. B. Davidson (Urquhart), and Mrs. A. G. Bradley. These were all



Rev. W. G. Mills.

received by letter. Rev. L. P. Crawford was the first stated supply of the church and was succeeded by Rev. W. A. Waddell, who was installed pastor June 20, 1888, resigning March 31, 1890, to engage in foreign mission work in Brazil. Rev. Eugene R. Mills was then called from Redlands as stated supply and continued as such until April, 1893. On December 24, 1893, Rev. A. Frazer became S. S. and remained with the church until May, 1899, to be succeeded on October 1, '99, by Rev. Hugh J. Furneaux. He remained one year, when Rev. F. D. Seward took charge and continued as stated supply until April, 1904. Rev. William Parker succeeded him as stated supply for one year and in 1905 Rev. W. G. Mills was called and installed as minister of the church.

The elders during this time have been: A. H. T. Blix, Joseph Stamford, Dr. George C. Brown, William H. Scrib-

ner, Charles Hawkins, Louis Wilmot, William Sweet, Robert H. Anderson, William R. Potter, W. A. Miller, Thomas J. Wilkie and Dr. George E. Long. The last five are now the elders of the church.

The first board of trustees comprised the following: A. W. Timms, chairman; D. A. Ross, secretary; W. L. Crane, C. G. Keyes, A. S. Hutchinson and W. H. Moulthrop.

Land was given for the first church and manse at the corner of Palos Verdes and Seventh streets. There the church was erected during the pastorate of Rev. Levi P. Crawford, and the manse during that of Rev. W. A. Waddell. The present fine structures were built during the present pastorate and are a credit to the city of San Pedro and a splendid monument to the tireless work of Mr. Mills as well as his great faith in the future of the Harbor City. The church cost \$18,000. In it is a fine \$2,500 pipe organ which the liberality of Andrew Carnegie enabled the Cheerful Workers to order of the Murray-Harris Co., of Los Angeles. This society—Cheerful Workers—must have a word of commendation, for great has been their work in behalf of the church. The Manse, standing next to the church, is a comfortable and commodious home, costing, with ground, close to \$7,000. In the church is a beautiful window placed there by Mr. and Mrs. E. Bion Scott in memory of their little son. Possibly there is no town of its size that can show a more beautiful church plant than can San Pedro in St. Andrew's Presbyterian Church.

San Pedro is far from being a Presbyterian city. The men and women who have gone there have not been largely of our faith, so the church has had a hard fight for even existence. When the present pastor (Mr. Mills) took charge over four years ago the membership was 27. He has received over one hundred by confession of faith in Jesus Christ, and yet so many have been the removals that the roll now stands at 86. But the future looks bright. The consolidation of the city with Los Angeles, of which it is now the port, seems likely to be favorably received, and as the election takes place on August 12th that day will show the vote. If it happens that the city throws in her lot with Los Angeles the latter city has promised much in the way of betterment. And we would like to see this city, for which nature and the Federal Government have done so much, a city beautiful for situation and with a climate beyond compare, peopled by men and women who fear God and work righteousness, and if consolidation with Los Angeles will accomplish this, God speed the day of its accomplishment.

At present, quietly and in fear of God, the church is doing what she can to bring men to the Saviour and up-build them in His likeness.

SEMINARY NOTES.

San Anselmo, Cal.

Prof. Patterson, after supplying the Knox Church, Berkeley, for Rev. R. S. Eastman for some weeks, is now supplying the St. John's Church, Berkeley, during the vacation of Rev. George G. Eldridge.

Dr. Moore has returned from his visit to the summer school of the new Theological Seminary in Vancouver, B. C., and reports a pleasant and profitable time. He supplied the pulpit in Merced last Sabbath.

Dr. Mackenzie arrived on Wednesday of last week. His daughters came a little later and they are now comfortably settled temporarily in Dr. Wicher's house. Mrs. Mackenzie

is still in the East but will arrive here about the first of August.

Dr. Mackenzie preached the sermon at the dedication of the new church in Sausalito last Sabbath afternoon. There was a large attendance and the service was very impressive.

Dr. Mackenzie preached in the San Anselmo church last Sabbath morning. At the close of the service a congregational meeting was called to elect a pastor. A unanimous call was extended to Rev. Newton E. Clemenson of Logan, Utah. The congregation of the Second Church held a congregational meeting in the evening and also unanimously called Mr. Clemenson. He has signified his acceptance of these calls. He has returned to Utah to close up his work there, with the expectation of beginning in San Anselmo as early in August as possible.

Dr. Landon preached in Novato, Sabbath evening, and conducted communion services for Mr. N. U. Fiske of the Senior class, who is supplying that church. Nine new members were received, three on profession of faith and six by letter. This makes 13 accessions since the beginning of the year.

Many here are sorrowing with Rev. David H. McCullagh, '98, of the Merced Church, who recently buried his wife. During the three years they were in the Seminary she took an active interest in the Seminary life and greatly endeared herself to many. Dr. Landon officiated at their marriage in Portland, Ore., some twenty years ago when he was pastor of Calvary Church.

MEXICAN SUNDAY SCHOOL CONVENTION.

Last week an important and very helpful convention of workers in the Southern California Mexican churches was



Spanish Girls of the Presbyterian School, Los Angeles.

held in our San Diego Spanish Presbyterian church, beginning Thursday at 3 p. m. and continuing until Sunday night, with services each day from 6 in the morning almost continuously until after 9 at night. Twenty-two workers were present beside about forty visitors, and our San Diego church furnished meals and lodgings to all. Nearly all the Presbyterian workers were present besides representatives from the Methodist, Baptist, Nazarine and Independent churches. The program was full of interest and well carried out. At the closing service Sunday night there were five decisions to follow Christ, three of them by men who

had heard the gospel in the street meetings held these four days.

EXPERIENCE IN THE LIFE OF A HOME MISSIONARY. Miss Chase Acts as Missionary and Minister to the Indians.

A trip to the beautiful Hoopa Valley Indian Reservation was one of the treats in store for one of our synodical workers, when spending the vacation this summer among the redwoods of Humboldt county. We reached the valley in time to witness the closing exercises of the Indian Government School, which lasted several days. On Friday there were games, races, and an exhibition of domestic science work. A baseball game between the boys of the school and an outside team was scheduled for the afternoon of Friday, and the evening was given over to literary exercises and a Silver Medal Temperance Contest. Parents and friends from far and near were present, for the close of school is the event of the year. The attendance was said to be the largest in the history of the school. We witnessed the ball game from the porch of the missionary cottage, and thought the schoolboys acquitted themselves creditably, the outside team, composed of older and more experienced players, carried off the honors of the day.

The accidental killing of one of these young men that same night, gave us an excellent opportunity of seeing just what trying ordeals our missionary, Miss Chase, must be prepared to face at any time. The killing occurred at a dance held in one of the hotels in the valley. For some reason the missionary did not hear of the accident till noon of the following day. It did not take her long to make her way to the scene of the shooting, and nothing more was seen of her till supper time—as she was kept busy comforting the heart-broken mother, helping prepare the body for burial, and assisting in making the funeral arrangements. As the death occurred far from home, although the family was thoroughly Indian in custom and belief, they were more than glad to accept the missionary's kind offer of a church funeral. The body lay in state in the church all Saturday night, watched over by the missionary till 3 a. m. This enabled the worn-out Indian friends to get much needed rest. Indian custom ordains that the grave be dug by the nearest male relative, which in this case proved to be a brother; so by 6 a. m. he started for the home of his grandfather, that all might be in readiness by the time the funeral procession arrived. (The burial place is always at the mother's old home and but a short distance from the front door). By 9 a. m., the friends of the deceased—white and Indian—gathered in the church for the little service.

It was a Christian funeral in every particular. The reading of appropriate Scripture, the prayer and words of comfort from Miss Chase, and the hymns by the choir could not help but comfort those that mourned. As the young man was of good character and much loved by every one, an unusually large number was present, many of whom afterwards walked to the final resting place some miles away. As we neared it, the wierd wailing of the Indian relatives (too old to walk to the church) could be heard. A wait of over an hour was made necessary by the sun-baked clay in which the grave was dug. During this interval an old Indian doctor kept up a series of incantations over the heads of the chief mourners, at the same time sprinkling them with a liquid of some kind. On one occasion, when Miss Chase was trying to bring the mother back to consciousness by moistening her lips with a stimulant,

the old doctor gave her a little shove, as if to let her know that to one person at least, her presence was anything but welcome.

That the younger generation is getting away from these old Indian customs is made evident by the fact that the deceased, before his death, refused to have the Indian doctor sent for, but asked instead for the white physician from the school. Another request was that no old shoes, clothes or trinkets be placed with his body in the casket or on his grave. When at last the grave was ready, the services were continued by further reading from the hand book and prayer. The always trying ordeal of waiting for the filling in of the grave was relieved by the singing of Christian hymns by the white guests and a few of the Indian girls from the school. It was plain to be seen that the singing had a soothing effect, as the wailing at that time was less noticeable.

Of course the missionary was the last to leave, as it was left for her to place the floral tributes in position on the grave, and to give to each one a friendly handshake and a kindly word. The afternoon was far spent ere we reached home, more than glad to partake of the cup of refreshment made ready for us by our faithful little missionary assistant, Miss Funk. M. E. B.

CALVIN CELEBRATION IN LOS ANGELES.

Under direction of a committee of the Presbyterian Ministers' Union there was held on the evening of July 9th a celebration of the 400th anniversary of the birth of John Calvin. The place of meeting was the First United Presbyterian Church, Los Angeles. Rev. Malcolm J. McLeod, D.D., pastor of the First Church, Pasadena, presided. The music was under direction of the choir of the entertaining church.

Rev. T. T. Creswell of Pomona spoke on "The Man John Calvin." The address was an appreciation, and not a laudation. Reference was made to the prodigious amount of work he performed, and the fact that the key to his life was in his conception of God, the latter thought well voiced in the hymn:

"Holy, holy, holy! Lord God Almighty!"

Rev. W. W. Logan, pastor of the church, spoke on "John Calvin and Theology." Some characteristics mentioned were his clear style and fearless logic; that he brought theology close to the lives of men, it being no mere cloister theology. Emphasizing the exceedingly sinfulness of sin there was of necessity an emphasis put on the magnitude of divine grace. "John Calvin and Civic Liberty," was the theme of Rev. E. S. Chapman, D.D. He quoted Bancroft, Schaff and other historians who give high place to Calvin as a promoter of civil liberty. He was this because of his thorough study of the Scriptures, in which he learned that civil government and the church are two divinely appointed and co-ordinate institutions, one as sacred as the other. Rev. Hugh K. Walker, D.D., spoke on "John Calvin and Education." The course of instruction in the University of Genoa was narrow, by today's standards, yet it sent forth mighty men; the greatest scientists came out of it, although no science was taught in it; for Calvin as an educator who put first things first."

Several Los Angeles churches have had Calvin celebrations recently. Rev. J. R. Compton of the Second church gave a series of sermons; Dr. Walker of Immanuel combined a patriotic service and Calvin celebration on July 4th, and Rev. W. B. Gantz of Highland Park Church preached a Calvin Anniversary sermon on July 11th.

THE HOME

THY QUEST.

Be not afraid of aught but self and sin.
 Be frank and fearless. Where thy foot hath been
 Leave footprints firm and deep to lead the way
 For other feet along time's treacherous day.
 Turn on thyself the searchlights ere thou sleep,
 That no sweet-featured sins unbidden creep
 Within thy soul's arena and abide
 For one short night. Whatever may betide,
 Keep clean the white page of thy inner life.
 However keep the sword-blades and the strife
 Of days when sin lies wounded and apart—
 Go on to victory, wavering human Heart!
 The goal is worthy of the race to run,
 There is a goal beyond time's changing sun—
 To conquer and to win, be this thy quest!
 Fear naught but self, and sin within thy breast.

—George Klinge.

PRACTICE GENEROSITY.

Lillie Hamilton French.

More than anyone else in a family an invalid has need to understand and practice generosity. His temptation is always to selfishness; to make of his disease a kingdom in which to dwell, shut apart from the world, and governed by a set of laws according to which he and all those in attendance on him must be ruled. He cannot rise out of his condition, because he is forever insisting that his condition be both recognized and respected. He regards the homage of the attending household as a matter of course, and the sacrifices of others to his comfort as one of his prerogatives. Else why (as he argues in secret) should he alone among them have been chosen to wear the badge of the sufferer?

Sometimes the invalid grows to like this kingdom of his, and would not escape if he could. Here at least he is supreme, the center of an attending circle, with nothing required of him except to receive offerings of sympathy, and the tributes of devoted hearts! Things indeed are made most pleasant for him.

Sometimes, however, he wishes to get away. Then his first really unselfish thought would mark his first step toward freedom. This unselfish thought might be expressed only in the giving of a rose from the vase by his bedside or in a cheerful salutation to the doctor. To make his act really generous, and therefore curative, the thought would have to spring from a greater interest in others than in himself. Such a thought would make him an individual again, one who ruled his kingdom, and was not ruled by it.

Now and then I find myself in the house of someone who has been a chronic sufferer and whose fluctuations of feeling, like tracings on a mariner's chart, have for years marked the course by which the conduct of the household has been steered. And what a record of wreckage the log has to show! Family pleasures thrown overboard, prospects abandoned, joys lost to them all, as his uncertain spirits rose or fell, or his exactions for devotion multiplied. He has never really tried to make it better for anyone, though he says to them at intervals that he wishes he were dead, since he is out of the race, people giving him only pity which

he dreads. There are moments when I long to tell him what those about him lack the courage to say—that if he thought more about giving the family happiness and less about himself, nobody would pity him. The generous soul excites our admiration, our applause. We never pity it. When the generous soul resides in a frail body, it becomes one of the world's inspirations. Were this invalid generous (he prides himself on what he calls his patience), generous in sympathy, generous in consideration, generous in a real appreciation of the sacrifices made for him, suddenly he would find himself in the race once more—that race where victory and applause are not to the strongest but to the best.

What, then, is generosity?

A child inclined to cling to its possessions was once asked this question: "To give away everything in the world that you want yourself," the child replied, its hands clasped over its heart with the intensity of the sacrificial thought.

The child was wrong. It might have given away everything it cared for, and still failed in generosity. Generosity has but little to do with that which is given. Some of the world's most magnificent of gift-givers are the most selfish of men and women. Generosity to be real, to be curative (and it is always curative when it is real), is a thing of the spirit. It is an attitude of the soul. It is a turning away from consideration of one's self, and letting one's thoughts go out to others. It is giving, but not giving because our gift or our service is demanded, or required, or expected, either by law or convention, by station or circumstance; but because as spiritual beings, inheriting all things from God, all things are ours to give.

To attain generosity we must open our souls, not close up our hearts.

The trouble with most of us is that, like the woman in the dismal boarding-house, we concern ourselves too much with our adversities, and too little with our opportunities. We magnify the power of our conditions, fear them too greatly, until at last they throttle us as a thief would do with close clutch at our throats, and we yield what is demanded of us only because if we did not we might die.

Freedom, then, is won by generosity—freedom from condition, freedom from the bondage of man or the bondage of oppressive circumstance.

In giving, we lift ourselves onto a plane where we stand coequal with the highest, even if that highest be the king.
 —From "The Joy of Life."

The Rev. Charles Merle d'Aubigne of France, while in attendance at the Pan-Presbyterian Alliance meeting in New York said of the present condition of the churches in France as affected by the Separations Act: "Although the material loss of the Roman Catholic Church has been very great, the attitude of the Pope created an impression from which that Church will perhaps never recover; it alienated many and took away the confidence of the people. The reformed churches of France, too, have suffered a great material loss—\$400,000 a year which the Government contributed to the support of the ministers. At first we thought this loss might compel us to close many churches, but later we found that there was no such danger. The conditions improved and we have formed more churches since 1905 than ever before. The real danger to the Church lies in the atheistic and materialistic propaganda which is being made throughout the country."

THE ART OF WALKING.

Its Power to Overcome Awkwardness.

Youth is so charming in itself—so full of joy and life and hope—that we can forgive it much in the way of faults, and even eccentricities.

But should we forgive it its present walk? Should we let our girls go on injuring their health and forming the habit of awkward movements which will surely destroy the dignity and charm we wish them to have in maturer years?

Our high schools, and even our fashionable boarding schools and colleges, send forth into the world thousands of girls who know everything—except how to walk and talk correctly—the very first things one would expect to observe in the graduate of any school. Indeed, the gymnasiums and dancing schools, whose avowed purpose is physical training, graduate pupils who cannot stand or walk well, and who can by no flight of the imagination be called graceful.

Let us trust that the patrons of our schools will some day demand intelligent physical culture for their daughters instead of the violent exercise which often injures delicate constitutions, and that they should be taught enough of the structure of the body to know how to use it easily and correctly for their best health and expression. A healthy body and the power to use it well is the basis of happiness, brain power, usefulness and success of every life. Right physical training will bring not only better health, but a better poise, better figure, more grace and a stronger personality.

Poise—or right position of the body—is the first essential for health or grace. In order that there shall be no pressure on any organ in standing, or strain in walking, the weight must always be over the balls of the feet. This may easily be acquired by rising on them, then letting the heels go slowly down, without tipping the body back. From this simple exercise one soon forms the habit of keeping the weight well forward—the center of gravity falling between the insteps. In this position all pressure is taken off the back, which has borne our burdens quite long enough.

When a girl walks heavily she is always walking incorrectly, and is never graceful. Girls the not altogether to blame for this, as they are told from childhood to “throw their shoulders back,” which has a tendency to put the weight on the back of the heels, a strain on the back, and to throw the head forward. Instead, the young should be told to throw the chest forward, and the head and shoulders will take their right position. Correct poise leaves each organ free to do its work, especially the lungs and diaphragm, upon whose action we depend for the very breath of life.

Incidentally women may be reminded of the effect which the proper carriage of the body has upon the fit and hang of their gowns. Most girls have an exaggerated idea of what clothes will do for them. True, the dressmaker's art may cover defects of form, but it cannot make a skirt hang well on a badly poised body, nor can any amount of silk, satin or lace hide an awkward walk. On the other hand, no gown, however simple, can detract from our admiration of a woman who is well poised and graceful.

The modern girl is at her worst when she walks. Her feet are dressed in low shoes with high heels, and her stride is out of all proportion to her height. Her right arm is swung vigorously back and forth while the left one clutches a handbag, and holds it at the waist line, with elbow aggressive. Her chest is depressed and her head, with its marvelous adornment, is thrust forward.

The present fashion in shoes is partly responsible for

the awkwardness of our girls. Shoes with high heels tip the foot down, preventing the beautiful spring of the instep arch. If such shoes could be reserved for the house, and girls wear well shaped walking boots out of doors, they would not only be more graceful, but would find more pleasure in walking—which as an exercise has much to commend it.

Three suggestions will help anyone who wishes to walk gracefully and with the alertness which is characteristic of youth; the forward foot should point practically straight (the strongest position in supporting weight); the back foot should push the body forward; the chest should be high and forward. As long as we live we must hold ourselves up by muscular effort, and when we have learned the right way it soon becomes a matter of habit. Another thing which is necessary for the activity and strength of a light, graceful walk is activity and strength in the feet. The foot has a burden of responsibility, for it must always bear our weight, and at the same time help in propelling the body. Since in walking the weight is on one foot while the other is being put forward, everyone should practice standing well balanced on one foot, which is very flexible, strong and susceptible of wonderful training, as proved by the ballet dancer.

Relaxation is the second thing necessary for grace, as well as for the nerves. But relaxation does not mean merely collapsing in a lackadaisical sort of way, and being “willowy.” It means having the power to control the muscles—letting those rest which are not needed for the immediate work. Motion, of course, is at the joints and the muscles moving them may be made to act rhythmically by a little practice. The body being constructed for movement responds quickly to the pendulum-like swing of the leg from the hip, and the harmonious yet very slight swing of the arm. A woman's arms are stiff because her shoulders are usually tense. When the chest is active, the shoulders will drop in place, and the arms should hang at the sides.

While one is relaxing to learn to be graceful, one is also developing control of the muscles concerned in deep breathing and indirectly helping one's voice. The vocal cords act in wonderful sympathy with the other muscles of the body, and it is encouraging to know that the better use of any muscle helps the voice.

Nervous tension is our great national fault. It is getting into our faces, as well as into our body and voice. It is time to relax, and even our girls would not be less charming with a little more composure of manner.

As to the sitting position of the average young woman—it is not only awkward and inelegant, but injurious. In bending over a desk, or at table, or merely in conversation, the movement should be at the hips. The hip joint is large and admits of more freedom and grace than the spine. The chest should never be relaxed, as it throws pressure on the vital organs, and gives one the round shoulders and forward head so awkward in the young, and such an evidence of indolence in the middle-aged.

And now just a word to the girls themselves who may read this: Do you realize that your spirit can express itself only through the body, and that for that reason alone you should wish to have a cultured body as well as a cultured mind? You have two voices with which you speak to the world—the voice you use consciously to express your thoughts, and the silent “voice of your presence” which is speaking to all who see you. Every attitude and movement shows something of your thought, purpose or character.

What is the voice of your presence saying to the world?

If you were always going to be young, if you had not wifehood and motherhood in the future—it would not matter quite so much how awkwardly you move, how you waste your strength, how little you care for the laws of health and hygiene. Or if in later life you could suddenly be changed by the touch of a magic wand! But it cannot be. In a few years the awkward girls of today will be the awkward women: the delicate, nervous girls of today will be the delicate, nervous women. Habits are formed in youth, and the psychologists tell us that "All our life so far as it has definite form is but a mass of habits bearing us irresistibly toward our destiny."—Vogue.

LOVE-MAKING.

Courtesy can exist without love, but love without courtesy quickly gets bedraggled and haggard. For the maintenance of love few notions would be more favorable than this, that home is a good practicing ground for habitual courtesy, neglecting which we shall make a poor show on field days. * * *

"Love-making" is a poor, wilted term which generally provokes a smile. I would raise love-making to a fine weaving art, at which none could laugh, and I would employ all hands in the home at this busy loom. Love-making is not only the finest of the fine arts, but it is the sweetest of good employments. Thoughtfulness is the warp, and activity the woof; the design which grows on the piece is very beautiful to see. * * *

In the torn garment of the home life hard hearts and unloving natures tear rent after rent until it is all in tatters, but love never lets the rents grow large; its busy needle patches them up, and by an art it must have learned in heaven scatters the loveliest sprays of embroidery and silver work about the darn, so that what threatened destruction has proved to be a strength and a beauty, and the garment has become a symbol of love's power, instead of the jagged rages which witness to love's defeat.—"The Four Pillars of the Home."

Young People

LITTLE DOG AND BIG DOG.

Once upon a time there were two dogs who were great friends. One of them was small and one was large, and they were called Little Dog and Big Dog all the days of their lives, and had no other names.

Now one day, as the two dogs sat together in the sunshine, Big Dog said to Little Dog,—

"Come, let us go to see our friend, the king."

Little Dog thought this was a splendid plan, and they started at once.

Big Dog walked along the road with his tail curled over his back, and his head held high. "There is no need of haste," he said, but Little Dog thought there must be.

"I shall get there first," he called, as he scampered ahead, but presently he came back as fast as he had gone.

"Oh, Big Dog, Big Dog," he said, "we cannot go to see the king."

"Why not?" asked Big Dog, "has he gone away from home?"

"I know nothing about that," answered Little Dog, who was almost out of breath, "but a little farther on there is a great river, and we can never get across."

But Big Dog would not turn back. "I must see this

great river," he said, and he walked on as quietly as before. Little Dog followed him, and, when they came to the river, Big Dog jumped in, splash! splash! and began to swim.

"Wait, wait," cried Little Dog; but Big Dog only answered, "Don't be afraid."

So in jumped Little Dog, splash! splash! too, for he did not want to be left behind. He was terribly frightened, but he paddled himself along with his four feet just as he saw Big Dog doing; and, when he was safe across the river, which was not half so wide as he had thought, he barked at it as if he had never been afraid at all.

"Bow-wow-wow-wow! You cannot keep us from the king," he said, and he was off and away before Big Dog had shaken the water from his coat. But, in less time than it takes to tell it, Big Dog spied him running back with his tail hanging down and his ears drooping.

"Oh, Big Dog, Big Dog!" he cried. "We cannot go to see the king; for in the wood yonder there is a bear, and she will eat us both for supper. I heard her say so, myself."

Then Big Dog made haste to the wood, barking loudly:—"Bow-wow! Bow-wow! I am not afraid! I am not afraid!" and, when the bear heard him, she ran to her home as fast as she could.

"I can eat honey for my supper," she said; and the two dogs saw no more of her.

Now by this time Little Dog had run so fast and barked so much that he was tired. "I do not want to go to see the king," he said; and he lay down in the road and put his head between his two front paws.

But Big Dog said, "I smell a bone," and Little Dog jumped up in a hurry again. Sniff! Sniff! where could it be? The two dogs put their noses close to the ground and followed the scent till they came to the turn of the road; and there sat a charcoal burner eating his supper of bread and mutton chops by his fire.

Little Dog wanted to run up and beg for something, but Big Dog would not go with him. "It's politer to wait," he said; and he sat down on the other side of the road. Little Dog sat down beside him, and they waited and waited; but at last the man finished his chops and threw the bones to the dogs, which was just what Big Dog had hoped he would do. Oh, how good they tasted!

"Where shall we sleep tonight?" asked Little Dog, when he had eaten his share.

"Oh, never fear," answered Big Dog, "we will find a place;" and, when they had gone on their way, they very soon came to a house in the wood. The door was open, and Big Dog put his head inside to see if anybody was at home. Nobody lived there, however, but a barn swallow, so the dogs went in and lay down to rest on some hay in the corner.

"We must be off early," said Big Dog, but, when they woke up next morning, the door was fastened tight, for the wind had blown by in the night and slammed it into its place. When Big Dog saw this, he was in great distress.

"Oh, Little Dog! Little Dog!" he cried. "I fear we can never go to see the king, for the door is closed, and there is no one to open it."

"But we can go through the hole under the door," answered Little Dog; and, when Big Dog looked, there, sure enough, at the bottom of the door, where a board had rotted away, was a hole just large enough for a little dog to creep through. Little Dog put his nose through and his head through, and then wriggle, wriggle, he was out and barking merrily.

"Come on, Big Dog," he called; but Big Dog could not go. He could not even get his head through the hole.

"You must go on alone," he said to Little Dog, "and, when you have come to the king's palace, and have told him about me, perhaps he will send me aid."

But Little Dog did not wait until he reached the king's palace to ask for help. "Bow-wow-wow-wow! Listen to me," he barked, as he ran down the road. "Big dog, my friend, is shut up in the house in the wood, and cannot go to see the king. Bow-wow-wow-wow!"

At first there were only birds to hear him, but presently he saw a woodcutter with an axe on his shoulder. "Bow-wow-wow-wow! Listen to me," barked Little Dog. "Big Dog, my friend, is shut up in the house in the wood, and cannot go to see the king. Bow-wow-wow-wow!" But the woodcutter did not understand a word he said.

"Whew! whew!" he whistled, which meant, "Come, little doggie, follow me"; but Little Dog had no time to play.

He hurried as fast as he could, and by and by he met the woodcutter's wife going to town with a basket of eggs on her arm. "Bow-wow-wow-wow! Listen to me. Big Dog, my friend, is shut up in the house in the wood, and can not go to see the king," barked Little Dog. But the woodcutter's wife did not understand a word he said.

"You noisy little dog," she cried. "You have startled me so that it is a wonder that every egg in my basket is not broken," and she shook her skirts to get rid of him.

"Nobody will listen to me," thought Little Dog, as he scampered on; but just then he spied a little boy with a bundle of sticks on his back. He was the woodcutter's little boy; and, do you believe it, he understood every word that Little Dog said, and followed him to the house.

When they drew near, they heard Big Dog calling for help:—

"Bow-wow! Bow-wow! Come and let me out. Come and let me out!"

"Bow-wow! we are coming," answered Little Dog.

"We are coming," said the woodcutter's little boy; and the very next minute Big Dog was free.

The king's palace was not far from the wood, and the two dogs were soon at their journey's end. The king was so pleased to see them that he made a great feast for them, and invited the woodcutter's little boy because he was their friend.

After the feast Big Dog and Little Dog went home in the king's own carriage; and, if they ever went traveling again, I do not know it.—Maud Lindsay, in *Kindergarten Review*.

HOW FLAX SAVED THE BABY.

Flax was a brown dog that belonged to Mr. and Mrs. Wales. He was no beauty, but one look into his honest eyes showed that he would be a good friend. Mr. and Mrs. Wales lived on a ranch in Colorado where the neighbors were few; and they kept this dog as a playfellow for their two children, and he could be trusted to take care of them, too.

At the time of which I am going to tell you, Mr. and Mrs. Wales were rebuilding their house. The porch had been taken away, and there was no way to get out of the front door, as it was three or four feet straight down to the ground. One day the lumber gave out, so the carpenters could not work. Mr. Wales had driven to town, ten miles away, and Mrs. Wales was left alone with the children.

"Flax, you look after Helen if Clyde forgets to watch her," she said, as she opened the front door to let in the fresh spring air. Then she went out to look after her chickens.

"I won't forget," called Clyde. "There's no way she could hurt herself in this room, anyway."

He began to draw wonderful things on his slate, and forgot everything else. Helen was playing with her blocks, and he went into the other room to make a picture of the barn.

Mrs. Wales had just taken a mother with twenty little chickens from the nest into a nice clean coop, when she heard a noise in the house. She listened, but could not tell what it was. The next minute she heard the same sound, and realized that it was Flax growling. She hurried to the house; and, when she entered the front room, she saw Flax leaning half out of the door holding Baby Helen by the dress. She knew, then, that she had forgotten to hook the screen. The baby had pushed the door open, and would have fallen to the ground if it had not been for Flax. He was wise enough to know, if he barked, he would drop the baby, so he growled louder and louder until help came.

"Mother," said Clyde, whose face was pale from fright, "I forgot about sister, but I never will again. I'm going to remember as well as Flax does."

"And I will, too, for I forgot to hook the screen. We must always be kind and good to Flax, for he saved our baby."—Sarah N. McCreery, in *Sunday School Times*.

THE SECULARIZATION OF THE HOME.

The home is being secularized, according to the report of the special committee on religious education made to the Presbyterian General Assembly, and as a consequence there is a pressing duty of the Church.

"The social and industrial conditions of the present day are depriving our homes, even our Christian homes, of some of their most beneficent features," the report says. "The family room and the family lamp have disappeared from many homes. The household rarely meets in its entirety until the evening meal, when perchance all can sit down together after a strenuous day at their diverse occupations, to spend a brief hour together, only to be separated by a variety of social and other engagements which consume their evening, frequently to a late hour. With the multiplicity of demands upon their time there is scant opportunity for the family altar, for instruction of the children in Bible knowledge, for the nurture of Christian character. In the present condition of family life, the hope that the home will supply the deficiencies of the day-school in the matter of formal religious instruction is a vanishing one. It is a struggle for the home to maintain in any fair degree its own religious atmosphere and discharge its own function in the matter of the nurture of the youth.

"The Church is responsible for religious education. Whether we think that the State ought to give religious instruction or not, we must reckon with the fact that it does not give it. Our lament that the home is failing to give the amount and the kind of religious instruction the children ought to have does not change the fact that the failure is conspicuous and lamentable. Both these facts emphasize the further fact that if the Church does not furnish this education our children will grow up without it. The Church is the sole educational agency in the field of religion, without a rival, almost without a competitor. This solitariness of the Church in this field serves to make conspicuous one of her great functions, never more essential than now. With these things before us it is obvious that there is a present and pressing duty facing our Church, which by her traditions and practice is committed to the most intelligent, thorough and effective performance of it."

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Just in Time.—"I suppose," said the casual acquaintance, the day after the wedding, "it was hard to lose your daughter."

"No," replied the bride's father. "It did seem as if it was going to be hard at one time, but she landed this fellow just as we were beginning to lose all hope."—Pittsburg Observer.

A Copper Panic.—Nursemaid—"I'm going to leave, mum."

Mistress—"Why, what's the matter? Don't you like the baby?"

Nursemaid—"Yes'm, but he is that afraid of a policeman that I can't get near one."—London Tatler.

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Frail, But "Nervy."—Jack—"That young Simperly seems such a fragile fellow, I should hesitate to touch him, for fear he would break."

Sam—"He wouldn't hesitate about touching you if he was broke."—Catholic News.

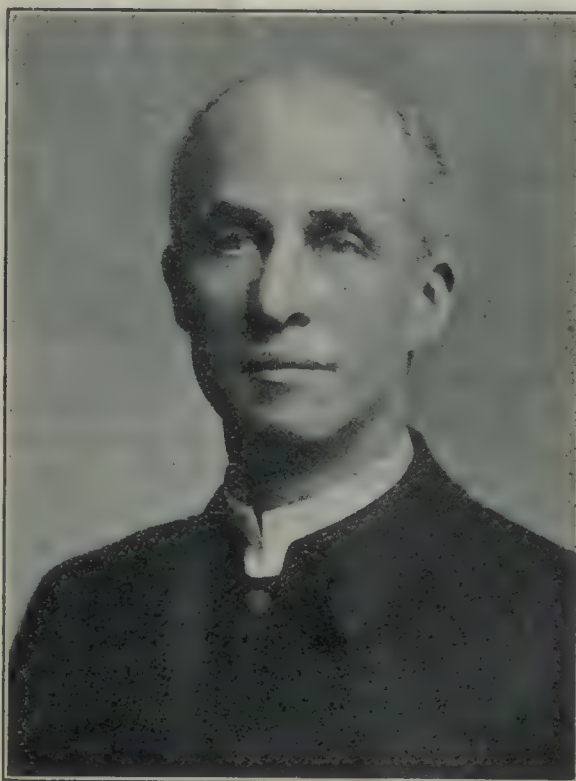
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No. 2



DR. T. V. MOORE, D.D.,

Of the San Francisco Theological Seminary, who writes
of "Our Northern Neighbors."

CHIEFS OF THE ANTI-SALOON LEAGUE AT WAR
HOW A KOREAN CHURCH WAS BUILT
WESTLAKE BUILDS \$20,000 EDEIFICE
FEDERATE SCHOOL OF MISSIONS
OUR NORTHERN NEIGHBORS

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Rev. S. H. Jones has removed from Nevada to 276 H. Street, San Bernardino, Cal.

Rev. W. B. Noble of Los Angeles is now located at 1323 Linwood Ave., Coronado, Cal.

Rev. and Mrs. A. G. Wilbon and family, and Miss Velma Snook, of Korea, sailed today (July 22) on the Mongolia.

Rev. H. K. Sanborn, pastor of Brooklyn Presbyterian, Oakland, Cal., has returned from his summer outing.

Calvary Presbyterian church of Los Angeles has engaged Evangelist Glen MacWilliams for a revival in October.

Rev. Thomas Boyd and family of Fresno are taking their vacation in Oakland, their address being 660 30th St.,

Miss Donaldina Cameron, Superintendent of the Presbyterian Mission Home, San Francisco, has returned from a business trip to Southern California.

Rev. D. T. McClelland of Clayton, Ill., leaves on July 26 for a two years' trip to Europe. He expects on his return to remove to California, his former home.

Mrs. L. A. Kelly, General Secretary of the Occidental Board, who has been spending some weeks at Red Bluff, has gone to Mt. Hermon for the Federate School of Missions.

Rev. O. E. Hart, Associate Editor of the Pacific Presbyterian and Pastor of the Centennial Presbyterian Church, Oakland, is spending his vacation with his family near Castle Craigs.

Mrs. H. B. Pinney, of San Francisco, President of the Occidental Board, and the Federate School of Missions will go to Mt. Hermon Saturday to be present at the beginning of the Federate School of Missions.

Rev. F. M. Stead, of Hamadan, Persia, with his wife and mother, are in Los Angeles. He preached Sunday morning in Second Church and in the evening in First Church. Mrs. Stead spoke in Central Church Sunday-school.

THE CHIEFS OF THE ANTI-SALOON LEAGUE AT WAR

FIREWATER MEN ARE UNMOLESTED WHILE THE CHIEFS FIGHT OVER WAMPUM.

Great "Fur and Scenic" Battle Now Taking Place on the Hills by the Waters of St. Francis Bay.

The Fire-Water men may now sleep unmolested in their tents; draw their beer in peace; slay our young warrior; steal the fair maidens from their homes, or waste the substance of the land, without protest, for the mighty warriors of the Anti-Saloon League who have so strenuously pursued and lawfully removed the scalp lock of the Fire Water men, have suddenly ceased to charge them, mounted astride the swift minions of the law or assail them with bullets of ballots, for the High Chiefs are so busy whetting their scalping knives; donning war paint; holding councils; and signalling from the Big Chiefs' village in the Orange Groves of the Southwest to the Wigwam on the banks of the Big Muddy, Sacramento. That is unless the signallers are from the other camps and are wig-wagging from the hills of San Francisco to the Father of Chiefs at the White City at Seattle.

And the chase, and the scalp-taking of the Fire-Water man has been called off till the California chief and the Little chiefs decide who is to have the big share of the wampum.

This decision will come after the fur-and-scenic battle (called by some forensic) which will be called on the Hills by the Waters of the St. Francis ere the readers decipher these sign marks of the tree called by the name "Pacific Presbyterian."

To the victors will belong the wampum.

For some moons past the council fires have been worked overtime and much strong medicine brewed to strengthen the braves for the conflict, as nothing but scalp-locks will satisfy the victors.

It all began many moons ago, when the Big Chief kept the council fires burning in the village across the water from the City of St. Francis. Not only here was he the Big Chief, but from the mighty waters of the Pacific to the crest of the Sierras, and from where Shasta's mighty dome reared snow-crested and majestic to beyond the orange groves of the Southland was there none to dispute his wisdom.

When he said I go hunting for scalps and wampum, the other braves staid in their tents till he returned satisfied. When he said to a young warrior, Go thou and slay mine enemies the Piutes, the Fire-Water squaw men, and forget not to return with the wampum bag filled, he straightway bestrode the fiery charger Espey and sallied forth to the fray, forgetting not to return as directed.

The fame of this Mighty Big Chief spread till it reached far to the East over the mountains, even to the villages beside the great waters of the Atlantic, where there are

men thick as grass-hoppers; and they sent a messenger saying, "California Chief, come thou and give us wisdom at our council fires and show us how to take the firewater man in the net of the law; how to rope him for the branding-iron; and how to frighten him stiff in the battle of ballots," and he said, "I go," and he went.

Then burned the council fires from the Father of Waters to the Atlantic and from the Great Lakes to the swamps of the Southland, and much wisdom exuded he.

And much palaver was given the California Chief, that he waxed fat and chesty. When he returned to his wig-wam on the shores of the Bay of St. Francis he said, "Hi, you six warriors, get thee hence from my presence till thou slay or put to flight many Fire-Water squaw men, and don't forget to fill the wampum bag; and make it a big one, too, or thy scalp-lock shall dangle with the Fire-Water squaw man's at my girdle." At first they made much haste and took big bags, but when weary with riding the fiery charger "Espey" by day and by night, they bethought themselves of the wampum bag and took council among themselves as to what share they should have of the spoils of wampum which they took from the peaceful Presbyterians, Baptists, Congregationalists, Methodists, Lutherans, Christians, and all others, for fighting the Plute, and they said, "At the council fires we will make talk about it," and they did.

Then would the Big Chief not smoke the pipe of peace with them, and pitched his tent in the land of Orange Groves, but sent warriors to fight for the Presbyterians, et al., round about the waters of St. Francis Bay and to gather wampum for the Chief in the Orange Groves.

Then there was much slaughter of the Plute Fire-Water men, for did not he that dangled the most scalp-locks and recounted the greatest deeds of valor, gather his wampum bag fullest?

It was so.

Then cometh the mighty huntress Brehm from the Far East. She was of no mean strength, and was clad in pleasing toggings, and she was very valiant in battle. From her girdle dangled the scalps from mighty chiefs of the East country,—even greater chiefs had she slain than the Big California chief, for she was a brave warrior, mighty in council, and put strong courage into those that fought with her. Also was she very cunning in casting the net and laying the trap for Big Game.

On her coming to the council of the Presbyterians she said: "These Plute Fire-Water squaw men vex us sore; they slay our young warriors; they steal away our fair maidens, they spoil our substance. Let us rise up and smite them hip and thigh, and put them utterly to rout, that there may be peace and plenty in all our borders." And the Presbyterians said, "Thou art fair to look upon, and mighty in battle, and we would that thou lead us to victory over these despoilers, but it taketh much wampum to make such war, and our bag maketh but faint sound when we shake it, for lo, the California Chief has oft and again caused it to become empty; but come thou after four moons have waned, and pitch thy tent with us for twelve moons and wage with us the warfare, and in the meantime we will diligently lay by in secret a few wampum for the war and thy sustenance, but now even if thou art our sister, our warrior, and a Presbyterian, we have no wampum to give thee. And she used her own wampum for sustenance and after a time went away across the Great Waters to the East to instruct the Irish in the arts of war.

Now the California Big Chief sends in haste a messenger to his Little Chiefs, saying: "When thou taketh the spoil from the Presbyterians, et al., make haste to send me 'pronto' one wampum piece out of every four, the residue keep thou to make a gallant fight with, and fail not to utterly destroy our enemies with it."

Then the Little Chiefs took counsel together and said: "It is enough; and a lot more, to make us take to the Fire-Water ourselves and drown our grief and weariness therein." Have we not carried the battle into the enemy's country? Doth not our wisdom prevail at every village camp-fire? Wherewithal shall we keep fire upon the hearth, and meal in the tent for our wives and little ones, and make great war on the Fire-Water spoilers, without more wampum? Have we not squeezed the wampum bags of the Presbyterians, et al., again and yet once more, saying, 'If thou lettest us squeeze thy wampum bag just this once, then will we be strong for war and will utterly destroy thine enemies?' And are they not getting weary of our tale and making talk about war themselves?"

"It is so."

Then they said, "We will not send more wampum."

And they did not.

Then the California Big Chief was very angry and said, "I will take a few scalps yet in mine old age from these Little Chiefs that tent about the Waters of St. Francis, that all may fear me, and tremble at my mandates. Then shall I go down in peace to the end."

But the Little Chiefs spoke among themselves, saying, "When he cometh to take us in battle, we will adorn our girdles with his head-gear."

Then whetted they their tomahawks for the fray.

There was among the Little Chiefs one who was two-faced, and very sly. When he knew the battle was about to be set, he rideth into the camp of the Little Chiefs by the Waters of St. Francis, and giving the friendship sign spoke, saying: "I am with thee in thy warfare; tell me the order of battle, that I may help," and they told him. And he said, "Remember me with a good job when thou hast severed the yoke that is galling us." And they said, "The Father of Chiefs from the Valley beyond the Big Muddy is coming to set the battle in order, and give honor to the victors. He will judge justly. We now signal him by the Waters of the White City at Seattle."

Then straightway he mounteth the steed "Espey" and hurryeth to the tent of the Big Chief in the Orange Groves and giving the friendship sign said, "California Chief, thou art greater than the greatest. I am honored to be permitted to serve thee by telling thee how thy Little Chiefs have laid the plan of battle." And the California Chief said, "Say on." And he told him. Then he said, "Remember me when thou hast put them out of business. I think I should like a wig-wam next to thine."

Then the California Chief counselled with himself, and spoke aloud, saying: "He that fighteth and runneth away may live to fight another day;" I shall size up carefully the warriors that are arrayed against me, and if they be too many for me I will flee on my trusted steed "Espey" to mine own wig-wam, and no longer have dominion over these greedy Little Chiefs by the St. Francis; but if I think I can slay them, I will charge them valiantly, and their slaughter shall give me other feathers in my head-dress."

Now the time of the fray draweth nigh. Soon will the air be smitten with the war cry. Soon will sound the wail of the vanquished, and the tom-toms of the victors.

Will the charger "Espey" carry the California chief in glory to his Orange Groves, dragging at his heels the defeated Little Chiefs, or will his steel-shod feet sound a hurried retreat?

And now the Fire-Water Piutes sleep unmolested in their wig-wams, or slay openly the young warriors; steal the fair maidens; or waste the substance of the land with no protest, for the Anti-Saloon League is at war among its chiefs, and the Presbyterians, et al., furnish the wampum.

B. B.

FEDERATE SCHOOL OF MISSIONS.

Beginning with a camp-fire Saturday evening, followed by inspirational services the next day, so as to be ready for work early Monday morning and continuing the entire week the third Summer Assembly will convene at Mt. Hermon, July 24. Dr. Hugh Gilchrist, Mrs. H. B. Pinney, Mrs. E. R. Wagner and Mrs. Geo. B. Smith speak at the camp-fire. Dr. Wm. Rader preaches Sunday and the popular meeting for young people is in charge of Miss Grace Fisher and Miss Edith Parsons.

Monday morning Mrs. I. M. Alden (the beloved "Pansy") begins the study on Ephesians, Mrs. E. Y. Van Meter of Los Angeles opens the course on the new foreign study book, "The Gospel in Latin Lands," while Miss Grace Fisher of Oakland leads from "Darkness to Light"—the new united study book on Home Missions, dealing with the Negro. Each of these leaders will meet her class daily. From 11:15 to the noon hour methods of work will be discussed by acknowledged leaders,—among these, of special interest to Presbyterians, are Mrs. R. B. Goddard and Mrs. E. G. Denniston.

In the afternoons informal receptions for missionaries and in the evening special addresses, music and costumes of all nations will popularize and deepen interest in missionary work in all lands by all churches.

Plan to go—for the entire week if possible, but if only for a day—go. You cannot afford to miss it.

EVANGELIS MAC WILLIAMS DELIGHTED WITH COLOR ON PACIFIC PRESBYTERIAN.

He Says Red Ink is as Pure as White Ink.

My Dear Brother Bingham:

I am delighted with your proposed new garb for our paper. Your plan is most practical. The colors of the rainbow have caused many a man to uncover his head before God, and sermons colored with the crimson blood of Jesus Christ lead millions to the cross and to repentance.

The editor of a religious paper is defeating his purpose when he fails to freely use the magic fluid in all its colors. Red ink is as pure as white ink if the object for its usage is a spiritual one. God's command is, "Go preach the Gospel" the "how" to preach it is left to your common sense and mine.

GLEN Mac WILLIAMS.

Los Angeles, July 19, 1909.

OUR NORTHERN NEIGHBORS.

Dr. T. V. Moore Writes of the Prosperity of Presbyterianism at Vancouver.

It has been my privilege to spend a time recently in the city of Vancouver, B. C., with our brethren of the Presbyterian Church there.

The city itself is a surprise to one from these parts. But

of that I shall not speak, although one might decant on the charm of its surroundings (reminding one of some of the finest parts of the Scotch Highlands only on a greater scale), on its delightful summer climate, so fresh and soft, on its fine park, scarcely equalled by any I have ever seen and surpassed by none,—the point of land composing it surrounded on three sides by the sea, clothed with the great firs of the primeval forest, laid out with beautiful drives, walks and quiet nooks with seats, and facing the lofty mountains across the narrow strip of sea, with their caps of snow. One might speak of the city itself, so trim and clean, with a pleasant combination of British restfulness and deliberateness and of American enterprise: energy but not bustle.

But that which strikes one most is the strength of the religious life as compared with any western city on this side the line. Presbyterianism is a real and dominant force in Vancouver. Five new churches of our order were organized there during the past year. Over one of these as its newly elected pastor I found our brother, the Rev. David James, late of San Rafael, looking after his long rest, like a new man, and feeling so also, bright, full of hope and joy in his work and with a large and growing church gathering enthusiastically around him. The church building, constructed last November, and seating 350 people, was almost full when I preached for him one Sunday evening, and that in midsummer. Already there is talk of a new building.

The new theological seminary of the Canadian Presbyterian Church just begun in Vancouver, has had a phenomenally successful start. It has just completed its first year, with an enrollment of eighteen students in theology and twenty-five more preparing to enter theological studies. It has gathered property and money to the amount of about \$75,000 including a comfortable house, a small but select library with endowments yielding already nearly \$1,000 a year for the purchase of books, and six scholarships. They pay their professors \$3,000 a year and will add a house later on. All this in one year. This is the fruit of the energy, tact and devotion of its principal, the Rev. John Mackay, D.D., and of the loyalty and enthusiasm of the whole body of Presbyterians in western Canada toward this institution. It has the hearty and unanimous support of every pastor and church in that entire region, all of whom take a pride in their theological college and seem determined to make it a success.

Dr. Mackay is trying the experiment of holding his classes in summer and having his vacation in winter. This enables students to take a full session in arts at some Canadian University and a full session in theology in the same year, thus doubling up their work. It will also enable Dr. Mackay to bring to Vancouver professors from the old country who can come during their vacations and teach there. This year Dr. Denney, the well known New Testament scholar of Glasgow, Scotland, gave his full year's course in New Testament, so that these students enjoyed practically what his Glasgow students get in winter. Next year Dr. James Stalker has been invited to do the same thing, probably in Church History. This year Prof. S. D. Gordon, D.D., of Montreal, taught the Old Testament and Prof. Welsch of Toronto Church History.

It was a delightful experience to mingle with these brethren, to listen to their words and to help a little in the short Summer School course held at the end of their session. I believe there would be mutual benefit, as I am sure there

would be mutual pleasure, in the drawing into closer fellowship of Presbyterian forces on opposite sides of the national boundary line, working as we both are for the triumph of the gospel on this coast from Mexico to the Arctic.

T. V. MOORE.

San Anselmo, July 16, 1909.

Among the Churches

HOLLYWOOD.—Twenty-one new members were received at last communion, six on confession of faith. Rev. G. C. Patterson has been supplying the church for a few months and is now called as pastor. Rev. H. A. Newell, D.D., who had served the church from its organization was elected Pastor Emeritus.

LONG BEACH.—Rev. J. Sibley has entered vigorously upon the work since a delightful vacation in the Yosemite Valley. Work on the new building is progressing satisfactorily. A series of Sunday evening sermons is in progress on these subjects: "Fore-runners of the Reformation," "Calvinism and Civil Liberty," "The Five Points of Calvinism in the Light of History," "The Waldersees," "The Anabaptists," "The Quakers." Last Sunday at communion service three were received on confession and eight by letter. Rev. R. M. Mateer, of China, spoke on July 11th.

SACRAMENTO, Westminster.—During the warm, summer months, in the interior valleys, when so many are away at seaside or mountain resort, it becomes a study how to maintain interest in all the church services, and secure good attendance. The Woman's Missionary Society of Westminster Church, Sacramento, hit upon a novel plan for their July meeting. They held it out of doors at McKinley Park at four o'clock in the afternoon; inviting the gentlemen to join them at 6:30 in a picnic luncheon under the wide-spreading trees. Miss Ednah Bruner, just from Siam on a furlough, was the guest of honor, and told of her work there in an informal manner, answering many questions of interest. At this meeting there were read and adopted resolutions of respect to the memory of the late Mrs. David H. McCullagh. The last communion service of Westminster Church was saddened and made more impressive by the fact that four of its members had been called up higher since the last communion.

SEMINARY NOTES.

San Anselmo, Cal.

Miss Mary F. Foster, eldest daughter of Mr. and Mrs. A. W. Foster of San Rafael, was married to Mr. Henry N. Kuechler of San Francisco on Thursday of last week. The wedding occurred at noon in the First Presbyterian Church, the pastor, Rev. Lynn T. White, officiating. The church was beautifully decorated and the entire service was very impressive. A large number of friends attended the wedding breakfast at Fair Hills, the beautiful Foster home. This was an event of special interest to the Seminary, not only because of the generous friendship of Mr. and Mrs. Foster, but because the bride herself has for several years been very helpful on Commencement occasions and at other important Seminary functions. Mr. and Mrs. Kuechler will make their

home in San Rafael in a beautiful cottage almost next door to Fair Hills.

Mr. A. S. Mead, who studied two years here but had to discontinue his work because of serious trouble with his eyes, and who is now in business in Sierra Madre, has been spending a vacation week in San Anselmo.

Rev. A. G. Welbon, '00, of Seoul, Korea, who has been home on furlough for the past year, recently visited the Seminary. While in San Rafael he met his classmate, Rev. Ray C. Smith, '00, of Fategarh, India, who is also home on furlough. This was their first meeting since leaving the Seminary. Mr. Welbon with his wife and three children sailed on the Mongolia on Thursday, returning to Korea.

Miss Mabel MacIntosh, daughter of the late President McIntosh, is visiting her sister, Mrs. Robert Menzies, in San Rafael. Her home is now in Philadelphia.

THE FIELDS OF THE ANGELS TRAMPLED BY A HERD OF ELKS.

Our Lady of the Angels Taken Captive by the "Best People On Earth."

In Los Angeles the past two weeks one has been continually reminded of Luke's words, "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry (margin—full of idols).—Acts 17:16. And one is tempted to write a homily on this and that word of the Beloved Disciple who wrote: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—1 John 2: 15, 16.

Such lavish and enormous expenditure of money, time and effort given for a week of days and nights given to fun and feasting,—“the lust of the flesh, the lust of the eyes and the pride of life!” And the work of our Saviour languishing! Can Christian people afford to give countenance to such standards of life and expenditure? From the standpoint of its promoters it was a big success, this Carnival of Elks, barring only the loss of a few lives, the more or less serious injury to a score or so of people, and a few petty crimes. But these are not worth mentioning. There comes to us another God-breathed word which says, "And yet show I unto you a more excellent way."

Well, it is encouraging that even during the flood-tide of this worldly carnival the "better way" was being pointed out, and men and women, boys and girls were starting on the way of life. Three tent meetings under direction of the Bible Institute were held daily and nightly through it all, and with the manifest favor and blessing of God. At First and Soto, Boyle Heights, Dr. J. Q. A. Henry, pastor of First Baptist Church, Los Angeles, preached, and Chas. A. Potts sang. The Baptist, Methodist Episcopal, Christian and Presbyterian Churches united in the work. At West 36th street and Vermont avenue, Evangelist J. R. Pratt preached and Harry L. Parks sang, the affiliated churches being University M. E., Church of the Redeemer Presbyterian, Orchard Ave. Baptist, St. Mark's Lutheran. At Moneta Ave. and 51st street Rev. R. A. Hadden preached and Rev. and Mrs. J. H. Thompson had charge of music, the affiliated churches being Main St. M. E., Figueroa St. Baptist, South Park Presbyterian, Figueroa Christian.

Echoes of Calvin celebrations continue. Last Sunday

Rev. Wm. Horace Day, D.D., spoke in the First Congregational Church in appreciation of Calvin the Reformer; and Rev. C. Elwood Nash in the Universalist Church spoke on the contrast between Calvin and Calvinism. It was, according to reports, hardly an appreciation of the Calvinistic system, though giving tribute to the power and worth of the man.

On the last Sunday morning before his vacation Dr. Walker preached in Immanuel Church on "The Grip of the Modern Church on the Modern City." Deploring the fact that in many cities the Protestant Church is on the retreat he cited instances in various places. Referring to the thirty Presbyterian "neighborhood churches" in and near Los Angeles, he said that Immanuel was rather set to do the work of a down-town church; but he is very desirous of seeing the church in a position to fulfill such a mission more efficiently than it has been able of late to do. Reference was made to the duty of the church and the minister with reference to civic affairs. At the close he mentioned three controlling ideals for church life and work: 1, A recognition of the sovereignty of God over all men. 2, The presentation of a plain, simple gospel to men. 3, The need of a revival of religion based on conscience, a controlling conviction of the sinfulness of sin, being brought face to face with God. Such would be a life and work to honor God and bring help and salvation to fellow men.

The following from last Sunday's Calendar is of interest:

"The pastor will leave for Santa Clara Island next Friday evening, July 23, and will remain there, with his family, until the first of September. During his vacation, the pastor will consider it a privilege to respond to the call of any of his people, who may need his services. Arrangements have been made for the supply of the pulpit and for the leadership of the mid-week meeting.

"The following is the arrangement of supplies during the pastor's vacation: July 25th, Rev. Robert M. Mateer, of Shantung, China; August 1st, Rev. Arthur J. Brown, D.D., New York City; August 8th, Rev. Charles W. Williams, Pasadena; August 15th, morning, Rev. Hugh McNinch, D.D., Fowler, Cal.; evening, Rev. J. R. Beard, Independence, Kan.; August 22nd, Rev. L. C. Kirkes, Amarillo, Texas; August 29th; morning, Rev. L. C. Kirkes; evening, Rev. J. R. Beard."

A GRACIOUS REVIVAL.

The First Presbyterian church of La Jolla, Calif., has just closed the first revival that has ever blessed this beautiful city by the sea, under the leadership of Rev. Dr. Glen Mac Williams, the famous Welsh evangelist.

Dr. MacWilliams was born in a humble cottage in Wales, of the third generation of preachers. He was educated for the ministry in Spurgeon's College, London, taking his M.D. from the grand old University of Edinburgh. He was prepared for his chosen work as a medical missionary to China. In the providence of God his path was turned from the foreign field to the wide opportunities and needs of this our home land.

He is a born preacher, with a wonderful gift for reaching the hearts and souls of men. His voice is rich, musical and powerful; his manner is characterized by great freedom and fearlessness; he is intensely earnest and deeply spiritual. All his sermons have been marked with intellectual ability, spiritual insight and Welsh fervor.

No truly Christian heart can fail to catch the flame of this man's inspiration and pass it on as a living torch. The

message of this Welsh revivalist calls us to the central and eternal truths of the gospel of Jesus Christ. He has had the vision; he declares the counsel of God, the love of God, the atonement of Christ, the forgiveness of sin, and the power of the Holy Spirit are the great words that have swayed the souls and won the hearts of men. The mission and the message preached with such pathos and power have brought to La Jolla the greatest, largest, richest, most precious spiritual awakening the church and people have ever enjoyed.

The church and the homes of our city are ringing with praise and thanksgiving to God for a number of conversions and a real revival in the spiritual life of the entire community. Manners and methods in evangelism may change, but there are three things that abide—the message, the mission and the might of God back of them all.

We can most sincerely and heartily commend Evangelist Glen MacWilliams' labor of love in the gospel to any church or group of churches desiring to enter on a campaign of soul saving. Address him at 414 W. 45th Street, Los Angeles, Cal.

REV. A. W. WILLIAMS.

Pastor First Presbyterian Church.

La Jolla, Cal., July 5th, 1909.

WESTLAKE PRESBYTERIAN CHURCH, LOS ANGELES, TO BUILD \$20,000 CHURCH.

Expect Building to Be Completed in Five Months; Revival Services Soon to Begin Which Will Add to The Membership.

Construction work on the \$20,000 edifice which is to be erected at Grandview avenue and Ninth street by the congregation of the Westlake Presbyterian church will begin this week.

Contracts were awarded last week to Child & Skinner, and arrangements have been made to begin work immediately. The building will be rushed to completion, and Rev. W. D. Landis, the pastor, expects it will be ready for the dedication service within five months.

While the new home is being built, the present temporary structure, which has provided the worshiping place for the members for the last two years, will be moved to an adjoining lot, and the regular services will



Rev. W. D. Landis.

be held there each week.

Rev. Landis, the pastor, has served the congregation more than seven years. He took the lead in the effort to raise funds for the new building, and for several weeks last year devoted considerable of his time to the work.

The church has about 170 active members, not count-

ing those on absent and reserve roll. Since April 1, new names to the number of 17 have been added.

It is planned to begin soon evangelistic tent meetings conducted by Dr. E. P. Bulgin, the cooperating churches being Westlake Presbyterian, the M. E., Central Baptist and Pico Heights Congregational. This is somewhat on the plan of the tent meetings now conducted by the Bible Institute in three separate sections of the city.

BROTHERHOOD NOTES.

(Rev. William Hiram Foulkes, D.D., Editor, Portland, Or.)

The editor of this department is enjoying a brief respite from pastoral cares. With his family he is sojourning at Cascadia Mineral Springs, a famous mountain resort in Suin County, Oregon. He has taken time to send us the newly adopted Constitution of the Portland First Church Brotherhood. We add herewith the sections of the Constitution that will be of special interest to the readers of these columns. It will be noticed that the Portland Brotherhood has modeled its form of government after the executive department of the United States government. The section upon affiliation and honorary membership will also be of interest. The latter is something of a departure from the ordinary conception of honorary membership and is intended to afford the local Brotherhood opportunity to come into touch with prominent men throughout the country.

The object of the Brotherhood is very clearly stated in the Article from the Constitution appearing in this column. Our readers are asked to criticize this statement of the Brotherhood object in order that it may be improved upon in other places.

EXCERPTS FROM THE CONSTITUTION AND BY-LAWS OF THE BROTHERHOOD OF THE FIRST PRES- BYTERIAN CHURCH OF PORTLAND, OREGON.

ARTICLE II.

Object.

The object of this Brotherhood shall be to enlist all the men of the church in the work of the church, assisting men to find the work for which they are best fitted, and inspiring them to undertake and accomplish it.

Section 8.—The honorary membership list shall consist of men of distinction in Christian public life, whose faith and good works entitle them to a public recognition of the same. No member of this church shall be entitled to the privileges of honorary membership nor shall more than five honorary members be elected during any one year. At the annual meeting, as hereinafter provided, upon the recommendation of the Cabinet, not more than five men, in accordance with the foregoing conditions, may be elected to honorary membership, and shall receive properly engraved cards signifying their reception.

ARTICLE VI.

Cabinet..

Section 1. The Cabinet shall consist of the officers, as named in Article V, and the following secretaries of departments: The Pastor and his assistant and the Superintendent of the Sunday-school shall be ex-officio members of the Cabinet.

Section 2. Secretaries of Departments. The following named secretaries of departments shall be elected as officers of the Brotherhood and as members of the Cabinet

in the manner otherwise provided for:

Membership, Finance, Program, Social Fellowship, Publicity, Church Service, Evangelistic, Visiting Sunday-school, Men's Resort, Missions, Junior. Their terms of office shall be one year.

Section 3. The Cabinet shall have all constitutional rights not herein otherwise delegated or resigned, and it shall be its duty to carry out the objects and purposes of this Brotherhood in the manner of, and in accordance with this Constitution and By-Laws. It shall have control of all Brotherhood property; it shall approve all contracts and purchases; it shall have the right and duty of approval of the appointment of all assistants in the various departments, and all acts of the Brotherhood, and in general shall control the affairs of the Brotherhood; it shall fill all vacancies in office and in departments, and shall have the power, by a three-fourths vote of all the members of the cabinet, to remove any officer, or any member of a department at any time at its discretion.

Duties of the Departments.

Section 2. (a) The Department of Membership shall solicit new members for the Brotherhood; consider applications for membership and report on the same to the Cabinet. It shall also revise the roll of membership annually, as provided in Article III, Section 5.

(b) The Department of Finance shall have general oversight of the finances of the Brotherhood, including the raising and disbursing of funds. This department shall also pass upon all bills presented against the Brotherhood, and upon its approval of the same may authorize the Treasurer to make payment thereof, provided that the payment of no sum of more than ten dollars at any one time shall be authorized without the approval of the Cabinet.

(c) The Department of Progress shall have general charge of programs for meetings held by the Brotherhood. This department shall have authority to engage lecturers or speakers, or other entertainers, for the purpose of carrying out the purposes of this organization. When any expense is incurred in securing such speakers, the consent of the Cabinet must first be secured.

(d) The Department of Social Fellowship shall provide refreshments for the Brotherhood and see that they are properly served. It shall also be the duty of this department to promote good fellowship among the members and guests, and to labor to make every individual acquainted with every other, and to provide means for advancing friendly intercourse among members and friends.

(e) The Department of Publicity shall have charge of all of the printing of the Brotherhood, and shall devise and execute plans to advertise the meetings, programs, and church services, and shall serve as a bureau of information upon the Brotherhood work when called upon by other societies; and shall see that regular accounts of the Brotherhood meetings and activities shall be sent to the various church papers, in particular "The Pacific Presbyterian" and the "National Brotherhood Magazine."

(f) The Department of Church Service shall have the duty of urging men to attend the Church, and to welcome them. It shall be the duty of this Department to co-operate with the pastor in planning for and carrying out attractive Sunday evening services. This department, of which the Chairman of the Sessions' Committee on Ushers shall be ex-officio a member, shall, in harmony with the Session's Committee, provide assistants, not only for the duty of

ushering, but also for the purpose of greeting men in behalf of the Brotherhood. This Department shall also provide regularly as many assistants as it may deem wise, in harmony with the Session's Committee on Ushers, to be present in the lobby before and after the hour of morning worship, to greet strangers, and especially to invite men to the evening service and to Brotherhood privileges and activities.

(g) The Department of Evangelistic Work shall promote and carry on the devotional and evangelistic work of the Brotherhood.

(h) The Department of Visitation shall call upon all persons whose names shall be given by the pastor or president of the Brotherhood for that purpose, and shall in turn furnish lists of men to the pastor and his associates for their visitation.

(i) The Department of Sunday School shall represent the Brotherhood in the work of the Sunday School, and shall co-operate with the Superintendent in securing men for various departments of Sunday School activity.

(j) The Department of Men's Resort shall have charge of the work at the Men's Resort and shall, in addition to giving its report to the Cabinet, report each month to the Session, through the secretary of this department. This department shall be authorized to select a superintendent and to collect and to disburse moneys for the payment of the expenses of the Resort, and shall act as a Committee appointed by the Session and responsible thereto as well as to the Cabinet. It may elect a treasurer, apart from the Treasurer of the Brotherhood, to handle these funds, whose selection shall first have been approved by the Session. In addition to its report to the Cabinet, it shall also report each month to the Session, through its secretary, and shall be directly responsible to the Session as well as to the Brotherhood Cabinet for its work. It shall consist of not less than ten members.

(k) The Department of Missions shall have charge of the missionary work of the Brotherhood and shall co-operate with the department of program in preparing missionary programs, and shall co-operate with the pastor in disseminating missionary information to create missionary enthusiasm.

(l) The Department of Junior Work shall have general oversight of the Boys' Brotherhood work, and shall be empowered to organize, in conjunction with this Brotherhood and under its control, a Boys' Brotherhood in the First Presbyterian Church of Portland.

Section 3. The secretary of each department shall report in writing once a month to the President of the Cabinet. These reports shall be placed on file. The President shall make a monthly report to the Brotherhood giving the summary of the work done in the various departments.

ARTICLE XI.

Affiliation.

Section 1. This Brotherhood shall be regularly affiliated with the Synodical and Pacific Coast Brotherhood of the Presbyterian Church in the United States of America, and with the National Brotherhood of the Presbyterian Church in the United States of America. This Brotherhood shall enter into no official relations with any body of men, upon political, or social grounds, unless that body shall be distinctively Christian.

At the convention of the Western Federation of Miners at Denver a strike was recommended against the American Smelting and Refining company if wages were not increased.

WORLD EVENTS.

Ambassador Takahira has been recalled home to Japan and may not return to this country.

The employes of the Youngstown, Ohio, Steel and Tube Company have gone on a strike; at least 1000 men will be affected.

Professor Simon Newcomb, the famous astronomer, is dead at Washington. This eminently scientific man has been honored by most of the principal universities of the world.

Hon. Wm. J. Bryan has written a letter to President Taft asking him to present the subject of the election of senators by direct primary to Congress for constitutional amendment.

Earthquakes in Greece have caused loss of life and injury to many people. Lava is flowing from the fissure in the earth. The people of some of the provinces are panic stricken.

Don Carlos, pretender to the Spanish crown, is dead, after a lingering illness. Three attempts were made to gain the throne in his name, but each time his efforts failed. He leaves a son, who, in all probability, will continue the claim of his father.

Mr. Charles Crane of Chicago has been appointed minister to China by President Taft. Minister Crane is said to be an excellent choice for the difficult office, having carefully studied Oriental conditions.

The inexperience of lawyers in Korea is affording Japan a problem in the administration of justice in the Hermit Kingdom. With us the experience of our legal friends makes justice almost impossible.

The Democratic nine of the House of Representatives defeated the Republican nine, in a game of baseball for charity in Washington. This is the only humane thing the House has done during the extra session.

Seventeen thousand applications were registered for homesteads in the state of Washington where land has recently been opened. What a fine thing for our country if all our surplus city population could be locted on our unused soil!

Professor Boke of the Law Department has returned to San Francisco from an extended journey to the principal cities of the East and Middlewest, where he discussed the national organization of the League of Justice. Incidentally he did much to correct the wrong impression of the country concerning the graft prosecutions.

The statement of President Taft to the effect that "revision downward" was the pledge of his party and the sentiment of the people, has caused some consternation among the corporation law-makers who have framed the present bill; and encouragement has been given to the insurgents. If the bill which is now in the hands of the House and Senate Committee is not reduced below the Dingley rates it seems impossible that the President could sign it. Yet on the other hand it is pointed out that the President has committed himself to the bill with his corporation income amendment. However, in the midst of all this discussion we hope the people will not be forgotten.

Mohammed Ali, Shah of Persia, was dethroned July 16th. After the defeat of his troops he took refuge in the Russian summer legation at Zerzende, where he is under protection of Cossacks and Sepoy troops sent by the Russian and British diplomatic representatives. Mohammed Ali has been succeeded by his son, the Crown Prince, Sultan Ahmed Mitraza, who was proclaimed Shah by the national assembly in the presence of a large crowd in Parliament Square. This change in the Shah-ship of Persia has been expected for some years; native discontent and foreign aggression both have been gradually undermining the throne of the incompetent Ali. What injuries or benefits will come from the change is a matter for the future to tell.

HOW A KOREAN CHURCH WAS BUILT.

Prince Ito Contributes to Building Fund.

H. Loomis.

Mr. A. Murata was a student in the Imperial University in Tokyo, and was within one year of graduation when he was called to serve in the army. He went at once to the front and there so distinguished himself for his bravery that he received both the commendation of his superior officers and medals from the War Department.

When stationed afterwards at Seoul he held the rank of lieutenant. He was there converted under the preaching of Rev. Mr. Kihara; and has since been a most earnest Christian worker.

His young wife was a daughter of a Buddhist priest; and both the father and mother made every effort they possibly could to bring about a separation between the young officer and their daughter.

The young wife, however, clung to her husband, and accepted his faith, as soon as she had opportunity of hearing.

At the expiration of his term Mr. Murata at once joined Rev. Mr. Kihara in his evangelistic work, studying the Bible diligently all the time. Later (on account of the sickness of their child), the wife came to Japan.

As she knew nothing of the teachings of the Bible application was made to the Bible Woman's Training school at 221 Bluff to admit her as a pupil for a period of six months. This, however, was difficult on account of the care of the babe.

Then a wonderful thing occurred. The mother, who had assented when the father had told his daughter to choose between her new "notions" and her family; and, when her daughter was true to her faith and her husband had said, "Then you are no more our daughter"—that same mother relented, and decided that she would live in Yokohama and keep house for her daughter and child so that the former might attend the school. This she has done since September last, and now seems likely to yield to the faith so recently despised.

The daughter is a gentle girl of twenty-three, and a diligent student. Mr. Murata was sent to preach in Pyeng Yang. A church building was needed and the little company of Christians had pledged all they thought they could—between \$500 and \$1000—when one day Mr. Murata received a telegram from Prince Ito, summoning him to the Capitol. This was so extraordinary that the little company were much troubled, wondering what it could possibly mean.

Mr. Murata went at once, and was cordially received by the governor or resident General, Prince Ito, who asked many keen questions about his work, all of which he answered, no doubt, with enthusiasm.

Finally, Prince Ito said, "The work is good, and I wish to contribute towards it," and then wrote out and handed him a check for 5000 yen (\$2500).

Mr. Murata was overwhelmed with delighted astonishment. He returned at once to Pyeng Yang, where a company of Christians met him with anxious faces, fearing they knew not what, for their poor pastor, who had suffered so much from his own people.

No need to try to describe the praise meeting that followed in that happy church. The building will be completed in the spring of 1909. Mrs. Murata, the faithful little wife, will return in time for the dedication.

Mr. Murata writes to the head of the Bible School as follows: "I praise God from whom all blessings flow. Our work here is receiving abundant blessings."

HELEN PEABODY REST HOME FOR MISSIONARIES.

Mr. and Mrs. Van Horn of the West Japan Mission Tell of Their Pleasant Experience at the "Rest."

It was the writer's privilege to spend one month at this Missionary Rest Home. The location is most convenient—two minutes to one car line and five to another. The place is S. Euclid Ave., a fine residence quarter of Pasadena, Cal., the Crown City, the city of roses.

This Rest Home is the property of the Occidental Board of the Presbyterian Church, U. S. A. It came to this Board through the will of Miss Helen Peabody, President of the Western Female Seminary, Oxford, Ohio. Her great zeal for and interest in missions incited many of her pupils to dedicate their lives to the work of the Lord in the "regions beyond." In her declining years Miss Peabody worked and sacrificed to make this home a possibility, and now it is ready to receive those desiring rest and ideal conditions for a profitable furlough after the trying scenes and work in the foreign field.

The Home was formally opened April 15, 1909, and the writers had the rare privilege of being the first guests, and can testify to the cordiality of all the officers and committee in charge of the Home, also the especially kind attention of the pastor, assistant pastor and members of the Pasadena church. Everything was done that one could ask to make our brief stay a happy one. Miss Warner, who was in care of the Home was attentive and obliging.

The conditions are not only most favorable for rest but for study, being only forty minutes from Los Angeles, whose Bible Institute furnishes a rare opportunity for biblical research.

As our stay at the Home was so very pleasant, every one in any way connected with it or the church at Pasadena doing all they could to make it so, we take pleasure in recommending it to those desiring rest.

Rev. and Mrs. C. M. Fisher of Calvary church, Pasadena, and Rev. and Mrs. Hayes of Pasadena, all late of West Japan Mission, gave us a cordial welcome. Any desiring to spend a part of their furlough under most pleasant and favorable conditions should write to Mrs. S. T. Lockwood, Chairman of House Committee, 226 Madison Ave., Pasadena, Cal.

G. W. and MRS. VAN HORN.

West Japan Mission, Osaka, Japan.

THE HELP OF HEAD-WINDS.

Theodore L. Cuyler.

Human life is a voyage, but our heavenly Father does not give us the control of the weather. If He did, we should be apt to choose nothing but smooth seas, fair winds, full cargoes, and secure harbors. God is wiser than we are, and he no more consults us than I consult my grass-plot as to when I shall use the mower, or my grape-vines whether I shall prune away the surplus branches.

On a certain night we are told that Christ Jesus directed his disciples to cross the lake of Galilee. He knew that a storm was coming, but he did not tell them. They found it out for themselves before they had gone very far; and Peter, who was an "old hand" on that lake, had never known a rougher night or an angrier sea. The wind is right in their teeth, and the waves hammer the bow of their fishing smack like iron sledges. With all their sturdy pulls at the oars, they make but little headway. They are learning some lessons that night; and so are some of my readers who are now passing through storms of trouble and are enveloped by the darkness of a mysterious Providence. They are learning the blessings of head-winds, and what spiritual help they bring to us.

Prosperity very often breeds self-conceit both in a Christian, in a church and in a nation. We take to ourselves the credit. When we are "hard up" we are apt to call upon God for what we need; when we have got it we are equally apt to set it down to our own skill and seamanship. Prosperous churches congratulate themselves on the eloquence and popularity of their pastor, on the inflow of people to their pews and of money into their contribution boxes. When the children of Israel had things to their liking, they forgot God and turned idolaters; when calamities overtook them, they were driven back to God, and cried lustily for his delivering arm. One of the subtlest forms of sin is self-direction. We ignore God and set up a will and choose a way of our own. He is too wise and too loving to allow this, and he often sends a stiff gale into our faces for our chastisement and correction. Whom he loveth he chasteneth; the self-willed and the rebellious are left to go on the rocks.

Head-winds strengthen the sinews and develop strong characters. Many of our Americans who have attained to the highest work of honor and usefulness were "seasoned" in their youth by sharp adversity. As Joseph was prepared by a pit and a prison for the premiership of Egypt, so Abraham Lincoln was educated for his high calling by severe study of a few books in a log cabin, and by eating the tonic bread of a laborious poverty. If he had been born in a brown-stone mansion of a great city and reared in luxury, his biography would have read very differently, and perhaps history might never have heard of him. Probably the best part of George Washington's training for his destiny was his rough experiences in the frontier wilderness. I seriously doubt whether the luxurious style of life in some of the highly endowed and fashionable present-day universities turns out as stalwart a type of intellectual manhood as was produced in the plain, uncarpeted rooms of the old-fashioned, primitive-looking colleges. Silver spoons and soft raiment are not the regimen for heroes. Smooth seas and gentle breezes never make a sailor.

This same truth applies to the spiritual experiences of God's people. The great purpose of our heavenly Father in this school-life on earth is to develop a vigorous godly

character. "Count it all joy, my brethren," said the Apostle James, "when ye fall into manifold trials, knowing that the trying of your faith worketh patience." Afflictions often come upon bad people for their sins; but God sometimes sends afflictions upon good people to make them still better. That hard rowing in the night-storm on Galilee proved the disciples' pluck and gave new fibre to their sinews. They were learning to "endure hardness," and were rehearsing their subsequent experiences in the teeth of persecuting Sanhedrins and bloodthirsty Herods.

Adversity brings out the graces and beauties of the noblest Christian character. As a fine mansion is often concealed in rich summer foliage, but stands out in its architectural beauty when wintry winds have stripped the trees bare, so we find that many Christians show their graces to better advantage when God has let loose the tempests on them. The furnace of affliction is heated up for gold—not for gravel stones. Then, too, the seasons of trial make us more watchful. In smooth weather the sailor may swing in his hammock; but a piping gale brings all hands on deck, and sharpens the eye of the "look-out" at the bow. David never fell during his seasons of severe trouble; it was the warm sunny days of prosperity that brought out the adders. Noah weathered through the deluge of water nobly; it was the deluge of wine that drowned him; Ah, brethren, I suspect that when in another world we examine the chart of our voyages, we shall discover that the head-winds—trying at the time—gave us the most headway towards heaven.

The crowning blessing of all such adverse experiences is that they teach us our utter dependence upon God. The poor prodigal forgot his father when he was among the harlots; but he began to think of him when he got down to the husks. Danger sends us to our knees. The hour of our extremity is the hour of God's opportunity. When the disciples were at the very crisis of the storm, lo! the welcome form of Jesus appears on the waves, and the welcome voice of Jesus is heard through the tempest: "It is I, be of good cheer; be not afraid!" As soon as he sets foot in the boat, the tornado hushes into a calm. Dear friends, you may find that it is a blessed wind that brings Christ to you. Welcome him into your vessel. No craft ever foundered with Christ on board. No struggling soul, no afflicted Christian, no sorely-tried church has ever gone down when once the Son of God has come to their relief. The fiercest head-winds and the angriest waves obey his voice; and so he will bring you at last into your desired haven.

"As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous winds obey Thy will
When Thou sayest to them: 'Be still!'
Wondrous sovereign of the sea,
Jesus, Saviour, pilot me!"

The Church of God is in need of fidelity, more than aught else. With Jesus upon the cross and but one disciple faithful to the hour, the scene fails to inspire. That page of history has been rewritten a thousand times since. There are ten other disciples, but they are not present. They were yesterday, when the air rained palms and quivered with song, but the night came, and they sought shelter! Fidelity was absent!

HOW YOU CAN HAVE A HOME DEPARTMENT.

The Backbone Way and the Wishbone Way to Run a Sunday School.

Once upon a time, and that was not many years ago, the writer was the general secretary of the California Sunday School Association, and used to travel around and tell everybody how to run a Sunday-school. Among the things

he told them was how C. D. Meigs said to start and run a Home Department of the Sunday-school. As there are a good many readers of this paper who have not heard or seen the story we will reproduce it herewith from Mr. Meigs' "Blue Book," or "the A. B. C. of Home Department work, and the X. Y. Z. besides, etc."

The book gives a full account of how to start and carry on the work in city and country schools and we can give but a single extract from



Mr. C. D. Meigs

it, and that shows how to have a Home Department anywhere you want it.

Mr. Meigs lives in Indianapolis when he is home, but he has circumnavigated around so much that most every Sunday-school workers knows him, and those that do know him love him, because he loves everybody. He is so full of love that it is clear down to his fingers' ends, so you can feel it. Why, he can put his hand on a boy's head and he won't duck. Can you do that? Just try it and see! If the boy stands still like he likes it, and after a bit puts up his hand and takes yours and holds it, you've got that boy. If not, then you haven't.

But about that Home Department. Here is the story and the pictures. The later are drawn by the writer as near like Mr. Meigs as possible, to prove what he says, that "anybody can become skilled and most impressive in the use of a blackboard if he only thinks so."

Only Four Things Needed.

It may make it seem easier to say that only four things are needed to start a Home Department with, viz.:

1. A Sunday-school to hitch it to.
2. A home with some one in it who does not attend Sunday-school.
3. A lesson paper.
4. Some one to carry that lesson paper to that home, and get that individual to agree to study the lessons in that paper.

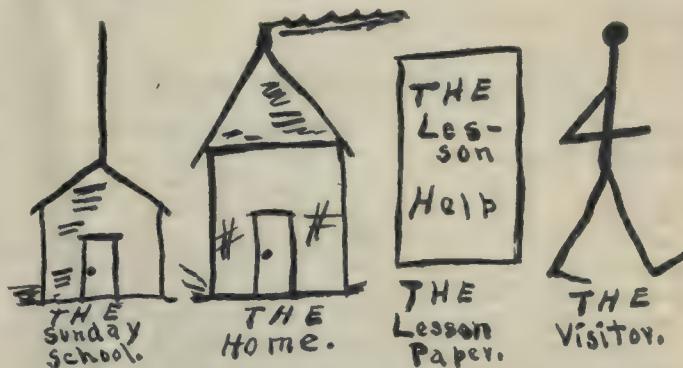
While this seems perfectly clear and simple, it may make it still more so, and impress it more indelibly upon the reader's mind, if I will just turn to the blackboard and with a few skillful touches of chalk portray in living pictures these four simple but necessary things with which to start a Home Department. At the same time a very important truth can be taught, viz.: that "Practice makes perfect," and that anybody can become skilled and most impressive in the use of a blackboard if he will only think so. Here, then, are the pictures:

Should any of our readers chance to be art critics, they may possibly notice that the lesson paper is as

big as the house, but that, dear reader, is true only in the picture. The real thing is not too big or heavy to be carried. A close observer may also discover that the visitor is as tall as the church. While this may seem to be a discrepancy, it is not. Look carefully and you will see that the visitor is walking away from the home, leaving the lesson paper behind him, which proves that he has already been to the home, got what he went after, and is now returning, feeling quite tall over his first success. One thing more. The visitor in the picture is a man. Do not gather from this that all visitors are men. Most of them are women, because, as a rule, women can do it best. A man is made in the picture because the author can not make a good picture of a woman: the dress beats him: the flounces and tucks are too many for him, and the styles change so often, he can not keep up with them. It is possible that some may think it is not even a good picture of a man! But it is the picture of a good man, anyhow, for only good men do Home Department work.

Unfortunately, the visitor in the picture did the business for the school in the picture, and not for your school, and your school is the one that needs attention just now. Who can you get to start it?

Suppose you think over it and pray over it a little, but don't make the prayer too long! The work is waiting on you. It is well to "make haste" in "the King's business." After asking several people who you think might be able and willing to do it (all of



whom will probably refuse), do not be discouraged. Let it gradually begin to dawn upon you that perhaps you could do it yourself! The thought will startle and scare you at first, but it will not hurt you. While you are thinking about it, better be getting your hat and shoes on, so as to be ready to start as soon as you feel that you could do it if you would!

Ah! there you go! Good-bye! The Lord go with you!

* * * * *

"What! back already? Did you get the old lady to say she'd join?"

"Indeed I did; and she thanked me for coming."

I thought she would; and now you have a Home Department, with an enrollment of two—you and the old lady. Of course, you need not boast about the size of it, but you can claim that the quality is first class, and that it is going to grow! And it will grow, too, and grow fast, if you want it to. Like enough you can double the enrollment if you will just call at one other house!

Remember that your success does not depend upon the number you enroll. If there are ten people who ought to join, and you get them all, you do splendidly! If you get eight of them, you do well; if you get only five, you have not done your best; and if you get only three, you haven't half tried! But suppose you don't try at all, and don't get any, then what? Well, suppose, in that case, that you get your

Bible and read Luke x: 2 and Matt. v: 16, and then think.

What Are You Going to do About It?

That's an interesting story isn't it? and the pictures are not to be beaten to teach just what Mr. Meigs wants them to teach, which is that **you** can have a department for the study of the Sunday-school lesson each week in the homes of those who cannot attend the school, if you want it.

If you have a Home Department you need the right kind of envelopes to go with the lesson help to bring back a report from your members and their offering.

We have the very best ever devised, for it was gotten up by Mr. Meigs to go with the Home Department he talks about and walks about, for he is a visitor himself.

Let us send you a sample and you be judge of what they are worth. The price is 40 cents a hundred. Mr. Meigs has a Rainbow Series of books that are worth reading. The Blue, Red and Brown books are about Home Department. The White Book shows two ways for starting a weekly teachers' meeting; the **Backbone Way** and the **Wishbone Way**. The Green Book shows how to learn and teach Bible geography. The price is five cents each, or 50 cents a dozen. Address the Pacific Presbyterian for envelopes.

HIGH HOPES FOR LOWLY INDIANS.

Saratoga, July 4th, 1909.

To California Friends:

You will be glad indeed to learn that the God of all grace still stirs the souls of his saints for these who have been the lowliest people under our flag. The purposeful patience of Miss Cornelia Taber, the gracious wisdom of Judge Haven's daughter, Mrs. Edwards, the devotion of the field agent, Mr. C. E. Kelsey, and the flaming and inspiring eloquence of Rev. Geo. L. Spinning are to be followed by further practical work for our red brethren. The money Congress has granted to purchase non-forfeitable homes for those who have been repeatedly evicted with barbaric brutality is but one sign that slumbering consciences are awakened. Christmas boxes cheer but they do not rebuild long depressed life. Practical education along the lines of Booker Washington's marvelous work at Tuskegee is the sound and Christian step of true progress. This requires intelligent and practiced leadership. This factor of our California progress seems to have been found in the coming of Rev. J. E. Wolfe of Oklahoma to our state. Heaven seems to have sent him. Our climate has drawn him and he feels a deep personal gratitude for the Providence which has healed him to splendid health. He is now studying our peculiar situation, and by the time friends can reach him with their invitations he will be ready to testify in inspiring and suggestive terms to the progress which sound religion and genuine humanity have wrought for the varied tribes of Indians in Oklahoma. Brother Wolfe has distinct gifts as a speaker. His heart is in his words and work. He does not ask for collections but for a hearing. Will not pastors and brethren send fraternal letters to this new worker at Mt. Hermon and invite him to their pulpits.

Faithfully,

Edwin Sidney Williams.

THE HOME

MRS. LEW WALLACE.

A Gentlewoman of the Old School.

Susan Elston Wallace might well be described in that somewhat hackneyed term: "A gentlewoman of the old school." She loved the leisure of the old times that gave opportunity for courtesy and thoughtful kindness. She had no sympathy with the rush and hurry of the present, the ever-increasing demands of society and public life that exhausted mind and body to no wholesome end. "If you ever write anything about me," she once said, long ago, "say that I was a good housekeeper." It could be said truthfully, for she had been trained in her home by her mother, who remained to her always the highest ideal of womanhood. She had a thorough knowledge of all the useful domestic arts.

In commenting upon the complaint of a friend, a well-known woman, the wife of a distinguished army officer who could get her clothes washed, but not ironed, in the out-of-the-way post where they were stationed, Mrs. Wallace said: "It never occurred to her that she might have done it herself, as you or I would have done." And this expressed perfectly her attitude toward every duty, the simplest as well as the greatest. She believed that every woman should have a practical knowledge of those tasks which she might be called upon, in emergency, to perform herself, or in which she might have to instruct others.

She was the daughter of Major I. C. Elston of Crawfordsville, Ind., where she was born December 25, 1830, and where she died October 2, 1907, lying, as her sister wrote, "asleep among her books for the few brief days before the grave closed over her and she was left to rest beside the dust of her husband." While not an invalid, she had always been physically feeble, and in one of her last letters she said: "How I have scrambled along seventy-six years I do not understand."

Never in her earlier years did she have any great love for society, and as time passed she secluded herself more and more, occupied with her correspondence, her books, and the oversight of her house, which she never relinquished. One day in the week, on Friday, she received her friends, and even strangers who chose to call. She drove a great deal, always delighting in the level country roads about the town, every inch of which was familiar to her, and to the quiet beauty of woods and fields which she passionately loved.

In the early spring of May, the last she was destined to see, she wrote: "The cold, late spring is not friendly to me, either in body or soul, but I am up and doing, housecleaning done, and am ready for the woods when the woods are ready for me. Dogwood and redbud are pinched and frozen, but are coming out."

* * *

From her earliest childhood she had a love for reading, which was her greatest pleasure, always, and a source of comfort and enjoyment almost to the last. During the Civil War, while General Wallace was in command at Baltimore, she spent much time in Washington with her sister, Mrs. J. M. Lane, who is still living in Crawfordsville.

She, too, is a woman of great culture and wide reading. Her husband was the senior senator from Indiana and a close personal friend of President Lincoln. Mrs. Lane was distinguished as a hostess and drew about her a very brilliant circle, the memories of which still survive. But it did not appeal to Mrs. Wallace. She preferred to slip away and hide herself among the books in some secluded corner in the congressional library. Here she often spent whole days.

She had an intense love for children and in the portioning out of the work required of her sisters and herself by her mother, she always asked to take care of the smaller children. They never troubled or worried her, and she had a ready ear always for their small grievances, and was never too much occupied to provide for their amusement; in this respect she never altered.

While looking after her small charges she had always a book in her pocket from which, now and then, she could snatch a moment's reading.

The old house in which her childhood was spent, and in which she was married, is still standing—unchanged—a large, comfortable brick mansion, some distance back from the street, surrounded by fine trees. It was the best house in the village and was famed for its hospitality. Mrs. Wallace was educated at a school near Quaker Hill, N. Y., where her mother's relatives lived. Among her accomplishments which she has acquired was a knowledge of the guitar, singing very sweetly to her own accompaniment.

General Wallace has written very frankly in his autobiography of his first acquaintance and courtship, so there can be no betrayal in reverting to this. While she could never have been called beautiful, Mrs. Wallace possessed great grace and charm of manner, and the man of her choice had many rivals. She was slender and erect and her carriage was dignified and easy; her eyes were dark gray, large, brilliant, and very expressive, her features regular, and her hair, which was silken and lustrous, was a warm shade of brown. Her voice was low, sweet, and well modulated, and when in the mood she talked delightfully, although she had keen wit that could be very caustic on occasion. Lew Wallace was the son of Governor Wallace of Indiana, and had returned from the Mexican War with all the prestige of adventure—a hero of no ordinary type. He gave promise of brilliant genius even then, and was strikingly handsome, with jet black hair, piercing dark eyes, and olive complexion.

He was just the youth to ensnare the affection of a thoughtful, imaginative girl. The parents of Susan Elston, however, were practical people, and while they had no personal prejudice against him, they preferred to see their daughter married to one who gave better evidence of necessary business qualifications than the dashing young soldier could show. No objection could be made upon any other ground. The daughter, however, had made up her mind, and Mr. Wallace as well, and they were married May 6, 1852. A betrothal she regarded always as solemnly binding as marriage itself, "not lightly to be entered into," and she often talked with regret of the thoughtless manner in which the promise was given and broken, not once or twice, but many times. She considered it a natural forerunner of divorce, the spread of which she regarded with horror—as a menace to national life.

* * *

The young wife and husband first went to Covington, a small and then isolated hamlet on the Wabash river, where

Mr. Wallace practiced law, returning to Crawfordsville before the breaking out of the Civil War. They occupied a tiny house and lived scrupulously within their small income with a fine sense of pride. She often recalled the happiness of those days, when she did much of the work of her house "with her own hands," took care of her son, an only child, the evenings spent in talk and reading, or music, the husband playing upon his violin and she upon her guitar.

Both were occupied with literary work in those early days, as in later years, but, with the wife the home was never neglected for either pen or book. It was said of Mrs. Wallace that she had been of great help to her husband in the writing of his books. When asked of this, she said, jokingly: "There is no truth in it. I have made a thousand suggestions and he has never accepted one." But she did even more; she took upon herself all the troublesome details of business for which she had neither faculty nor liking, and so saved his precious time, which, otherwise, would have been needlessly frittered away. She was his right hand—his ever-vigilant memory. Not only did she take much upon her shoulders, personally, to spare him, but she had constantly to remind him of urgent duties which she could not perform as his substitute.

"I had to remind Mr. Wallace to vote—he had forgotten all about it," she said one election day. When "The Fair God" was published, and the merit and originality of the author were substantially proved, someone asked her if she were not surprised at the success of the book. "No," she replied, quietly, "I have known what he could do all these years."

* * *

During the Civil War she was often with her husband in the camp, and visited the hospitals, ministering to the sick and wounded. She also accompanied him to New Mexico when he was appointed governor of the territory by President Hayes. But she did not find the life in Santa Fe congenial. It has greatly changed since then. But there was great lack of comforts and conveniences to which she had been accustomed and her health suffered. An additional strain upon her nerves was the danger that hung over her husband, whose life had been threatened by a notorious outlaw, "Billy the Kid," who was finally shot while resisting arrest, and who boasted that he had killed a man for each of the twenty-one years he had lived. Mrs. Wallace's mother, a woman of great force of character and of superior mind, to whom she was tenderly attached, had died a short time before she accompanied her husband to New Mexico. In a letter at that time she wrote:

"I went with L—, a short time ago, on an official visit to a distant part of the territory. We camped at night in the open desert and the Apaches were not far away. The moon shed a flood of light over the bare earth. I lay awake in the ambulance which was my bed, and remembered that there in those solitudes I was as near my mother as I should be anywhere, and the thought comforted me." While the removal of the dreadful outlaw relieved Mrs. Wallace's anxiety as to her husband's safety, nevertheless she decided to return to Crawfordsville, where she joyfully celebrated Thanksgiving with a family dinner in her own house, which she hastily set in order for the occasion. That evening she sent me a note asking me to come over and lunch with her "off the remains of the cold turkey." I recall that delightful day most vividly. She was then living in a larger house, which she had built, surrounded by six acres of beau-

tiful, rolling grounds whose chief charm was many noble beeches, whose long, unpruned boughs swept the ground. We sat in her small sitting-room, with her desk in the place it always occupied beside a window opening upon a low balcony. Upon this balcony, in after years, a number of pet squirrels were in the habit of coming, pressing their paws and noses against the glass asking to be admitted. Nuts and crusts of bread were kept in her waste-paper basket which they well knew, for which they foraged fearlessly, taking the prize away through the window left ajar for them, to eat at their leisure in the trees near by.

On that day the little table was drawn up before the open fire on which she boiled coffee. She was a highly skilled cook, and much of that impromptu luncheon, dainty and delicious, was prepared by her own hands. We talked of many things, of people, of books, and travel, but the most interesting incident was the reading of the manuscript pages of "Ben Hur," recently finished, and which were received by that morning's mail from Santa Fe. Among the manuscript was "The Song of the Egyptian," which she read beautifully in her musical voice.

All her life she retained a great and lasting love for the poetry and novels of Walter Scott, and some of the novels of Bulwer, especially "What Will He Do With It?" She was extremely fond of quoting her favorite writers, having committed much to memory—both prose and verse—but she had little liking for the present-day poetry and fiction, except here and there some exceptional work that caught and held her fancy. Her appreciation of "Ben Hur" was almost reverential. She felt an intense pride and gratification in its wonderful success; in the praise it called forth from every source, in the many translations that were made of the book, and, by no means least of all, in the successful dramatization. Upon this point, General Wallace had been repeatedly approached for years, but he always refused to have the story adapted to the stage. Finally Mrs. Wallace with her usual good sense suggested that as it was certain to be done ultimately the author might as well enjoy the profits as a stranger. The syndicate that took the work in hand, sparing neither labor nor money, sent their representatives to Chawfordsville, a conference was held in the beautiful library among the beeches, and the plans were satisfactorily arranged. The royalties added greatly to the author's wealth, for by that time the sales of his book had made him a rich man. Both General Wallace and Mrs. Wallace went to New York to be present on the first night, concerning which she wrote:

"How little does the public realize the real facts in any case. While the audience was enraptured, we had our own trials. The dressmaker failed to send home my dress, L— had a raging toothache, the composer who had arranged the music was enraged at the omission of some of his best work and the dramatist at the cutting of some of his cherished lines. Many things went wrong of which the public was not aware, but which were afterwards remedied. So far as we were concerned, the stars were not in their happy houses that night."

She considered "The Prince of India" much too long, and thought it should have been condensed into one volume, but was not able to persuade her husband to accept her views. But she also had great admiration for this work, and after his death kept it at hand, reading often the philosophy of Balthazar, in which she deeply sympathized.—Mary H. Krout in Northwest Christian Advocate.

Young People

LITTLE THINGS.

It was only a little thing for Nell
To brighten the kitchen fire,
To spread the cloth, to draw the tea,
As her mother might desire,
A little thing; but her mother smiled;
And banished all her care,
And a day that was sad
Closed bright and glad,
With a song of praise and prayer.

'Twas only a little thing to do
For a sturdy lad like Ned,
To groom the horse, to milk the cow,
And bring the wood from the shed;
But his father was glad to find at night
The chores were all well done,
"I am thankful," said he,
"As I can be
For the gift of such a son."

Only small things, but they brighten the life,
Or shadow it with care;
But little things, yet they mold a life
For joy or sad despair;
But little things, yet life's best prize,
The reward which labor brings,
Comes to him who uses,
And not abuses
The power of little things.

THE STORY OF "GINGER."

Aunt Priscilla came tripping over to our house one morning, and as she came in she called out:

"Have you seen Ginger?"

Mother and I answered both together in a breath, "No why?"

"Because he's been out all night and hasn't come back yet, and he's never done such a thing before since he was born. And I don't know where he can be."

"Oh, I wouldn't worry," said mother. "He'll come back all right before long. Ginger has found something very exciting to detain him, you may be sure—squirrels or mice or birds or something. But Ginger knows more than some people; he'd find his way back home from—anywhere!"

"Well, I shall advertise, and send some one out to hunt for him," said aunty.

"Ginger" was a splendid, big black cat, not a white hair on him—all black from the tip of his nose to the end of his tail.

The next day when aunty came in she had a newspaper in her hand, which was shaking with excitement.

"Gladys!" she cried, "Gladys dear, I know where Ginger is! P. T. Barnum has him and he's going around the country in a circus show!"

We looked at aunty as if we thought she had lost her wits. "Look at that," she said, and thrust the paper into mother's hand. "I was looking over some old papers before throwing them away," she went on, "when I happened to see it."

Mother looked at the spot aunty pointed out, and saw in big letters:

WANTED—For Barnum's Circus.

A big black cat without a white hair on him.

Will pay a good price.

"That's where he is!" wailed aunty, the tears running down her cheeks. "Some one stole him to sell to the circus, and I don't know where the circus is. It left here some time ago, and, oh! what will they do with poor Ginger, all shut up with lions and tigers and yaks and gnus and things! He'll be killed and eaten alive!"

Poor mother did not know what to say.

"Well, aunty," I said, "he'll be taken good care of so as to look well in the show—you can take some comfort in that."

But she only shuddered and replied:

"They'll make him jump through a paper hoop; they'll whip him till he does; they'll put him in with the tigers; they'll be brutal to him and destroy his mind and his manners. That's what they'll do."

The days went on, and Ginger did not come back. Poor aunty was quite changed.

One evening we had been invited over to her house to dine, and there was no place I liked to go better, because the more you see of Aunt Priscilla the more you love her. She always had the most wonderful thin old china and silver on the table, and gave me the loveliest things to eat, different from anybody else's, and always something new to look at or to play with. Well, we were sitting in the drawing-room, waiting for dinner to be served, when the paper boy came along and threw the paper on the steps. I heard him, and ran out to bring it in. There on the front page, in great black letters, the first thing I saw was:

"Great fire in Bridgeton. Barnum's big building, where the animals are housed for the winter, burned to the ground!"

I don't know how I ever dared to give the paper to Aunt Priscilla, I was so frightened. But I had to do it and then we listened while aunty read the account in a trembling voice.

"Ginger's dead!" she declared, when she had finished reading. "He's come to a horrible end!" And that night she lay awake all night.

She came over the next morning to say that she was going to take the train for Bridgeton and find out. She could not stand the suspense another minute, and she would rather know the worst at once.

"Why, my dear, he may never have been with the circus at all," protested mother. "It's eighteen miles to Bridgeton, and I don't believe I'd go on such a chase."

"I shall leave on the noon train," said Aunt Priscilla in a set voice, and when she spoke like that we knew it was no use to say more. So she went over to pack her bag to take the noon train for Bridgeton, and I went over with her, and as we went into the sitting-room on the left of the front hall—what do you suppose we saw? Ginger, sitting up in the sunshine in his favorite old spot on the window-sill, calmly washing his face, and looking out at the landscape!

We could not believe our eyes, and aunty screamed right out. "Ginger!" she gasped, "you darling, you wonderful! Where did you come from?" and she stared and stared, and no wonder. Then we rushed up to the window-sill. Round Ginger's neck was a big collar with the name, "P. T. Barnum," let in on a silver plate, and holes had been bored in his ears and great perky crimson bows tied in

each one.

"I can't believe it," said aunty. And I'd like to know who could? But Ginger just must have walked home that eighteen miles all alone, at night, over a strange road. She began pulling the bows out of his ears, but I cried, "O aunty, wait a minute!" and I ran out of the room. I went and took the biggest grace-hoop, and I got a piece of tissue paper and passed it over the hoop. Then I came in and held it up before Ginger, and I said, "Jump, Ginger!"

He looked at me and at the hoop a minute, then he gathered himself for a spring, and went head first through the hoop as prettily as you please! He lay down and rolled over, and then sat up on his hind legs and put his paws over his nose and made a little bow with his head!

"You certainly named him right, Prissie," laughed mother, for I had scampered over as fast as I could to bring her. "He's got more ginger than any cat I ever heard of!"

"Ginger," sighed aunty, all in a daze of delight, "O Ginger!"

And this is how Aunt Priscilla came to have a trick cat.—Winifred Ballard Blake.

ODD THINGS ABOUT ANIMALS.

Just as men have developed from their savage state into pleasant civilized beings, so naturally dogs and cats and horses and hogs and other domestic animals are very different from the wild things that were caught in the forest and trained to usefulness, but there are some habits inherited from their far-away ancestors which they still retain, and by which they are distinguished one from the other.

We never question, for instance, why a horse runs so swiftly and has such power of endurance, but we must remember that his ancestors had to flee from the wolves—their greatest enemies—and that their rearing and plunging was also a former means of defense if the enemy sprang on their backs. Their neigh was a watchword and call when wild horses went in droves, and some sort of a signal was necessary to keep them from straying.

Sheep, when frightened, always run to an elevation, because their ancestors originally came from the mountains. They always follow a leader, because in the dangerous mountain passes their ancestors had to go in single file.

Hogs grunt because their feeding grounds were thick woods, where they could not see one another, and sound was necessary to keep them together.

Dogs have a way of turning around several times before they lie down. This looks very foolish now, but when they were wild things, centuries ago, they slept in the tall grass and turned around several times to hlep out a bed, and they have never outgrown this habit, but to this late day they will turn around on a rug, just as if it were in the tall grass.

Cats have, perhaps, the most traces of old ancestral habits. Many times they do have a trace of the lion or the tiger very near the surface. Their uncertain temper, their purring and growling, their sudden bounds, their tendency to scratch, all come from the forest and the jungle.

All these and many more traits can be found, but when we canter across country on our ponies and fatten our respectable hogs for the markets and make pets of our dogs and cats, we forget how far these have traveled, but that when the world was younger its live stock was of a very different order.—The Little Chronicle.

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Tommy hesitated a moment. Then suddenly he exclaimed: "Does a red-headed kid by the name of Jimmy Brown go to your school?"

"Yes, indeed," replied the new teacher.

"Well, then," said Tommy, with an air of interest, "I'll be there next Sunday, you bet. I've been laying for that kid for three weeks and never knew where to find him."

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Keep your face with sunshine lit,
Laugh a little bit,
Gloomy shadows oft will flit,
If you have the wit and grit
Just to laugh a little bit.

—J. Edmund V. Cook.

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No. 30



FRANK L. GOODSPEED, D.D.

Pastor of the First Presbyterian Church, Oakland, Cal., who says: "Colleges that cannot teach Constructive Religion should keep still."

**THE ANTI-SALOON LEAGUE DIVIDES CALIFORNIA
COLLEGES THAT CANNOT TEACH CONSTRUCTIVE RELIG-
ION SHOULD KEEP STILL**

MISS MARIE BREHM IN IRELAND

THE "IF" CURE

The Editor's Column

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MISSIONARIES TO SAIL ON THE "KOREA" AUGUST 5.

Herewith is given a list of the missionaries who are to sail on the "Korea" on August 5th, and also a number who are to sail August 25th.

On Wednesday, August 4th, Rev. Arthur J. Brown, D.D., one of the Secretary's of the Board of Foreign Missions from New York, will meet with the Directors and Executive Committee of the Occidental Board at 920 Sacramento Street at 11 a. m., and at noon luncheon will be served in his honor. Dr. Brown is going abroad to visit the missions of Japan and China.

An effort is being made to have Dr. Brown at Calvary Church Wednesday evening and have all the churches unite in the service. Full announcement will be made in the San Francisco churches Sunday if the matter can be arranged with Dr. Brown.

Sailing on the "Korea" August 5th from San Francisco:

Rev. and Mrs. A. J. Brown, to visit the Missions.

Miss Mary MacKenzie, for Korea.

Miss Grace Eileen Stewart, for Korea.

Miss Lucille Campbell, for Korea.

Dr. A. G. Fletcher, for Korea.

Miss Grace L. Davis, for Korea.

Miss Eva Florence Plummer, for Korea.

Miss Hilda Helstrom, for Korea.

Miss Anna M. McKee, for Korea.

Miss Susie F. Eames, for Shantung.

Dr. and Mrs. Chas. H. Lyon, for Shantung.

Sailing on the "Siberia" from San Francisco, Aug. 24th:

Rev. John Y. Crothers, for Korea.

Miss Anna K. Gibbons, for Japan.

Rev. and Mrs. Roger E. Winn, for Korea.

THE ANTI-SALOON LEAGUE DIVIDES CALIFORNIA

WHITE FEATHER PLAYS A LARGER PART THAN TOMAHAWK IN THE WAR TO THE FINISH.

Soon Will the Big Chief, Mounted on a Milk-White Charger,
Urge the Presbyterians, et al., to Warfare, and
the Slaughter Will Be Awful.

Now the war that was to be a War to the Finish, between the Chiefs of the ASL came to an end as it began with big talk.

The tomahawk and the arrows sped not to destruction, only the feathers played a Big Part, and they were White Feathers.

The war dance was a Lame Affair, for the Little Chiefs spent their efforts in Vocal Selections more than in treading the music of victory. Their voices smote the air like the walls at the Ten Cent show for they were not satisfied.

A long time before the council fire was lighted many messengers went to the California Chief, and told him of the warriors gathering to make war against him, and when he knew he could not make war against them, he hid his tomahawk, and became a Diplomat, and calling the braves of the Orange Groves

The Tomahawk sped not to destruction.

The White Feather played a big part.

to council said: "This North California is very far Off; it makes me tired to think of it. Let us no more go up, and let the Little Chiefs have it;" and when the braves knew they could not make war against it, they also laid aside their tomahawks and became Diplomats, and said: "Go tell the Little Chiefs, We are too busy to make war for them." Then the California Chief



They laid aside their tomahawks and became Diplomats.

departed on the good steed "Espey."

Then the Little Chiefs by the Waters of St. Francis lit the council fire, and when they saw the Once California Chief coming, then did their legs wig-wag with one another, but each said, "I am not afraid." Then the California Chief held up both hands for the peace sign, and

spake all the words all the braves of the Orange Groves had said—as Diplomats.



They divided California among them.

Now each communed with Himself after this fashion; "If when the chief come he insist not that my wig-wam be next his, then will I depart for another job."

On the banks of the Big Muddy Sacramento sits now a Little Chief by his camp-fire, and he says: "Huh; I will



On the banks of the Sacramento big war on the Fire-Water Squaw men. So draw they the line of battle after this manner: The Presbyterians, et al., who have the biggest



The real thing in war.

Now when the hosts of Presbyterians, et al., break the Ballot Boxes over the heads of the Fire-Water men; and the heavens are white with arrows of ballots; and the ground runs blood red with the juice of the grape; and shrieks of the Fire-Water men, separated from their beer, rend the air; and the sighing of the Pale-Face who could Stop Drinking whenever he wanted to breaks on the ear like the wind among the pines in the

Then divided they California among them, and to the now South California Chief gave they a small (dry) piece. Then folded he his dignity in his wardrobe and departed. But the pipe of peace smoked they not; they were too busy.

Straightway they cast lots for a Big Chief for the North country, but when they knew each would cast for Himself, they said, "Let us take a Big Chief from a far country. "Then the Little Chief from the Big Muddy Sacramento, entered a Cross-Complaint, saying: "Did I not say 'If I fight with thee, I was to have the best job?' and they said, "YOU did, but this is not it, cast thy lot for another." And he cast grudgingly. Then the lots fell to a chief whose

tent is by the South Cal. Chief in the Orange Groves.

Now each communed with Himself after this fashion; "If when the chief come he insist not that my wig-wam be next his, then will I depart for another job."

On the banks of the Big Muddy Sacramento sits now a Little Chief by his camp-fire, and he says: "Huh; I will be a She-Talk-Qua Chief and make much talk by the Falls of the Yosemite, and the Charger "Espey" will bring them to my tent door (at so much per), and he will divide the wampum with me in secret. It is much better. So will I draw down the wampum on a new string."

The Little Chiefs now make wampum bags with the loosest strings, will be captains of thousands; those with the next size bags, captains of hundreds; those who are the Real Thing in war, and will slay the Fire-Water men with Any Old Thing, will be put in the Firing Line; the squaws, et al., will fill up behind where they can do the Most Good cheering, and gathering wampum.

The Chief will be Mounted on a Milk White Charger in Plain Sight, but not on the Danger Line.

forest, and the Slaughter shall be Awful; then shall the Chief Mounted on the Charger, see a man, or a damsel, take a scalp-lock; or slay one of the enemy; or the army of Presbyterians, et al., put the whole Bunch to rout, then shall he haste hither, and annex to his girdle the Symbol of Victory, while his Trumpet Bearer sounds; the Bugler blows; the Bell Boys make a noise about it, and it shall be in the "California Issue," saying, "Lo, I did it."



Mounted on a milk-white Charger.

Then shall the Presbyterians, et al., get a Bright Idea for their reward, and a notice from Public Opinion that their Church is empty and sadly needs repainting.



MISS MARIE BREHM IN IRELAND.

Has Great Reception in Belfast; Will Represent the United States at Several Important Congresses While Abroad.

Miss Marie C. Brehm, Lecturer on Scientific Temperance for the General Assembly of the Presbyterian Church in the U. S. A., has been sent abroad to represent this nation in several important congresses.

Reports from Belfast, Ireland, show that she was given a great reception there, when she made her address, and that many prominent people lent their presence to the gathering. The display paid advertisement in the Belfast paper "The Northern Whig," and the cards and circulars show that the Irish are pretty good advertisers, and the report of the meeting proved it paid well.

Miss Brehm has been duly and officially appointed a representative United States Commissioner to the Twelfth World's Anti-Alcohol Congress meeting in London, July 24th. Also duly appointed to officially represent the Inter Church Council of America, and the Permanent Committee on Temperance of the Presbyterian General Assmby, U. S. A.

A number of the Presbyterians made overtures to the Permanent Committee on Temperance asking that Miss Brehm be sent to the Coast for a year to work among the churches and help conduct temperance campaigns. Reports from reliable sources indicate that the amount of interest in her coming, as shown by the contributions from churches to the temperance committee, will not warrant her coming. Future developments may alter matters.

The General Assembly of the Canadian Presbyterian Church, in session recently at Hamilton, Ontario, put itself on record as believing that the organic union of the Presbyterian, Methodist and Congregational Churches in Canada is both possible and practicable. It is not likely to be brought about in the near future, but all things indicate such a trend as will in all probability accomplish it ere many decades roll around

WORLD EVENTS.

The Brotherhood of Carpenters and Joiners has dedicated a new headquarters at Indianapolis.

A huge bronze bust has been unveiled at Seattle in honor of James J. Hill, railroad magnate of the Northwest.

Louis Bleriot is the first aviator to cross the Strait of Dover, thus claiming the \$5000 offered by a London newspaper.

The Moors opened fire upon the Spanish troops in Morocco and met with defeat at the hands of the Spanish troops.

President Taft has signed a bill setting aside the beautiful caves in Oregon known as the "Marble Halls of Southern Oregon" as a government park.

Spanish soldiers, ordered from Barcelona to Morocco revolted when about to embark at the former place. The families of these soldiers rioted in Madrid.

The Imperial Valley promises to become a producer of cotton of no mean consequence. The Egyptian variety is grown. Naval oranges are also being introduced.

Reports from the storm raging over parts of Texas show 23 dead, 14 missing and damage to property amounting to \$720,000. Galveston was saved by her sea-wall.

Although the treaty between Japan and the United States extends two more years Japan is seeking a new pact. This gives a chance to correct many difficulties now existing.

At the convention of the Western Federation of Miners at Denver, President Moyer and his wing completely dominated the Federation. Threats of a rival organization were made.

The new minister of Spain to the United States, Marquis de Villalobar, comes from the Spanish legation at London. The Marquis is said to be a social favorite with King Edward.

Diplomatic relations between Bolivia and Argentine Republic have been severed. Ecuador is involved in the general trouble. The South American Republics are in war like drinking men: They must have a spree at regular intervals.

Premier Clemenceau of France was compelled to resign because of indiscreetness. Mr. Briand, the new Premier, has announced that the British Empire, not satisfied with Dreadnaughts, will begin building super-dreadnaughts. These will become expensive and useless ornaments in the coming era of peace.

The tariff struggle is still on: the Senate and House Conference Committee is still wrangling over schedules. President Taft thus far has asserted his notion that revision must be downward. It is a well settled fact in the minds of most people and in the public press that the revision at best will be a disappointment to the people.

Two daughters of Presidents—one of the United States of America, the other of the Confederate States of America—have been brought to the notice of our country. One, Mrs. Betty Bainbridge, is reported dying in Virginia; she is the daughter of President Taylor and was mistress of the

White House. The other is the daughter of Jefferson Davis, whose death has already been reported.

One of the most serious problems facing Americanism just now is the deliberate violation of election pledges. This refers no more to the corporation lawmakers at Washington than it does to the local officers of any community: for nearly every community is familiar with men who make promises in order to get an office, then brazenly violate those pledges. The people must have a remedy or death must come to American institutions. Every officer ought to be subject to recall and public sentiment ought to demand fidelity from public servants.

COLLEGES THAT CANNOT TEACH CONSTRUCTIVE RELIGION SHOULD KEEP STILL

Institutions Have no Right to Take Christian Sons and Daughters and Return Them in Four Years Infidels

BECAUSE PROFESSORS ARE COMPETENT TO JUDGE
BUGS AND FOSSILS NO SIGN THEY ARE COM-
PETENT TO CRITICISE RELIGION.

If God Revealed Spiritual Things to Learned Only, Heaven
Would Become Bare Test of Scholarship.

(Written for the Pacific Presbyterian by Frank L. Goodspeed, D.D., Pastor of the First Presbyterian Church, Oakland, Cal.)

Doubts are common to us all,—all who feel and think. The question is, Do we harbor and hug them? It is the habit and preference of doubting that is fatal. We cannot help the coming of the doubts, but we can help their staying. According to the illustration of a country preacher whom I once heard, the farmer cannot help the crows' flying over his head; but he can help their building nests in his hair.



Cannot help the crows flying over his head; but can prevent their building nests in his hair.

Doubts will come, but we are not to allow them to become habitual visitors or permanent dwellers in the nest of the mind. Some people coddle doubt. They cultivate it,—and they raise a crop of sorrow. But doubt never helps a man to do anything. It paralyzes effort. Faith has been the spring of everything good and great among men. Is a bridge to be built?—Faith builds it. Is a factory to be erected?—Faith erects it. Is freedom to be achieved?—Faith wins it. Faith plows and sows and reaps. Doubt never launched a ship, never tunneled a mountain, never composed a poem, never painted a picture, never sculptured a statue, never led an army or wrote a constitution or ruled a state. Everything you ever did that was worth doing you did by faith. Doubt does not do; it only doubts. Doubt would leave the world a desert. If the human mind were not more adapted to faith than to unbelief, the world would be a howling wilderness.

Faith is the Foundation of Business.

If you want a thing to prosper, believe in it. If you want a town to grow, cultivate faith in the possibilities of that town. If you want your church to prosper and enlarge and conquer, believe in it and talk it up and throw yourself into its activities. If you would save a soul, have confidence in it and in its possibility. "Faith is the assurance of things hoped for." Faith is the future of business. Banks are conducted, are made safe, not by combination



Doubt brings a run on the bank.

Doubt is death—faith is the victory.

Criticism is Easy; Creation is Difficult.

If any man take from us anything valuable in the sum of our faith, it is incumbent upon him to replace it by something better. That is only decent charity, common honesty. Our challenge is to produce a better religion, a better Bible, a better Christ than is now regnant in Christian belief, or to cease boasting. Criticism is



Any vandal can break a statue.

easy—creation is difficult. It takes no ability to pull down, but building up is another matter. Any hoodlum can smash a painted window—only an artist can produce one. Any vandal with a club can break a statue in pieces, but it takes a Phidias to carve one.

College Professors Sowing Dragons' Teeth.

They tell us some college professors are sowing the dragons' teeth of doubt. And recent numbers of a popular magazine have shown that some men enjoying positions made possible by Christian sacrifice and Christian beneficence are "blasting at the rock of ages." Very likely there is exaggeration in those reports. If half of this be true, we are in a sorry way. The great mass of professors and teachers in this country are, I am confident, true men and true to their responsibilities and to the youth under their care. I have profound respect for them. Theirs is a divine business. Their position is one not only of grave responsibility but of glorious opportunity.

College Has No Right to Make Atheists.

But there is bigger business for any or all of them than in unsettling the faith of our youth. Christian parents do not send their children to college to be made into cads or cranks or skeptics. If the colleges cannot teach something positive and constructive in religion, then let them keep still on that subject. Those institutions have no right to take our Christian sons and daughters and return them to us in four years atheists. Because a man, be he professor or anybody else, has no faith and no religious experience proves nothing except that he hasn't got what he ought to have.

Humble Christian Better Authority Than Cold-Blooded Professor.

In matters of faith I had rather trust the humble Christian with the love of God in his heart than a cold-blooded professor with no religion, though he have sheepskins and degrees by the ton. His ability in his own line has nothing to do with the case. He may be a bright and shining

light in his own specialty. He may have reached perfection in classifying bugs or identifying fossils. But that does not make him competent to criticize Christianity.



He may have reached perfection in classifying bugs and fossils.

was a healing balm that flowed into the wounds of humanity."

Greatest Philosophers Agree as to Benefits of Christianity.

The majority of philosophers will agree with Schelling when he calls the gospel "a higher history, for the true subject matter of Christianity is a history in which Deity is implicated—a divine history." And with Kent, when he confesses that "If the gospel had not previously taught the universal moral laws in their full purity, reason would not yet have attained so perfect an insight of them." And most historians will agree with Lecky: "Under the influence of Christianity doctrines concerning the nature of God, the immortality of the soul, and the duties of men, which the noblest intellects of antiquity could hardly grasp, have become the truisms of the village school, the proverbs of the cottage and the alley." And with Carlyle also, when he says: "The older I grow—and I now stand on the brink of eternity—the more comes back to me the sentence in the catechism, which I learned when a child, and the deeper and fuller its meaning becomes: 'What is the great end of man? To glorify God, and to enjoy Him forever.'" And surely the great army of poets, having caught their inspiration from the oracles of God, will be glad to agree with Browning.

"I say the acknowledgment of God in Christ,
Accepted by thy reason, solves for thee
All questions in the world and out of it."

Bryant Draws Lessons For Human Need.

And Bryant is speaking both as a poet and Christian, expressing the inherent feeling of the human heart, when he writes of God's providence and care upholding the wings of the water-fowl, and then draws the lesson for our human need. He is a young man, and is leaving home for the first time, trudging on his lonely uncertain way. What the future might hold he did not know. Whether success or failure was to be his lot he could not tell. Night was coming on, the heavens were glowing with "the last steps of day," and in his soul were apprehension and melancholy. But in the far sky there was dimly discernible a floating speck, the form of a solitary water-fowl. If God guided and protected this wandering creature of his power, then why not him also, the child of His spirit? If the one lone fowl was safe, then why was not he? And so he breathed forth that confidence in God so beautiful and so Christian:



If the fowl was safe why not he?

"He who, from zone to zone,
Guides through the boundless sky Thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

Science and Learning By-Products of Religion.

Fundamentally, Christ's appeal is to the moral feelings and the spiritual faculties. "Every man," said Jeremy Taylor, "understands more of religion by his affections than by his reason."

The first work of the gospel is not to further science or to spread intelligence or advance learning. It may do all these incidentally, but that is not the object of the gospel. These things are by-products, not the chief aim. The main work of the gospel is to enthrone God in the lives of men. It is to rebuke and banish our selfishness and give Christ a chance to establish his kingdom within us. If it appealed to learning or wealth or station, it would defeat its own end. For then it would minister to pride and self-sufficiency.

If God Revealed Spiritual Things to the Learned, Only Heaven Would Be Test of Scholarship.

The problem of religion—your problem and mine—is how to conduct life rightly, how to live completely. That is the problem—not scholarship, or any other thing; but how to make each element and faculty of us—physical, moral, spiritual—fulfill its God-ordained purpose. And that is the object of the gospel, to teach the art of living. But if God had revealed spiritual things to the wise and prudent instead of unto babes, the kingdom of heaven would have become a bare test of scholarship, a mere prize of learning—and thus limited its power at the very beginning and destroyed its world-wide and humanity-wide application. Scholarship is good. But it is not what Christ came to this world to bring. It is not fundamental in salvation or in character. It has nothing directly to do with Christ's mission. Only as the wise and great are meek and lowly in heart does the gospel of Jesus Christ have any relation to them whatsoever. Religion is personal spiritual relationship. To know Christ is the goal and the crown of moral and intellectual power.

"Blasting at Rock of Ages" Has Helped Spread of Kingdom.

"Blasting at the rock of ages" has always helped on the spread of the Kingdom. The Jews did a little blasting at that rock, and the result was that the disciples "that" were scattered abroad went everywhere preaching the word." Then the Romans tried it, but at last when the Empire finally fell to pieces, it was found that each part was permeated with the new faith. Lorenzo de Medici tried it, but the soul of Savonarola went marching on. The Pope tried it, but Martin Luther became the champion of spiritual freedom, and from his throat broke the cry of indignant remonstrance to spiritual oppression like a thunder peal. And Germany was free, and over the future blew the free airs of hope.

Martyrs' Fires Lighted Because of Faith.

Wycliffe, the Morning Star of the Reformation, translated the Bible for the people and set the pulses of religious liberty in motion. They scattered his ashes to the four winds; but his ideas had winged messengers also, and soon the continent of Europe was aflame with the beacons of faith, and the call that rang from Wycliffe was re-echoed to Zwingli and Melancthon, and Calvin, the spiritual and intellectual master of Geneva, where, as Michelet says, "Within that narrow close, that gloomy

garden of God, the martyrs of the second age of the Reformation bloomed like blood-tipped roses under the fostering hand of Calvin." Later on the Church of England did some blasting, and Wesley became the reviver of a dead church on two continents.

Scholars Very Often on Wrong Side of Religious Questions.

Why it is I know not, but the fact is that the scholars of the past were very often on the wrong side of religious



The man with his book may be as selfish as the man with his bottle.

questions. Against Jesus Christ were the scribes, lawyers, rabbis and priests. Against the apostles were the learned men of the day in Greece and Rome, men who could not bear to see their pa-

gan systems overturned and hear the cry go up, "Great Pan is dead!" Against the Huguenots stood the faculty of the Sorbonne. Against Luther were the great universities with all their learned faculties. Against Whitfield and the Wesleys Oxford arrayed itself to a man. Scholarship alone is not enough. The man with his book may be quite as selfish in his way as the man with his bottle.

More Than Intellect Needed.

He who would understand Christian truth has got to have intellect **plus**. There are facts and truths most vital and necessary in the inner spiritual life of mankind. There is a path which no fowl knoweth and which the raven's eye hath not seen. It is where the feet of the humble walk and where the intellectually proud grope in a darkness that may be felt. The ultimate stronghold of faith is "not in the mutable judgments of the understanding, but in the native sentiments of conscience, and the inexhaustible aspirations of affection."

The Scientist's Unproved Assumption.

As a matter of fact, faith is necessary in every realm. The scientist also must endure as seeing the invisible. He may boast that he deals with facts; but watch him closely, and you will see him lay down what he calls "a working hypothesis." What is a hypothesis? My dictionary says it is "a proposition assumed and taken for granted, to be used as a premise in proving something else." Ah! then our scientist, as he goes out into the unknown country in any line of research or discovery, uses as his standing ground an unproved assumption. He has to do it because belief precedes proof. Faith is the forerunner of fact, the guide into the unknown. Simply because a man is an authority on birds or plants or stones or fossils is no proof that he is equally good authority in matters of the moral and spiritual life of the soul. He may be both; for he may be a reverent student of science, quick to hear the sounds from the ground and also the voices from the heavens. But a man who never felt a throb of religious emotion in his life, who never stood in reverent amaze before the majesty of God and the spiritual beauty of Christ may be very learned and profound in some matters, but he is no authority in religion. He is like a man trying to speak in a language he never learned.

An Agnostic Is the Man Who Does Not Know.

We give thanks for the great multitude of Christian scholars who possess a Christian outlook and experience. But we deplore the temerity of a few men who assume to be agnostics in religion and authorities in religion at the

same time. An agnostic is a man who does not know; and the simple logic of the situation is that he can therefore be no authority in the realm concerning which he professes to be a know-nothing. It was a wise old divine who, when an upstart youth declared, "Sir, I will believe nothing I cannot understand," replied, "Then, sir, your creed will be the briefest I ever heard in my life."

Faith and Reason Sisters.

Knowledge and faith are not enemies, but friends. The reverent student thinks God's thoughts after him in the creation. In the fine phrase of Shakespeare's sonnet, he is in touch with "the prophetic soul of the world, dreaming of things to come." Blessed is he who has that fine balance of head and heart, of intellect and passion. All truth is a revelation of the same God. Faith and Reason are not enemies. They have been charmingly and truly represented as sisters, each of whom bore from birth a sad affliction. Reason is deaf. Faith is blind. And so, long ago they joined hands to help each other through the

world, where day and night follow each other in endless succession. Reason could see, and Faith could hear. By day the eyes of Reason guided both, but by night the ear of Faith guided Reason through the shadows till the morning dawn began. They are not enemies, but friends; not opposites, but complements, and both are the daughters of God. Where Reason falters, Faith securely treads because she is a higher reason and because she hears a music audible to her alone. Faith and Reason, science and religion will yet clasp hands within the great temple of the world and hear the divine charge, "What God hath joined together let not man put asunder."

"Patience, God's house of light, shall yet be built. In other ages to some unknown song, And from the fanes of science shall her guilt Pass like a cloud. How long, O God, how long Till faith shall be a man and thought a child, And that in us which thinks and that which feels Shall everlastingly be reconciled, And that which questioneth with that which kneeleth?"

"Look Above the Clouds."

One trouble with all our thinking is that we do not look high enough, we do not see things in their largeness and divineness. Sailing down through the Straits of Messina once, I remember we long strained our eyes for a view of Mt. Aetna, the loftiest volcano in Europe, standing ten thousand feet into the sky. But to our disappointment Sicily was wrapped in a haze we could not penetrate. Aetna was thirty miles away. We knew the general direction, but she had apparently wrapped herself in an impenetrable veil. After we had strained our glasses for a long time upon the bank of cloud that obscured the horizon, and were about to give over the attempt in despair, some one on deck cried out, "Look above the clouds!" And sure enough, there in the upper regions, towering above earth and sea and mist, in unimaginable grandeur, its head covered with its snowy crown, standing like conscience all in white, stood Aetna. It was a rapturous and glorious surprise. And the same contains a pertinent lesson. Let the great mountain be your school-master. In all your doubts and troubles look higher. God stands in light, is light.

The lower levels conceal Him! mists surround Him; clouds obscure Him. Above all mountains of earthly difficulty stands the Father. "I will look up unto the mountains from whence cometh my help—my help cometh from the Lord." Truth is more likely to be found in the heights than in the depths. It is in our best and highest moments that truth and God and immortality become supremely reasonable. We shall never discover the secrets of eternity by gazing into a fog-bank.

Christ Stands Above All Dogmas.

For myself, I have taken my stand beside the Divine Master. He knew. There is no note of uncertainty in anything He said. His character and His cross confirm His message. Experience and history are also proofs. And so amid all perplexing problems and antagonistic theories I have determined to stand or fall with Him. If He was mistaken, we have no revelation and no certainty whatsoever. If theories conflict with Christ, so much the worse for the theories. They cannot last, they cannot prevail, they cannot conquer. For Christ stands above all dogmas and all systems and all theories and all isms and fads whatsoever, as Aetna stood that day above the low-lying mists at its base, robed in glorious white.

QUARTERLY CONVENTION OF GOLDEN GATE UNION.

The regular quarterly convention of Golden Gate Union of the Christian Endeavor Society will be held on Thursday afternoon and evening, August 5th, in Calvary Church, corner Jackson and Fillmore Sts. The afternoon session will begin at 3:30, and the evening at 8 o'clock. Supper will be served at 6:30 in Social Hall. The theme chosen for this convention is "The Christian Endeavor Society," and prominent pastors will speak on it as follows: "Its Relation to the Sunday-school," "The Church," "The Golden Gate Union," and "The Pastors."

Dr. Dille will be the speaker of the evening session, and his address will be on "The Relation of the Christian Endeavor Society to the Pastors." We are particularly anxious that this convention shall be a successful one, and accomplish its purpose, which is to strengthen Golden Gate Union and the various societies which compose it. To this end we ask the hearty co-operation of all the pastors and their young people.

LULU E. TWEEDY,

Press Committee.

Church News

The San Francisco ministers' meeting will be held next Monday, at 920 Sacramento Street, at 10:45. This is to be the first meeting following the vacation.

Rev. William Rader, pastor of Calvary Presbyterian Church, San Francisco, has returned from a vacation spent at Yosemite, lecturing before the Chautauqua, and at Mt. Hermon, speaking before the Summer Assembly.

Miss Nellie McGraw, our missionary to the Indians, is in an Oakland hospital, recuperating after an operation for appendicitis. She is reported to be improving.

Those desiring to secure supplies for the Presbyterian Brotherhood can do so by addressing the Pacific Presbyterian. The stock on hand includes sample constitutions, cards and suggestions as to how to organize a Brotherhood. These supplies are free, except for cost of postage. Five cents will bring a sample of each. Buttons can be had for ten cents each, or forty cents a dozen.

OAKLAND, First.—The pastor, Rev. Frank L. Goodspeed, leaves for his two weeks' vacation this week. He will visit Portland, Seattle and the Yellowstone Park during his absence, being accompanied by his wife, and his son who is visiting him from the East. The audiences during the summer have steadily increased, and all appearances indicate a splendid rallying to the work when the fall services commence on the pastor's return. Next Sabbath Rev. Geo. L. Tufts, District Secretary of the National Reform Bureau, will preach morning and evening. August 8th Rev. Robert Mackenzie, President of the San Francisco Theological Seminary, will fill the pulpit. The prayer meetings will be led by F. L. Sterrett, secretary of the Y. M. C. A., and H. H. Gribben will report the General Assembly at the second meeting. Dr. Caroline Merwin gave an exceedingly interesting address before the Young People's meeting last Sabbath which was largely attended. Rev. Thomas Boyd, pastor of the First Presbyterian Church, Fresno, preached last Sabbath evening to a large audience, among whom were many friends from Fresno.

PORTLAND, First.—It was announced that Dr. James Moffat, D.D., President of Washington and Jefferson College, Pennsylvania, would occupy the pulpit on July 18th, the first Sabbath of the pastor's vacation, but illness prevented, and Rev. George Norcross, D.D., for forty years pastor of the Presbyterian church at Carlisle, Penn., spoke at the morning service and Rev. John H. Lamb, the pastor's brother-in-law, preached in the evening. Rev. Mr. Lamb is home on a furlough from Manila, where he has been as a missionary for the past five years. Last Sabbath Rev. Edgar P. Hill, D.D., of Chicago, formerly pastor of the church, occupied the pulpit. Twenty members have been received into the church during the last quarter.

SAN FRANCISCO, Calvary Church.—Our pastor did not return in time to fill the pulpit last Sunday, as he preached the sermon that Sunday before the Federate School of Missions at Mount Hermon. Rev. John S. Thomas, who acceptably filled the pulpit the two previous Sundays, preached. His morning subject was "Before the Eyes, But Not Under Foot," and the evening subject was "The Strategy of Satan." Our pastor will be home in time to lead the regular mid-week service on Wednesday evening. After this service candidates for church membership may meet the session; and on Friday evening preparatory services will be held in preparation for the sacrament of the Lord's Supper which will be celebrated next Sunday morning. The regular monthly meeting of the Berean Society was held Monday evening, July 26th, at 7:15. Dr. A. H. Giannari was the speaker of the evening and delivered an address on "Public Conscience."

CROCKETT, Cal. Valona Presbyterian Church.—Last May the Valona church asked Mr. Puleifer, the pastor of the Crockett Congregational Church, to act as their pastor, both churches having agreed to a joint pastorate. Services are now held at the Crockett church in the morning

and at the Valona church in the evening. So far the plan gives every evidence of success. The evening audience has never fallen below forty and has at times reached ninety. Last Sunday evening two new members were received by letter. Special music is furnished by a choir every Sunday evening, under the direction of Mrs. Chas. Madden, the church organist. The C. E. Society has just received new topic cards and seems to be getting a new start. A Bible study class on the "Life and Teachings of Jesus" is being organized. Altogether the work is hopeful and encouraging.

LOS ANGELES.—Officers of Presbyterianal Missionary Society gave a farewell reception on Tuesday at the home of Mrs. F. M. Dimmiell to outgoing missionaries, Dr. Maud Mackay returning to China, Miss Anna McKee and Miss Florence Plummer going to Korea; also Miss Bessie Lawton going to India and Miss Beckwith going to China. The first three named are from Boyle Heights Church and Miss Lawton from Third, both churches generously helping by support or gifts, or both, for their own missionaries. They sail with a party of other missionaries in company with Dr. Arthur J. Brown from San Francisco, August 5th.

Chinese Night School.

The Chinese night school closes this week. During the year 66 individuals have been enrolled, many of them recent arrivals from China. The recent agitations are telling on the work. It calls for earnest prayer and support from all who believe Matt. 28: 18-20.

Tent Meetings.

The tent meetings at 51st and Moneta closed Sunday. Great blessings attend them. During three weeks about 200 confessed Christ, and the life of Christians in the community was deepened and quickened. This week the evangelists, Revs. Hadden and Thompson, move to Vernon and Central avenues, where a group of seven churches of as many denominations co-operate, Calvary Presbyterian, with our good Pastor Prewitt being one.

Meetings in the other tents have also been blessed. Dr. Henry continues on Boyle Heights; Evangelists Pratt and Parks remove to Jefferson and San Pedro.

Big Brother Work.

The following interesting item concerning a member of the Highland Park Presbyterian Church appeared in a recent number of the Highland Park Herald:

The Big Brother movement is assuming large proportions in Los Angeles as well as other great cities of the country. Chas. T. Youngken of Hillcrest Drive, as secretary of the Big Brother Committee of the Fishermen's Club, is in charge of the work in this city.

Realizing the great need for a definite and distinctive religious work among neglected boys, the Fishermen's Club of Los Angeles—composed of Christian young men—has undertaken a work in their behalf. Of this movement Dr. John Willis Baer says:

"When in New York last, I met some gentlemen who aroused my interest in what was—to me—a new work. They call it the 'Big Brother Movement.' My interest was awakened when I learned that six or seven hundred business men of New York City had each agreed to take one lad, discharged from the House of Correction or School of Detention. By taking them, I mean becoming an advisor and helper, attempting to secure employment and in every way surrounding the lad with helpful influences so that the

old life might be blighted and eventually killed and a new one made to spring up and bear fruit.

"The experiences of some of these men, related to me sitting about a banquet table, showed me, beyond the possibility of a doubt, that this was one of God's methods of giving wayward young men who had good stuff in them, another chance. It is a practical way of preaching the 'gospel of second chance.'"

MONTANA.

Mildred is simply a station on the Pacific extension of the C. M. & St. Paul R. R. About sixty families have settled on ranches in its vicinity in the last eighteen months. A Sabbath-school was organized last September, and June 27, when the pastor-at-large visited the place, the people presented to presbytery a petition for the organization of a church containing eighteen names as members and about as many supporters. They have vetoed saloons and propose making it a temperance community.

A new church of twenty members was organized at Canyon Creek July 4 and a building dedicated practically free of debt, which cost about \$8,000. Canyon Creek is in a rich ranching district ten miles west of Billings. Both organization and building are largely due to the extra labors of Rev. B. Z. McCullough, pastor of the Billings church, who for the last year has been preaching there in a school house every second Sabbath, and will continue to minister to the congregation for the rest of the year. Three elders were elected and ordained and three children baptized. Rev. W. N. Sloan, pastor-at-large of Helena Presbytery, preached at the morning service and Rev. J. A. Barnes in the afternoon. At the close of the morning service the large congregation adjourned to a cottonwood grove about one mile from the church, where luncheon was served by the ladies. The money was contributed for the new building by the people in the community. The new organization gives promise of great usefulness.

OREGON.

The Second Annual Albany College Bible Summer School began its sessions on Bryant's Island, Albany, July 16th. The spot is most beautiful and well adapted for an out-door school. It is at the junction of our beautiful Calipooda and Willamette rivers. And but for five minutes walk from the business portion of the city.

The class-work has been conducted each morning by Prof. Edwin Sherwood of Kimball School of Theology, Willamette University, Salem, on "The Life of Paul." He is a careful student and a fine instructor. President Milton G. Evans, of Crozer Theological Seminary, has illuminated his most interesting theme, "Life of Christ, as told by Mark." He is a strong personality, and impresses his vigorous thoughts in a very forceful manner. Dr. Geselbrach is presenting his "Inductive Studies in the Gospels" in his cogent way to interested classes. Rev. Chas. A. Phipps, secretary of the Oregon S. S. Union, will begin his work today, giving a Preview of Graded Sunday School Lessons for 1910.

The addresses of Dr. Benjamin Young were of a very high order. His "Man of Nazareth" considered by many hearers equal to Dr. Gunsaulus' best lectures.

Dr. Evans spoke of "The Missionary Program in Genesis and Revelation" in a suggestive and instructive fashion and his sermon on Sabbath night, the 18th, excited unusual interest.

The conferences on "Is the Bible Waning in Influence?" conducted by Dean Sanderson, and the one on "Men and Boys" led by H. H. Bushnell, were profitable and drew out questions and helpful discussion.

So far all the work has been of a high order. Last night "The Gilbert Sisters" gave a very attractive service of song and the address of Dr. Foulkes on the "Christ of Derring-do" stirred to holier endeavor all who waited on his words.

Dr. Henry L. Nave, Field Representative of Albany College, supplied Anabel Church, Sabbath, July 11th, for Pastor Hurd, who was attending C. E. Convention at St. Paul. This is a new church of great promise, in a growing suburb. The pastor is doing good work and has much encouragement.

Last Sabbath, (18th) was spent with the church at Salem. Rev. H. T. Babcock, pastor.

This, one of our strongest churches, has always been loyal to our Synodical College and gave earnest attention to the presentation of her prospects, prosperity and needs. Salem is the seat of Willamette University, a thriving Methodist institution. The material growth of the capitol is astonishing. She is earnest in her endeavor not only to beautify, but also to purify herself, as evidenced by the large union meeting in the M. E. Church, addressed by Mr. Wheeler, an Anti-Saloon League leader of Ohio.

In connection with the morning service in the First Presbyterian Church, two infants received the rite of baptism and the parents were welcomed into fellowship. Three Indian maidens from Chemawa Indian School, three miles distant were also welcomed by pastor and people on confession. They had already been baptized in infancy. The hot weather does not affect the attendance. All branches of church work are thriving and the pastor begins his fifth year strong in body and mind, with the feeling that God is blessing his work. Dr. W. S. Holt is to supply the church during vacation in August. He is greatly beloved by this people.

SEMINARY NOTES.

San Anselmo, Cal.

Dr. Mackenzie preached last Sabbath at Merced where he was greeted with large audiences.

The Third Presbyterian Church of Salt Lake City, Utah, is making rapid progress toward self-support under the pastorate of Rev. Herbert E. Hays, '04. Two years ago they were receiving \$700 from the Board of Home Missions. Now they are asking only \$250.

Rev. Edward H. Miller, '01, with Mrs. Miller, returned from Seoul, Korea, for their furlough on the steamer Mongolia about two weeks ago, just in time to see their co-laborers, Rev. A. G. Welbon, '00, and family return to Seoul on the same steamer.

Dr. and Mrs. Wicher, after visiting in Germany and Holland, sailed from Antwerp for home on Thursday. They will be in Toronto until about the first of September. They expect to reach San Anselmo Sept 10th.

A new church has grown out of the work of Rev. W. C. Gunn, '97, pastor at Auburn, Wash. Two years ago he began work in a neighboring settlement now known as Alzona. A few weeks ago a church was organized there and a contract has been let for a new building.

Rev. Harry N. Mount, pastor at Eugene, Or., one of the Directors of the Seminary, has recently had the degree of Doctor of Divinity conferred upon him by his alma mater, Wabash College.

THE "IF CURE."

The Healing Counsel of the Minister will Soon be Recognized by the Physician.

By Wm. Nat Friend.

Some day the practical theologian will recognize in all the present outcry for spiritual healing the necessity of a thorough-going scriptural deliverance upon the subject, and we shall become possessed of an as elaborate doctrine of scriptural healing and health as we now have of salvation, sanctification and eternal life. At one of the popular meetings of the recent General Assembly in Denver, President Baked of the University of Colorado declared that there ought to be a department of research work in Christianity in his institution. This broad statement can mean nothing less than that the sciences are at last coming not only to recognize the equal validity of the science of God but that the special data connected with it call for the most careful investigation and differentiation.

The time is undoubtedly not far distant when the healing counsel that the minister can bring into the sick room will be recognized by the physician as not only thoroughly legitimate but just as frequently advisable under given conditions as drugs, massage, nursing, or the participation of some other class of consulting specialist. The fact is that the more we study the doctrine as it unfolds in the scriptures the more remarkable does its progressive elaboration appear. At present only the careful investigator discovers that in itself the scriptural doctrine is a finely differentiated system readily requiring all the scientific research that is demanded of the other branches of healing before predictable results can be comparatively assured.

The trouble with our age in respect to the subject is that all of the systems of healing either physical or mental, but especially the latter, are naively declared limited to the generative power of a few absolutely untraversable principles. Add or subtract, dispute or dissent or doubt and both failure to heal and personal ostracism follow. The mental and spiritual physicians are certainly as divided and antagonistic as all the old and new school medical practitioners ever were or are or hope to be. Yet if one but glances through the testaments with an eye for the sights, he must find that above all else of emphasis the unfolding doctrine of the eternally Great Physician declares as elementary principle the infinite variation in healing for the countless changing circumstances of disease.

If the healing of Abimelech (Gen. 20) fully answers the common notion of immediacy how is it that Moses must wait seven whole days (Num. 12) after his cry for the instant cure of Miriam? That David lost his patient (2 Sam. 12) is a by-word of every generation. Elisha's first prescription (2 Kings 4: 29) utterly failed, and the second in order to produce success required outward physical application of resuscitative methods. In the case of Hezekiah (Isa. 38: 21) the prophet Isaiah is plainly described as administering plasters in the course of a treatment that involved the prescription of the immediately uttered and privately applicable Word of God. There are approximately twenty-three cases of specific healing by Jesus recorded in the Gospels; there are like notes of some eleven similar cases by the apostles in the Acts. All of them carry sufficient data to put them on par with the memoranda kept of cases by modern physicians under similar circumstances. They all go to show that no two scriptural cures are alike. In fact they afford abundant evidence of as wide a system of cure for disease as modern science demands in present

day therapeutics. Nothing less these Scriptures experimentally declare is the healing system taught and practiced by the Great Physician and his historically recorded servants.

But many good people of God have gone so far in their refusal to acquaint themselves with the whole scriptural doctrine (and herein the church fathers are much to blame), that only the narrow truth outlined in some pet case of God's healing is permitted to form ground for their system of spiritual cure. Many queer crude and sometimes very cruel conclusions arise from such limited grouping of principles. In the end, however, they illustrate the present force and scope of the completed system, for thus they display in a strange way the infinite variety of method that goes to make up the scriptural doctrine.

For instance, recently, a noble young minister of God, beloved by the church, after persistent struggle by all known means and in all ways with both God and man for succor from the fell disease of cancer, entered into his rest. At about the same time a noble Christian woman of great service in the church of Christ, undergoing many of the same tortures for a similar malady, recovered. After a while it was suggested by the friends of the latter that the reason the former case failed of cure was because there was an "if" in the appeal of the sick man. Think of it! Thousands of prayers had been honestly offered for him. He had sent a statement of his case to perhaps a hundred or more of his friends. In his devotion to his God he had said, "Thy will be done." That was what his Master had also affirmed in another kind of Gethsemane. For this technical blunder he had failed.

At first sight this conclusion has all the mark of un-Christian narrowness and childish fanaticism. To think for one moment that the God of life is governed in his healing of either body or soul by technicalities of speech or spirit is indeed to show how truly the letter killeth. It seems a monstrous travesty upon the system of healing enunciated so painstakingly in the developing Scriptures from the days of Abraham. It seems to mock the cure of him who said, "If thou wilt, thou canst make me clean." (Mk. 1: 40). It seems to debase the resignation of David for the loss of Bathsheba's babe when he declared, "While the child was alive, I fasted and wept; for I said, Who knoweth whether Jehovah will not be gracious unto me, that the child may live." (2 Sam. 12: 22). It apparently declares for the taking over into human determination the will of the Omnipotent, making it conform to its own, not by the force of loving persuasion, whereby, as the Scriptures put it God repents himself of what he had planned to do, but by that of sheer technical demand.

The truth, however, is in strict conformity to the elementary scriptural principle of variation even in this close confined situation. As for many, yes, very many of us, we dare not ask for healing except in the Gethsemane spirit of Jesus, with the "if" of "thy will be done" upon our lips. It is absolutely impossible for us to do otherwise. Perhaps it is out of reverence for the Wonderful Counsellor; perhaps it is out of trust in his better judgment. It may be because we have a sense of the greater value of life on the other side, keener appreciation of the underlying desire of God to help us on to our triumphal entrance therein. Certainly our Christian fundamentals propose this goal as a proper ambition, not a finality to be avoided.

But just as there are so many of the "If Cure" class so there are also undoubtedly successful practitioners of the

technical promises that whatsoever, even unto the moving of mountains, that ye shall ask in my name, yes, even to claiming the promises, that will I give unto you. Why, what parent has not one child who never thinks to stop for the conventions the other children must observe, but as a matter of course and with no suggested impertinence lays hold on all things without question? It is the nature of the one to take the shew bread without thought of impropriety or fear; it is the nature of the other to reverently declare, "If thou wilt."

There is no need to deny or belittle the nature of either of these classes of the children of God. Certainly those who have the power with God that eliminates the "if" are privileged to use it. It is not a thing to be acquired. It belongs to their God-given natures. It is not to be quarreled with any more than it is to be used in quarrel with or for censure of the child of the Father with the "if cure" nature. According to scriptural presentation of the doctrine of healing there should be variety of natures to be treated as well as of treatments to be given. Here we find at least two divisions of the Great Physician's patients. Which ever you may be, you are nevertheless just as certainly as the other under the care and cure of him "Who healeth all thy diseases." In fact, in the spirit of those last words of Jesus this truth becomes particular comfort and inspiration to each patient of God: "If I will that he tarry till I come, what is that to thee? Follow thou me."

Golden, Colorado.

THE HOME

WOMAN THE CIVILIZER.

John K. Le Baron.

The degree of civilization to which a nation has attained may be pretty accurately determined by the status of its women.

Among savages the woman was a beast of burden.

The women of Hindoostan used to drown their female infants in the Ganges.

In some Old World countries even in this day woman is recognized as a helpmate in only the most menial sense.

In America woman has reached her most exalted sphere—and it seems strange, therefore, that in this country she has filed the most protests. Ingersoll, whose soul was always attuned to love and sympathy for woman, declared:

"She has all the rights I have and one more, and that is the right to be protected. That is my doctrine."

That was the doctrine of a man who symbolized in his domestic life the highest ideals of our best civilization.

Yet there are men today by the millions who delight to class themselves as woman's superior. And such men are generally of the very inferior grade.

We are evolving, but we have not yet evolved.

We are, however, a long way ahead of the days when St. Chrysostom described woman as "a necessary evil, a natural temptation, a domestic peril."

The Puritan idea of woman is admirably expressed by the Rev. Nathaniel Ward, that fine old specimen of the intolerant age in which he lived, when he refers to his wife as his "yoke-mate."

Imagine Sebastian Bach, speaking thus of his wives, who were his helpmates in the best sense.

Imagine Browning regarding his gifted partner, who was his inspiration, as a yoke-mate—an ox!

The mother of Confucius was a woman of towering intellectual personality. The ignorant Chinaman of her day, no doubt, regarded her as his inferior.

The mother and the wife of Pythagoras both contributed much to the fame of "the teacher of teachers."

There have been few greater mathematical minds than that of Maria Agnesi.

It was Hypatia, a woman, whom the monks maimed and killed because of their jealousy of her great wisdom.

All the keys to knowledge are not in the keeping of men.

What man among us would set himself up as superior in all the qualities of character to Maria Theresa, "an honor to her sex and the glory of her throne?"

It was a woman at the head of the army of France that defeated the English at Orleans.

It was a woman whose book was the "bone and sinew" of Lincoln's great emancipation policy.

Compare the reign of Victoria with seven-eighths of her royal predecessors. The comparison is not favorable to the men who have worn the British crown.

It was a woman—and an American—who discovered Herbert Spencer, and insisted upon the recognition of that "imperial genius," as Skilton calls him.

The story would require a thousand chapters were it told in full.

We no longer regard woman as "a necessary evil."

Eve was a revised and improved edition of Adam.—Post-Dispatch.

A KIND NEIGHBOR.

David Lyall.

She was a small, insignificant woman of whom very little was known. She wore a brown frock usually, with a little soft cream colour about the neck, which lent a peculiar softness to her sweet, kind face. With this, in summer, she would wear a small cloak of lace, which she could drape with a quite peculiar grace about her shoulders. In winter she protected herself by a long coat of sealskin, in which she looked particularly charming. These two things, the neighbors concluded, were relics of her better days. The street in which she lived, in a remote and obscure London suburb, was quite undistinguished except for its monotony. The houses were as like as peas in a pod, and it sometimes puzzled the small brown woman how late-comers were ever able in the darkness to find their own particular door. She took a kindly interest in all the dwellers in Helstone Gardens, and had always a sweet word and a ready smile for the children, who would run to her confidently, quite certain that she would always sympathize with them, whatever their mood. Nobody quite knew how it began, but gradually, as it were, the dwellers in Helstone Gardens began to look upon Miss Penfold as a real friend, the sort of person you could run to in an emergency, quite certain she would not only be willing to listen, but would also know exactly what to do. For this reason, poor little Bessie Claremont ran into Miss Penfold's house one afternoon, absolutely distraught, after a quarrel with Dick. A quarrel with Dick six or even three months before would have seemed incredible, a possibility that could never by

any chance become a reality! Dick had been perfectly abominable, of course, and it had all risen out of a trifle.

"I've just run in, dear Miss Penfold," cried Bessie, her pretty face all distorted through the copious tears she had shed, "to say good-bye. I'm going home to my mother this afternoon."

"Ah! on a little visit," said Miss Penfold, nodding, though she knew perfectly well that such was not the case, but that there had been trouble in the house of the honeymoon pair. They were not the only pair shaking down to each other's ways in Helstone Gardens, which was a favorite resort of the newly-wed, and through which middle-aged couples sometimes sauntered of a Saturday or Sunday afternoon, just to refresh old and rather sweet memories of the days when they had begun so modestly, and had only dreamed dreams of the big houses on the other side of the hill to which they had ultimately removed.

"A little sudden, isn't it? Why not wait till Saturday and let Mr. Claremont take you? It would do him a great good, a week-end in the country. Hazelmere, I think you said your people lived."

"No, it's Edith Grantley's people who live at Hazelmere. Mine are only at Pinner, at least at Hatch End. And I thought I'd like to thank you, dear Miss Penfold, for always being so kind, and for the loan of your preserving pan and your hints about the way to buy joints. I hope you'll be as kind to some other poor foolish girl who has left a good home to—to—keep house for some hard, cold-hearted, ungrateful man."

Miss Penfold did not even smile.

"And what is the hard, cold-hearted, ungrateful man going to do while you are disporting yourself at Hatch End?" she enquired imperturbably.

"Oh, he can go to his own people, or get along as best he can with Arabella," she said scornfully. "Then perhaps he will understand how I toil and slave in that house from morning till night, and how little thanks I have got for it. But I'm not going to do it any longer."

"What was it all about?" enquired Miss Penfold, as she took up the delicate morsel of lace work she had laid down to receive her visitor. There was something very soothing in her voice, in her placid looks, and a sort of quiet began to steal over Bessie's perturbed spirit.

"Oh, there's quite a lot of things. I do my best, and yet he is never pleased. And this morning, what do you think he said? That he would go home one of these days to get a decent breakfast, and to see some faces that had a smile on them."

"He must have been particularly aggravated before he said that," said Miss Penfold. "What happened earlier?"

"Well, I spent a little more money last week than he thought we could afford, and he was very cross about that, and he said we did not get good value for the money, and that women, before they presume to keep a house, should begin to understand the elements of housekeeping, and asked what would happen to a man who dared to go to business so badly equipped. It was perfectly horrid of him, because, of course, he knows I came from a very luxurious home, where nobody ever had to count coppers in such a beggarly way. So I just told him if he were not pleased he could find somebody else to keep his house, and then he banged out of the house, and I packed up, and I'm going down by the three-forty, so you see it's good-bye, Miss Penfold."

"For a day or two, yes, my dear," said Miss Penfold, with a little sigh.

Then quite suddenly she let her work drop on her lap, and leaning forward regarded the flushed face of the young wife with a great deal of tenderness.

"My dear, you are not going to be a silly child. You will go home right now and put off your things and unpack your trunk, or whatever it is that you have packed, and set about getting a specially nice dinner for Mr. Claremont."

"Indeed and I'll do no such thing," said Bessie, in tones of strong indignation; "no such thing! He shall get his dinner where he likes, and the worse it is, the better I shall be pleased."

"I have not the pleasure of knowing your father and mother, but none of the fathers and mothers I have ever known wanted to have a married daughter left like returned goods on their hands."

"Mine are not like that," observed Bessie loftily. "They will be delighted to have me; Papa never wanted me to marry at all, and they all thought Dick rather a poor match."

"But he is a very clever young man," observed Miss Penfold quietly; "I happen to have a friend in the city who knows about him, and he prophesies that he will go far. You will be proud of him one day, my dear. Meanwhile, his faults are those of the young man with his way to make. He is a little quick, and seems inconsiderate, but you know how hard he works. It is all for you, my dear, so that a little later you may have a very different position."

Bessie jumped up, whether to prevent the encroaching of any softer mood, Miss Penfold was unable to decide.

"There, I must go, or I shall miss my train. Good-bye, and if we never meet again I shall always be your grateful friend. But perhaps you will come out to Hatch End and spend a day. I'll get my mother to write."

She kissed Miss Penfold a little hastily, and perhaps shamefacedly, and ran out. About ten minutes later, Miss Penfold, anxiously watching from her casement window, beheld a four-wheeler trundling away from the door of The Maples, with a large dress-box on the top, and Bessie inside.

About six o'clock Miss Penfold sent her maid to deliver a small note at The Maples, and at twenty minutes past seven Dick Claremont came to answer it in person.

"Good evening, Mr. Claremont, it is kind of you to come in in this friendly way," she said pleasantly. "A friend sent me a very large Surrey fowl yesterday. I should never be able to get through it myself. I hope you don't think I presumed."

"Oh no," said Dick a trifle awkwardly. His clear-cut, rather strong face was set a little hardly, but his eyes had a furtive anxiety.

"My wife came in here, you say, this afternoon. May I ask what she said? We—we had a—a few words this morning; they didn't amount to much, and perhaps I was a bit hard on her. I don't mean to be, but I'm bending all my energies on the one thing just now. You see, Miss Penfold, her people did not think—well—that I was quite a good match for Bessie, and I want to show them that she may not have done so badly after all. I'm straining every nerve to get on, and, naturally, I want her to help me."

"Don't strain too hard, dear Mr. Claremont," said Miss Penfold softly. "Believe me, it isn't worth it. Worldly success is a very good thing, and not to be despised. But it can be purchased too dearly. Don't haste to get rich, and take a little time to know your young wife's heart, and to help her, too. Remember that the marriage contract

is a mutual thing, and can never leave responsibility all on one side."

"Bessie complained, of course; said I was a monster of iniquity, I don't doubt," said Claremont hardly.

"She cried a good deal, but it will be all right when she sees you. Dinner is just ready, and you will get down to Hatch End easily before it is too late. Come to the dining-room."

"But I'm not going down to Hatch End," he said blankly. "No fear."

"Oh yes you are."

The dinner was a very simple affair, and they waited on themselves. Miss Penfold did not say any more about Hatch End until coffee came in, and she had found her guest something very special in the way of a cigar.

"You can smoke that going to the station; yes, my dear, you are going, and she's expecting you, I am quite sure. Listen: Once long ago two lives just as promising and as precious as yours were spoiled by just a little trifle, and because there was too much pride on both sides to bend an inch."

Her voice shook a little, and quite suddenly, unfastening the lace front of her gown a little, she took out something on a slender chain that hung about her neck. When it was lying flat on her palm, Claremont saw to his amazement that it was a wedding-ring. He looked at the sweet but always sad face and wondered what was the tragedy behind.

"It is mine," she said, "and now I have not the right to wear it. I left my husband's house for a trifle, and he did not seek me to come back, and so we have drifted through the years. It has been very lonely and bitter, so now you know why you must go to Hatch End to-night."

Dick Claremont took her hand and touched it with his lips, and half an hour later he was at Euston, just in time to catch the last outgoing train.

THE CENTURY MAGAZINE.

The leading article of the August Century, the Midsummer Holiday Number, is Mr. Richard Watson Gilder's "Grover Cleveland: A Record of Friendship," a sympathetic appreciation of the personality of Mr. Cleveland as revealed in an intimacy of many years. The reminiscences will extend to some three installments in The Century Magazine. In them, Mr. Gilder records a friendship of twenty-one years, extending from the time of the famous tariff message in the first term to the ex-President's death. These papers constitute the most intimate description of Mr. Cleveland's life and character and personal traits—as President and ex-President, at work and at play—that has yet been given to the world.

The pictures are new and mainly from amateur sources. One of the pictures in the August number gives the interior of the studio at Marion—with Mr. and Mrs. Jefferson and Mrs. Cleveland and her mother—in which room Mr. Cleveland conducted a sort of moot-court of the most amusing description, "one night in Marion." These papers will tell the story of the celebrated Victoria hotel dinner, where the President-elect was said to have surrendered to Tammany. An account will be given of the way Mr. Cleveland spent the evening before his second election. There are anecdotes not only of Mr. Cleveland, but of his close friend, Joseph Jefferson.

A number of Mr. Cleveland's favorite letters are published, and the first paper closes with a section called "The Children's Hour."

The rest of the number is largely fiction, the kind that reads well during midsummer holidays.

WRINKLES—THEIR CAUSE AND CURE.

Wrinkles usually indicate certain characteristics. Worry, for instance, is perhaps the most frequent cause of a wrinkled countenance. Worry is nothing more or less than a poison to the mind. It deteriorates the nerve tissues, it devitalizes the blood, it is destructive to the mind, body, and soul. One who has the worrying habit will be merely wasting time in attempting to eliminate wrinkles from his features. Those desirous of eliminating wrinkles should first of all forswear mental worry and anxiety; second, increase the general vitality of the body; third, avoid the use of soap on the face, substituting cold cream or olive oil. Either of these should be used at least once a day, and thoroughly removed from the face after once having been thoroughly rubbed in with a soft towel or chamols skin. Masage, a face mask, or any mechanical means that will help to remove the furrows from the skin may be recommended. Face powder should be avoided, as it is nothing more than white dirt, and dirt of any kind, white or black, is disastrous to the maintenance of a clean, smooth skin.—From August Physical Culture.

Young People

BOBBIE'S REMEMBERING.

By Susan Perry Peckham.

Sometimes Mr. Mason was strict, just as strict as he could be, with Bobbie, because Bobbie forgot so many things that he ought not to forget. Why, one morning, before breakfast, Bobbie forgot three things that he ought not to forget!

So, when they were at breakfast that morning, Mr. Mason said: "Bob, your mother seems to feel a draught on her back. Did you shut the door of your playroom before you came down?" And Bobby said, "I don't know, daddy." And so he had to go and see, and he found that he had not.

Right away after that, his mother asked him if he had brought in the morning newspaper from the front porch. That was something that he ought to do every morning, but he had not remembered this time. When he was bringing the paper, he heard Puff, the kitten, crying; and they all heard her. Bob's mother said: "She sounds hungry, Bob. You have given her the milk, haven't you?"

No, Bob had forgotten to give Puff her milk. Then Mr. Mason was strict. He said:

"Bob, you said you wanted to give Puff her milk every morning, and you didn't want anybody else to do it. Now, I want you to remember, every morning, to give a breakfast to her. Nobody else is going to; so, if you don't she will get no breakfast. She will suffer, and it will be your fault."

"I'm going to remember, daddy," said Bob: "I will remember every day."

"Well, don't let the kitten suffer. You wouldn't like it if you had no breakfast. It's your business, now,—the kitten's breakfast, every morning." And his father told him that he need not try to find the kitten before his own breakfast, but right afterwards, before he went to kindergarten or anywhere.

Now, do you know, Bob had a hard time remembering always to feed Puff. He loved Puff, too, and he loved to feed her; but he did forget.

Once he was at kindergarten and the children began talking about a kitten. "Oh, dear," Bob thought; "oh dear, I did forget to feed Puff this morning!" and pretty soon he felt so sorry that one of the ladies asked him what was the matter. He could not speak it, he felt so badly. He could hardly do anything at all, games or anything. He did not feel cheerful any more of the minutes while he was at kindergarten.

When he ran home, he was almost crying to himself. He knew Puff must be very hungry. There she was now, sitting on the front steps—the lowest step. Bob looked at her; and then took her in his arms and carried her around to the kitchen door. Jane was out there, doing something in the yard.

"Jane," said Bobbie, "could you please let me get some breakfast for Puff? I forgot, Jane: I forgot to give her any breakfast this morning."

"Sure I will," Jane said, and she did. Bob watched Puff eat and drink: she did seem pretty hungry. When that was finished, he took Puff into the house to his mother, and told her about forgetting Kitty's breakfast, and he asked her if she thought Puff looked sick or thin or anything; but she said she didn't this time.

Well, Bobbie felt dreadfully. I think it made him more careful, but there was one other day when he had a bad time over the same trouble.

He started with his mother and Dorothy to drive—one Saturday morning it was. His mother had to go right away after breakfast, but there was plenty of time for Bob to feed Puff if he had thought of it. He sat in the carriage quite a few minutes before they started.

And, do you know, after they had driven down the path and out of the gate just a little way farther, his mother said, "You gave Puff her breakfast, didn't you, Bobby?"

And he hadn't.

His mother stopped Jimmy, the horse. She said, "O Bobbie dear, what do you want to do about it?" and Bobbie waited to think a minute.

"I suppose she's hungry now," he said. "I don't know what to do. I guess I'll have to go back." And his mother said:—

"But, dear, we couldn't wait for you. I must hurry on."

"I suppose she's hungry," Bobbie said. "I guess I'll have to go back—and not stay with you—I guess I'll have to."

"Yes," said his mother, "yes, I'm afraid you will. Too bad, dear: we're so sorry."

"O Bobbie," Dorothy said, "I'm sorry."

But he had to climb down and leave them. They drove away. Pretty soon he began to run: he wanted to stop Puff from being hungry as soon as he could. So he ran and skipped and ran and skipped. Very soon he met Puff. "Seems to me you were coming to meet me," said Bob. "Come here, you poor thing, you."

So he carried her to the kitchen door and gave her a good breakfast.

Then he felt very much disappointed not to be with his mother and Doffee.

After that I think it was easier for him to remember things that he ought to remember.—Christian Register.

RED TOP IN NORTHLAND.

Once upon a time, long ago, away up in the Northland, where the summers are very short and the winters very long,

lived Grandma Pecker. I cannot spell it for you as they spell it in Northland, but this is the way to spell it in English.

I would not wonder if they gave her that name because she was always pecking about with her sharp stick, gathering bark, leaves, twigs, and roots. Nobody knew how old she was; she had a thin little body and a face so wrinkled that it looked like the bark on the tree trunks.

"I'm clean beat out!" cried Grandma Pecker, staggering into her tiny hut behind the big, dark forest that stretched from north to south as far as one could see. "Why, I have been two hours picking up this basket of sticks."

Grandma Pecker grumbled and mumbled across the earth floor, and dumped the basket upside down on the hearth. She sat herself down on the bench beside the fireplace to rest a bit and get her breath. "It must be that those Ferguson scavengers have been out today. What is a poor old body like me to do, with five pairs of such nimble feet and hands fitting about and filching every blessed thing their eyes can spy out?"

But pretty soon Grandam Pecker bestirred herself. "I will make me a good fire and bake a tasty cake for my supper and brew me a cup of my best herb tea. That will put a scrapple of comfort into my old bones."

The tea was bubbling merrily and the nice brown cake just ready to take out of the pan, when there came a knock at the door.

"Bother!" grumbled Grandam Pecker; "such luck! My cake will be cold before I get a chance to eat it. Who's there?" she called harshly. You would hardly have thought such a thin little woman could make such a big noise.

"Open, in the name of God, and give me a fare of your good cake, Grandam. I am nearly perished for the want of food and a fire to warm me," replied a voice without.

Grandam stopped to light her candle and snuffed it until it burned its brightest, for she was wary of strangers, and she would see what kind of a wanderer this was before she unbarred the door. She had a stout bar arranged so that she could slip it a notch and open the door a crack without unfastening it.

Grandam flared her candle in the face of her visitor. There stood an old man in tatters which fluttered all ways when the blast struck him, and set him to shaking. "Bless me!" cried Grandam, setting down the candle and pushing back the wooden bolt. She opened the door gingerly, just enough to let the beggar in, and shut it quickly to keep the cold out. "Poor folk should be under cover this time of day. The cold spell is nearing and the nights are getting searchin'. There's a storm brewing, I feel it in my bones—they have been creaking all day."

The old man walked feebly to the bench beside the fire, and sat down and closed his eyes. Now I am going to tell you a secret. The old man was no other than good old Saint Peter, who, as you all know, goes about seeing what folks are doing; if they are being good and kind, giving them his blessing; if they are doing ill, teaching them a lesson. And nobody knows when he comes, for he is always in disguise.

So Grandam never mistrusted; she looked at the old man with his eyes closed, and he seemed so weary, she said, muttering as she was used to do, since she had no one but herself to talk to. "I must bake him a cake; a nice little cake."

She put the pan over the fire and dropped in a spoonful

of batter, just enough to make a very little cake, which she thought was big enough to give away.

But the batter swelled and spread, and swelled and spread. "Oh, oh!" muttered Grandam under her breath, "but this is as big as that one on the hearth which I baked for myself. I can't think of giving away such a big cake. I must bake another."

So Grandam dropped into the pan another spoonful of batter a good deal smaller than the first, but it spread and swelled, and swelled and spread, until it was almost as big as the other one. "Oh, oh!" sighed Grandam, "this is much too big to give away."

She looked again at the old man, whose eyes were closed. She had half a mind not to give him any cake, but his head had dropped on his breast, and he looked so feeble, she decided to try again. This time she took only a half spoonful of batter and dropped it into the pan. And it spread and swelled and swelled spread, until it was two-thirds the size of the last.

"Dear, dear," cried Grandam, "I shall waste all my meal, and have to eat cold cakes a week, just for being so generous to a strange old man who, for aught I know, may"—

Grandam Pecker reached for her bowl of batter, but dropped it in affright. It fell on the hearth and cracked into two pieces, and the batter ran out into the ashes.

And this is what frightened her: the old man had suddenly opened his eyes and leaped to his feet very straight and tall, and the tatters disappeared, and there stood Saint Peter, the fire flashing from his eyes, and his finger pointed at her. Grandam quaked with fear and stood trembling before him.

His voice was very sorrowful when he spoke. "Your heart has grown so small and black," he said, "that when I look I see only a dark hole where it ought to be. You are not fit to dwell among men. I have sent my messengers to soften your heart, but still it has kept growing smaller. Tonight, if you had fed me, you would have had another chance. Now I am going to give you a body small enough to fit your poor little heart. You have pecked around for yourself all your life and have cared for no other; now I will give you a chance to peck for yourself so long as you will. You can never return until you learn to love to peck for others better than yourself."

Grandam fell in a heap of rags and bones beside her broken bowl, trembling and groaning.

"Out with you," said Saint Peter, "and peck for your living!"

And out of the heap of bones and rags flew a bird. It fluttered about the room in affright and then flew up the chimney.

When the bird came out at the top of the chimney the soot had smothered it, the flame had scorched it, and it flew swiftly away to the woods, a very black bird with a scarlet tuft on the crown of its head.

The wood-choppers heard it pecking at the bark of the trees, for it was very hungry, and they spied it, and they named it the "red-headed woodpecker."—Mildred Norman, in *Children's Magazine*.

SEWING ON A BUTTON.

"Marian," called mamma from her chamber, "will you sew the button on grandpa's coat, please? My head aches so I can't."

"Won't another time do?" answered a doleful voice from the depths of a book. "I've just come to the last chapter, and it's so exciting!"

"No, dear," said mamma; "grandpa is going to town in a few minutes, and must have his coat. He saved the button. It is in one of the pockets."

Marian often sewed on grandpa's buttons. She was proud of knowing how. Only today, she would rather finish her story first. Reluctantly she got her work-bag, threaded a big needle with coarse black thread, found the button in the pocket, and taking the coat in her pink gingham lap began to sew.

But her head was still full of her story, as she took the first stitches. Then she came to herself with a start.

"Oh, dear!" she exclaimed in dismay, "I've sewed clear through the coat! And I've put the knot on the wrong side instead of on the right, under the button."

But she was so anxious to get back to her book that she would not stop to cut it off and begin over again.

Through and through the four holes of the button, and way through the cloth to the wrong side, flashed her needle. Then she fastened the thread on the wrong side, too, in big stitches, and snipped it off. It was quicker to do it that way.

"There," she said, "it's on."

But she never had sewed on one of grandpa's coat buttons like that before. Not a stitch ought to have been visible on the wrong side any more than on the right. Marian knew that. "But it won't show," she assured herself.

"Thank you, my dear," said grandpa, as he hurried on the coat. "I don't believe every little girl can sew on a button as well as you can." And he rushed off to catch his train.

Marian sat down with her book again. But she didn't enjoy the chapter as much as she had expected. Grandpa's last words haunted her. She hadn't sewed on that button as well as she could.

"Captain!" a voice hailed grandpa on the city street. "We want you to get your picture taken."

"What for?" demanded the Captain, startled.

"To put in the paper," explained his friend. "They are going to give a history of our regiment Memorial Day, and your picture must go with that." For grandpa had been the hero of his regiment.

The Captain objected. But the other prevailed, and he unwillingly found himself before the photographer's camera. Just as he sat down, he unbuttoned his coat and threw back the lapels. He felt more comfortable so.

"An excellent likeness," everyone said, and Marian was eager to see the Memorial Day paper. There was the fine old face she knew so well, and there—

"Oh!" Marian caught her breath with a gasp. There were all those clumsy stitches for everyone to see. "And I thought they wouldn't show," she sobbed; "because they were on the wrong side, I thought it wasn't any matter."

"It's all right," comforted grandpa. "I don't care about a few threads."

But Marian was not consoled. She cut grandpa's picture out of the paper and pinned it up where she could see it every day. And after that, when she felt like being careless about a thing because she thought it wasn't going to show, a look at those pictured stitches was enough. They made her do her very best.—Alice M. Farrington, in *Sunday School Times*.

The Democratic nine of the House of Representatives defeated the Republican nine, in a game of baseball for charity in Washington. This is the only humane thing the House has done during the extra session.

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OLD AND NEW FRIENDS.

Make new friends, but keep the old;
Those are silver, these are gold.
New-made friends, like new-made wine,
Age will mellow and refine.
Friendships that have stood the test,
Time and change, are surely best.
Brow may wrinkle, hair turn gray.
Friendship never owns decay;
For 'mid old friends kind and true
We once more our youth renew,
But alas! old friends must die!
New friends must their place supply.
Then cherish friendship in your breast;
New is good, but old is best.
Make new friends, but keep the old;
Those are silver, these are gold.

—Henry Van Dyke.

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A Sample.—He—"If I'd known how sarcastic you were I never should have married you."

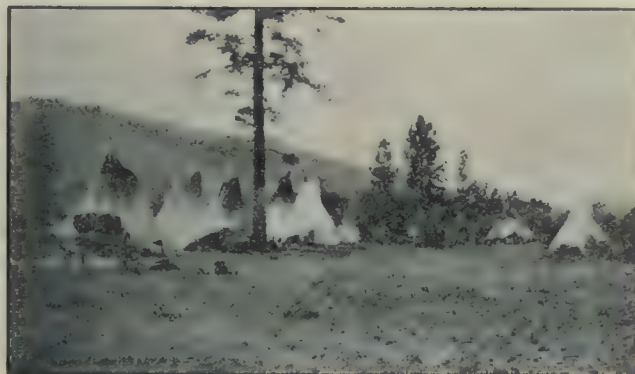
She—"You had a chance to notice it. Didn't I say, 'This is so sudden,' when you proposed to me after four years' courtship?"—Boston Transcript.

PACIFIC PRESBYTERIAN

VOL. VII.

SAN FRANCISCO, CAL., AUGUST 5, 1909.

No. 31



THE NES PERCES CAMPED IN THEIR TENTS.

STUDIES IN THE REPORT OF HOME MISSIONS
THE NES PERCES CAMP-MEETING
OCCIDENTAL BOARD MEETING



The Editor's Column

Pacific Presbyterian

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WORLD EVENTS.

A new island has appeared in the south central part of the Pacific Ocean.

The National Women's Federation Council will meet in annual conference at Chicago Sep. 29.

M. Bleriot, who crossed the English Channel last week in an aeroplane, is the hero of the air.

Women of Massachusetts will go to England to discourage the suffragettes in that country.

The Denver and Rio Grande railroad has placed orders for new equipment to the amount of \$5,000,000.

The Western Federation of Miners, in convention at Denver, declared their sympathy with the Socialists.

The government has notified the millers that bleached flour will be confiscated without waiting for test cases.

Forty thousand workers in paper, cotton, woolen and allied industries are on a strike in Stockholm, Sweden.

There is an uprising of the anti-dynastic Chinese in the Ching Poo district. Foreigners have fled to Amoy for safety.

Sweden is demanding a change in the boundary line between Jemtland and Trondlyen to which Norway refuses to agree.

A charter has been issued to a Columbus, Ohio company to manufacture aeroplanes and to carry passengers and freight.

An earthquake has shaken up and greatly damaged the City of Mexico. Many were injured and several lives were lost.

International troops have been withdrawn from Crete and the Greek flag has been raised. It is hoped that peace will follow.

The Coast has been stirred by the rescue of a white girl from Chinatown, San Francisco by Miss Donaldina Cameron.

Abdul Hamid has been compelled to return \$5,000,000 to the Turkish government. It is believed that more will be recovered.

The endurance test of the Wright aeroplane has been made and the government has accepted the machine for war purposes.

The city of Osaka, Japan, was destroyed by fire, 20,000 buildings being burned valued at about 2,000,000 yen. Much suffering resulted also.

The past week has been full of strikes, not in the various sections of the United States only, but in almost every other nation of importance.

The new Persian government has offered Mohammed Ali Mirza, ex-Shah, an annual pension of \$25,000 on condition that he leaves Persia at once.

Secretary Nagel has upheld the decision of the Commissioner of Immigration that each immigrant must possess \$25 when arriving in this country.

President Fallieres of France will meet King Edward at Marmbad, August 18th. President Taft will meet President Diaz in the fall. These kings emperors, czars and presidents are getting awfully thick these latter days.

Spain is again in the throes of a serious revolution. Attempting a war in Morrocco her troops have refused to go, mobs have grown to enormous size; civilians have been shot down and now some believe the throne of Alfonso is tottering. Spain needs a regeneration, but this is an unfortunate way to get it.

The Conference Committee has finished the Tariff schedule which has been accepted in the House and will in all probability be accepted by the Senate. President Taft asserted himself at two points: demanding a lower rate on lumber and free hides, both of which were obtained. On the whole the tariff is a farce: rates were put up in one body and down by the other for no purpose but to fool the people. The whole proceeding has been marked with broken pledges disregard for the people; it was unstatesmanlike and a travesty on justice and honor which ought to stir the very soul of the nation to resentment. Representatives and senators regardless of party affiliation have acted toward the people as though they were children beguiled by promises which they never expected to fulfill and now the people must see to it that such legislation shall not be tolerated. We have no reduction of tariff but a raise that is bad, but not half so bad as a lying, deceiving statesmanship that is willing to sell the people into a taxing tyranny.

August is a light month for receipts from subscriptions. If you can pay yours now it will help the publishers at a time when they need help the most. New subscriptions at \$1.50 for the year will be received up to August 10th only.

STUDIES IN THE REPORT OF THE BOARD OF HOME MISSIONS FOR 1908-1909.

By Rev. W. S. Holt, Portland, Oregon.

Missionaries.

The Board of Home Missions had in commission last year 1435 Home Missionaries. Of these 78 were at work in California Synod, which includes Nevada; 38 in Oregon and 93 in Washington. Thus the Pacific Coast District had the services of 209 Home Missionaries. The entire number served 1754 Home Mission Churches.

Communicants.

Under the care of the Home Missionaries were 61670 Church members, giving to each missionary the pastoral oversight of nearly 50 people, and their connections. There were added to the Home Mission Churches on profession of faith 7135 members.



Rev. W. S. Holt

Churches.

Ninety-three new churches were organized on the Home Mission Field, and 106 reached self-support. In the Synod of California 10 churches became self-supporting, 1 in Oregon and 5 in Washington. But aside from this the Board was relieved from the care of every Home Mission

Church in the Presbyteries of Portland and Los Angeles, and in those Presbyteries some of the churches which have received aid from the board in former years attained self-support under presbyterial oversight. So the total number becoming independent in this District is larger than appears from the report of the board.

Income.

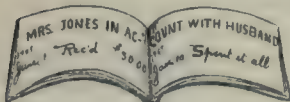
The income of the board is derived from the following sources: Churches, Woman's Societies, Sabbath Schools, Young People's Societies, Individuals, Interest on Permanent Funds, from Real Estate, and from Legacies and at times from the interest on reserve funds when there are any.

The total amount received for what is termed the work of Evangelization, which means for the payment of the salaries of the Home Missionaries, was \$665,848.42. This includes the sum of \$18,913.65 turned over to the Board by the Woman's Board, for the evangelistic work. Of this splendid total, \$230,373.55 was for legacies. There is a mortmain that is a blessing to the living. The gifts of the churches, as such, reached the sum of \$282,128.88.

Expenditures.

There is a report that a young wife was given \$50 by her husband, with the injunction that she was to use it and then give him an account of its use. After the lapse of a reasonable time, the trusting husband asked for a report. His wife showed him her books. Here is the statement:

On one side of the book, "Received from my husband, \$50." On the other side, "Spent it all." It was very simple but it was complete.



The Board of Home Missions can show as complete a system as that: "Received from all sources for Evangelization, \$665,848.42." "Expended it all."

That is what it was received for. How it was spent the report shows with much detail. There is the salary of its missionaries and workers, cost of communicating information—no small work,—interest on Annuity gifts. Some Presbyterians wish to see the Board receive their savings when they are past all use for them, and so they send the money to the Board. The Board acts as Trustee for the money, loans it, pays a regular annuity to the owners from the interest, and finally, without legal difficulties or quarrels of any sort, it becomes the property of the Board. Here is an excellent way to provide for old age, and at the same time give money to help on the work of Home Missions, so every year appears the "Interest on Annuity Gifts;" interest on money borrowed. This is the only reasonable item in the whole account of expenditure.

"Why this waste?" is a fitting question.

The answer would reveal that some churches are in the habit of taking their offering for Home Missions, putting it in the church treasury, using it for the running expenses of the church until March, and then sending it in in time to get credit on the books. Hence the Board must pay interest on borrowed money. For the Board is thoughtful for the Home Missionaries. The Board is also honest with them. A contract has been made to pay them a definite part of their small stipend to pay it monthly. To do this the Board must go to the bank and borrow money. Rather, much rather, shall the Board of Home Missions use some of the gifts of the churches to pay interest, that the Home Missionary may not suffer, than permit the worker to wait for his money until it can be sent in from the churches. Then another source of interest paying is the fact that so many of the churches do not take their offerings until after the first of January. Look over the statement by quarters and see how they run. Mr. Olin has spread them out before the whole church that all may know how the money comes in. Here it is in brief:

First quarter.....	\$113,282.24
Second quarter.....	128,284.22
Third quarter.....	271,408.45
Fourth quarter.....	560,996.85

And of this amount \$410,102.33 was sent in during the month of March. Is not the treasurer right when he says, "A still serious feature of the work of the Board is the necessity of conducting operations upon borrowed capital for approximately all the months of the year. This year the Board has been paying interest at the rate of 4 per



The interest money would employ 26 missionaries.

cent upon over \$300,000 of loans, that our missionaries and teachers may not be subject to financial limitations on account of the tardy receipt of salaries. There has therefore been paid out in interest, during the year \$8,966.78, which if expended for salaries of missionaries at the average rate appropriated by the Board would have sent 26 missionaries into the field."

No one in the world but the churches themselves can stop this leakage and it can be easily stopped whenever we get

ready to do it.

The other day I asked a business man how he would succeed if he was obliged to carry on his business for the

whole year, with approximately no income until the last quarter. He said that he would go bankrupt the first year. But we are on the head of Expenditures. Exchange, and expense of administration. In this way the Board of Home Missions "spent it all." From Alaska to Porto Rico, throughout of the mighty West, in the mountain regions, in the Southwest, in remote hamlets, in the rapidly growing city, among the increasing number of foreigners, in aid of the



Men have stayed away from church to avoid the H. M. sermon and offering.

Indians, the Mexicans, to publish the Gospel among the Mormons, to exalt Jesus Christ, give the people the whole Bible, educate the young who without such help would have no Christian education, to touch the lumberman in his camp and the miner in his isolation, to comfort the troubled and visit the sick, to look after the wayward young man from the East and

to guide the young man in the West, for everything that is good and wholesome and sweet, against everything that harms and destroys, to keep the United States a Christian nation, for all these great objects has the Board of Home Missions lived and served during another great year.

Office of the Field Secretary, Portland, July 13, 1909.

WRANGEL, ALASKA.

Mrs. Clark Writes Interestingly of the Place Where the Family Are Spending Their Vacation.

Such a bright, cheery letter comes from Mrs. Clark, the wife of our missionary at Wrangle. Mr. and Mrs. Clark and their fourteen-year-old daughter, Virginia, are having a greatly needed vacation at an old deserted village, several miles below Wrangle—but let Mrs. Clark herself tell of their surroundings:

"There is much snow, very near, and the first evening we heard wolves close by! Mr. Clark killed a deer and a wild goose, and you would smile to see how we live! We had to cut the goose into halves to get him in our little oven. Our bed is high off the floor on account of rats, Alaska squirrels, etc., that play around and over you if they have a chance. A porcupine lives in a spruce close by the house, and through the cracks in the cabin we can watch him go up and come down (we have a tent pitched inside the cabin). The water comes close up to within a few feet of the door. Sometimes, when the tide is going out, we can see away out on the rocks many seals, the old and the young ones. Virginia is gathering the little shells, pressing mosses and some flowers she finds in hidden nooks—in fact everything she sees she want to take home for the invalids; she says they would enjoy them, so she wants them to have them."

Mrs. Clark speaks of the fine condition of the work at Wrangle, of the interest in the meetings, and the fact that six children were baptized the Sunday before they left. That is most encouraging, and when the Clarks return refreshed and invigorated the Wrangle work will go forward.

THE NES PERCES CAMP-MEETING

MISS MAZIE CRAWFORD TELLS OF THE GREAT TENT MEETINGS CONDUCTED BY THE INDIANS AT KAMIAH, IDAHO.

The Contrast Between the Christian and Heathen Indians Is Most Marked and the Former Now Out-Number the Latter.

Miss Mazie Crawford, who for years has been associated with her aunt, Miss Kate McBeth in marvelously successful work among the Indians of Idaho, has written a personal letter which we gladly share with you. James Hayes is the Home Missionary supported by the California Sabbath Schools. He spent several months in California last summer, visiting many of our Indian camps and helped and strengthened the work immeasurably:

"The camp-meeting of 1909 is over. It was held with the Second Church of Kamiah this year and was one of the best in the history of the Nez Perce Indian encampments. Aunt Kate and I went up from Lapwai Tuesday afternoon, June 29. We were assigned to the home of Rev. Mr. Wheeler, the Indian pastor of Second Kamiah church. They had moved out to camp in the circle of tents, leaving the five roomed new house to us, and a very comfortable one we found it.

"They left us three beds and an extra mattress, clean sheets, pillow cases, table cloths, towels, chairs, tables, stove and all the cooking utensils we could use. We en-



The Big Dining Tent.

ertain the white ministers who come and although our party for a time numbered seventeen, we managed to "eat and sleep" them in fairly comfortable way.

"The meetings began the same evening and this was the daily program: The first service at 5:30 in the morning. This was their family worship, but instead of each family having it in their tent, they all gathered together in the big worship tent and some one of the ministers led it.

"The Children's Hour was at 9 o'clock, led by Rev. W. O. Forbes, our S. S. missionary and Rev. James Hayes, and I just wish you could have heard the 75 or 100 boys and girls sing. Mr. Forbes talked to them in English, then James Hayes picked up the lesson and gave it to the children in their own tongue, so that even the very little ones could understand. Rev. Mr. Beatty, of Ilo, led a Bible reading at 10 o'clock and the Indian ministers and all who could read, sat down and for an hour studied God's Word.

There was a sermon by some one of the Indian ministers at 11. From 12 to 2 an intermission, then the afternoon was taken up with a sermon or one afternoon a Woman's Missionary meeting, when the societies from each of the six churches gave reports and talked over the work.

"Another afternoon it was the C. E. work that was discussed, and Sabbath afternoon the Sunday Schools and the work among them. At 7:30 each evening there was a song service in English, when the young people gathered around and sang the songs they love so well.

"Then a sermon by some of the white ministers in attendance and the Indian minister who presided, carried the service on sometimes an hour after the English sermon was over.

"We had such a nice lot of young people this year and they were such a help. Some ten or twelve of them had just returned from schools in the East and were happy among their own people.

"The Whites had the usual number of attractions to draw away our young people, one of them being a base-ball game on Sabbath. Some of our young people are lovers of the sport, and I just wondered how many of them would be able to stand the test, for the ball game was almost in sight. But weren't we happy to see nearly every one of our young people at the Sunday School service, some of them having to stand, the tent was so crowded, but listening as reverently as though there was nothing else going on. Some of them were not Christians either, but all showed their good training that day. Monday they had the great dinner, and it was so nice. We had beef, chicken, and salmon, potatoes, peas, cherries, strawberries, and canned huckleberries, several kinds of pie and cake, tea and coffee, and a nice waiter girl to see that we were well served. There were about 700 sat down to dinner that day. Then came the children's program, singing, recitations and drills, songs by the choir and speeches from men in the audience, and every one that spoke gave them something to laugh at and what a happy time they did have.

"The camp broke up Wednesday morning and we came home to find the heathen camp here with 15 or 20 tents and only a handful of people. Even the would-be respectable heathen had gone off to Umatilla and left here just the riff-raff. That evening a woman died in the heathen camp, after about an hour's suffering, supposed to be poisoned by a Umatilla woman. That night there was no beating of war drums, but one of the women told Aunt Kate there was no sleep—they cried all night.

"We wondered if they would have a heathen burial, as they do have once in a great while, when they paint the corpse, dress it up in a heathen regalia, set it up in the coffin, etc. But no, some of the woman's Christian relatives wanted her taken to the church, and sent for the only one of our elders that had returned from Kamiah. Our minister and nearly all of our people were on the way. Aunt Kate and I went over into the heathen camp, the first time we have been there, and how different they do look—one could hardly believe they were the same tribe. Their faces, dress, and actions, were so different from our godly Christian men and women whose hearts and faces God has touched, clean in dress and dignified Christian behavior. I went to the church with that whole heathen procession. Elder John Allen led the service. A sprinkling of our Christians had returned from Kamiah and were at the church, and as I watched the company file past the

coffin, I think if I had been a perfect stranger I could have picked out the Christians from the heathen, so much cleaner and nicer did they look, and such different expression on their faces. And not only actual Christians, but all those that had been touched by Christianity, by being associated with Christians and I said to myself, "What a wonderful God we have and what wonders He has worked in the hearts and lives of this people. I had never been in so large a body of wholly heathen people before, nor had such an opportunity to compare the two camps, nor the two classes of Nez Percés. They behaved just as any Christian people would, there was no sign of all heathenism. When the Elder told them to come forward and look at the face of their friend, he said: "There must be no bowing down or talking to the dead, as you used to do, for this is God's house and His worship." The heathen usually stay in camp two or three weeks, but this morning they all scattered to their homes. Since that awfully sudden death they have no more heart for their heathenism. I look back ten years and see the time when the heathen numbered a great multitude and the Christians were few in comparison, and today the scene is reversed; hundreds camp with the Christians, while the heathen have dwindled to a few tents, and here is all this dreadful ending to a miserable camp.

I trace the story through the years and see just how God has weakened heathenism and strengthened Christianity and I bow my head and say, "What wonders God hath wrought." Can I ever doubt Him again?"

THE PACIFIC COAST AND OTHER CHAUTAUQUAS.

Rev. Herbert N. Bevier.

Summer Assemblies come—and some go, but the old faithful, beside the beautiful Monterey Bay continues its steadfast way serene and strong as ever. For thirty-one years not a July has passed into history without carrying with it the record of one of these uplifting and entertaining gatherings. Antedating all others on the coast she is proud of the children who are the fruit of her inspiration and example and she bids them all Godspeed on their way, rejoicing with them that do rejoice and weeping with them that weep. When Monterey Assembly was organized, it was the first offshoot of the great Chautauqua in New York. It remains the only branch with any organic relation, still, but a recent review article gives the number of summer assemblies that have sprung up under the influence of the initial impulse at five hundred and twenty-five. California has had her share and other coast states theirs. They rest beside the sea, they nestle in the mountain, they camp in the groves. Long Beach, the Brighton of Los Angeles, has had hers. One was watched over for several years by Mt. Shasta and the attendants lulled to sleep at night by the music of the headwaters of the Sacramento river. Ashland, just above the California border in the state where rolls the Oregon has another, and Oregon City, sentinelled by Mt. Hood, another. And now in more recent years Mt. Hermon, in the beautiful Santa Cruz mountains, cradles a child that is growing up to vigorous manhood, and Rockhurst in Mill Valley another, and at last after being talked of for many years we have an Assembly guarded by Sentinel Dome, Inspiration Point, Half Dome, Glacier Point, and El Capitan of the Yosemite Valley. Various modifications of the original Chautauqua plan have appeared and evolved themselves so that scarcely two Assemblies are of the same

type anywhere. And then there is the vast Summer School development at university centres and Correspondence Schools all springing from the same root. Many Assemblies make Bible Study and the retreat idea the constructive plan of organization. These follow the Winona outline, although that great institution has recently taken on features quite broader than its first design. Mt. Hermon is confessedly the Winona of the Coast. Others become little more than public forums for lectures and platforms for the discussion of public questions with enough of popular entertainment sandwiched in to gather large audiences and insure the right kind of a balance sheet at the end of the season. Most of them have either intimate or remote connections with landed interests; the building up of summer cities, and the two ideas are mutually contributive, and naturally beneficial. The union only becomes harmful or destructive to both interests when the commercial program is permitted to overshadow the educational and inspirational one.

The Great Chautauqua was organized as the focal centre of a great home study university, with its circle work and correspondence schools and Bible Institutes, and the Assembly as the throbbing and inspiring heart of it all. It still remains such. It is the greatest public platform in America to-day and the best organized system for a liberal education outside of college ever devised. That circle life languishes, and that club life has in many cases, indeed quite largely taken its place, is only to say what many students of university tendency freely admit and some noted college presidents that specialization in education often proceeds at the expense of a broad and deep and inspirational general culture. As an expedient to supply the lack of a rounded collegiate course in early life and as a plan for the maintenance of culture life in after school days no plan has ever been devised so thoroughly admirable as the Chautauqua Home Reading courses with their memoranda to be filled at examination time; their diploma system and the elaborate seal courses that cover every department of human knowledge—literary, scientific, technical, moral and religious. The adaptation of the Chautauqua ideas to the newest plans of the graded systems in Sunday-school work with promotions or recognitions on Children's Day is perhaps the latest tribute given to the wisdom and foresight of the founders of the Chautauqua system.

Now, the Pacific Grove Assembly, while not in any sense one of the largest of the extant gatherings, is noteworthy in this, that it keeps bright the original Chautauqua escutcheon. It does not permit the platform to dim the lustre of the class-room. It enthrones Recognition-day in the heart of the session. It emphasizes the home-study system. It lays stress upon after school culture. And it always "Keeps the Heavenly Father in the Midst" by never forgetting that true students like Keppler "think the thoughts of God after Him." Real Chautauquas study the word and works of God. Only seven passed the arches this year and were admitted into the order of the Hall in the Grove, but they represented a score of others who could not attend, and the act stood for four years of systematic and selected reading-study of a wide cultural course. The Round Table work this year dealt with literary and culture themes; Biblical training; studies in Shakespeare (if the two latter books are not on President Elliot's five-foot shelf), and the conduct of true Chautauqua life. Mrs. Franklin's Bible Course, Dr. Homer B. Sprague's notable Shakespeare lectures and recitals, and the hour given to the

work of the Western School of Manual Arts were all excellent; so were Forum Hours on Woman's Club Day, with Mrs. Hume and Mrs. Orr and Mrs. Bingham and Anti-Saloon Day and others.

The platform lectures this year were of a very high grade. The Bureau men were: Dr. Matt. S. Hughes of Pasadena, Dr. Frank G. Smith of Chicago, Sylvester A. Long of Dayton, Ohio, and Alton B. Packard, the Chalk Talker, who was Nast and Beard all in one. The illustrated lecture on "The Mt. Vesuvius eruption of 1906, by Dr. Gustav Eisen, an eye-witness, was splendid—vivid and realistic almost beyond description. The Sunday sermons by Rev. E. K. Strong, Rev. F. W. Clappett, Prof. Ward of San Mateo, and Pastor Williams of the local Methodist church, were excellent. The concerts by the Passmore Sisters and Mrs. Richard Rees, and the Expression work by Miss Macomber were equally good. Woman's Day brought some of the most representative women of the coast, to whom a reception was tendered at a local home. Dr. Chapman's "Stainless Flag" lecture presented the great temperance movement, and Dr. Shield of St. Luke's Hospital dealt with the ideals and achievements of Psycho-Therapy. The banquet at Pacific Grove Hotel was a notable event, and so was the Field Day at Moss Beach. Old First Night and Vespers were distinctive occasions as in former years. The spirit was the best for many years and the financial outcome was not discouraging. Some day possibly there will be a federation of all the Summer Assemblies. There is a friendly interest now. The ideals are not competitive, but conservative of the great original principle of blending the highest and truest culture with our leisure and recreation hours.

OCCIDENTAL BOARD MEETING.

August, 1909.

The regular Occidental Board meeting, held Monday, August 2nd, at 920 Sacramento Street, was attended by a large and attentive audience. The morning devotional was led by Mrs. Chown, who presided.

Miss Partridge gave the first report, telling of her trip to Pasadena, where she attended the Christian Endeavor Convention. Miss Partridge said that this was preeminently an evangelistic convention, personal responsibility being the keynote.

Mrs. Welley spoke of the opening of the Home school, with Miss Kersell as teacher, and Ah Ching and Ah Tye as assistants.

An interesting letter was read by Mrs. Horsburgh from Mr. Gillies of Loas, telling of his routine work and itinerary trips. Twenty new adult members have recently been added to the Lakawn church.

Mrs. Robinson announced that Miss Bessie Lawton and Miss Anna McKee, both of Los Angeles Presbyterian, sail August 5th for the Orient, while Miss Beth Herriott sails for North China September 8th. Mention was also made of the fact that Mrs. Dwight E. Potter has been accepted by the New York Board to go with her little son, at her own expense, to Syria. Mrs. Potter will sail from New York in September or October.

The Ministers' Association then joined the Board in listening to Mrs. Abby Snell Burnell, in her impersonation of "Menarchie," a high caste Hindu woman. Mrs. Burnell's clever interpretation of the story of Manarchie is vivid and sympathetic, giving one a very clear idea of prevailing conditions among the girls and women of India.

Does one realize that there are 73,000 helpless little child-widows in India under nine years of age, and that each missionary has a parish of 155,000 souls?

An inspiring devotional service, led by the Rev. Dr. Patterson of Chicago, opened the afternoon session, after which Miss Morton spoke briefly of the many new Mission Study books at hand. "A church without a Mission Study class is behind the times."

Rev. and Mrs. Miller of Seoul, Korea, followed, telling something of their work. Mr. Miller especially touched on the earnestness of the Korean Christians. "If you want to know why the work in Korea is the great work it is, I refer you to the last verse of Mark: 'They went out and preached everywhere.' As soon as a Korean believes he goes out and preaches everywhere. They are people of great faith, but they link faith with works. Korean churches are working for Koreans, supported by Koreans, governed by Koreans."

Miss Wiedner of the Reformed church then spoke briefly of her work among the girls in Japan. Miss Herriott also spoke of her future work, the entire station in North China, to which she goes, being supported by the Fifth Avenue church, New York.

Announcement was made of a monthly service of prayer to be held at 920 Sacramento Street each fourth Wednesday of the month from 2 to 4 p. m.

The children and girls of the Home then came to the platform, and sang a number of songs, including a sweet solo by Sul Leen, and duets by May and Minnie, Ah Ching and Ah Tye.

Miss Cameron then reported the case of the little white girl, whom she rescued last week with the assistance of the officers of the Juvenile Court, from one of the most terrible basements of Spottford Alley in Chinatown. The child is temporarily placed in the Home, and it is hoped that she will be allowed to remain there for a few months, and then placed in a good American home.

Meeting adjourned with the benediction by the Rev. Thomas Boyd of Fresno.

MRS. R. L. MADDEN,
Recording Secretary.

Church News

SANTA PAULA.—Dr. J. A. Gordon of Los Angeles preached here August 1.

LONG BEACH.—We note Mrs. E. Y. Van meter and Mrs. W. B. Gantz of our Presbyterian folks among the teachers in the Interdenominational Mission Summer School held here this week. Mrs. Gantz gives "Methods For Young People," and Mrs. Van Meter's subject on six days is "The Gospel in Latin Lands."

PASADENA.—August 1st was communion service when Pastor McLeod welcomed ten on confession and twenty-six by letter. To each one coming on confession he gave a card with a scripture text, to be the recipient's personal verse to be kept in his own Bible as a motto. With each one some appropriate comment was made. The pastor goes now for a few weeks' vacation.

NAPA.—Sunday, August 1st, Rev. Richard Wylie preached a strong sermon, taking for his text Luke viii:14, "Fruit to Perfection." Although vacation time, the attendance has kept up very well. The church parlors have been newly carpeted and put forth a very pretty appearance. The Ladies' Aid Society, after purchasing the new carpet, have taken a much needed vacation for a month.

EUGENE, OREGON, Central Church.—Rev. H. N. Mount has returned from General Assembly refreshed by his trip, and encouraged by the recognition of his *alma mater*, Wabash College, Lafayette, Indiana, which has conferred on him the degree of D.D. Rev. C. H. Phipps preached here on Sunday morning, July 25, and on Monday, July 26, conducted a successful Sunday-school Institute. The Christian Endeavor Society held its monthly social and business meeting at our beautiful city park—Hendricks Park—and entertained the young people of the Fairmount Presbyterian church.

LOS ANGELES.—Here are some summer plans and supplies not before reported: First church, Aug. 1, Rev. Geo. C. Butterfield, Sabbath-school missionary; Aug. 8, Rev. J. H. Sammis, of the Bible Institute; Aug. 22, Rev. W. S. Young, D.D., of Dayton Ave. Dr. Young preached last Sabbath a. m., and a W. C. T. U. meeting was held in the evening. Dr. J. M. Newell was at Boyle Heights for the day. At Bethany Rev. H. T. Thomas of Portland spoke in the morning. Rev. D. J. Davis, D.D., of Pasadena, preached at the Welsh church, with special music by Welsh singers. Dr. S. E. Wishard was at Highland Park church. Rev. J. H. Sammis supplies Mt. Washington for the month.

EUGENE, ORE., Fairmount Church.—Rev. C. T. Whittlesey has moved his family over from Newport. Mrs. Whittlesey's health is much improved. On account of the growth of the Sunday-school a tent has been purchased to accommodate the primary and beginners' classes. It is hoped to enlarge the church this summer. This part of town is improving rapidly. The new school building is approaching completion; track is being laid on the extension to the street car line, which will give Fairmount a splendid service; and pipes are being laid, which will bring city water to Fairmount, and residences and other buildings are going up rapidly. So that the prospects of usefulness and growth of the church are steadily brightening.

NEWPORT, ORE.—The Lincoln County Sunday-school Convention held part of its sessions here; others were held at Toledo and Elk City. Rev. C. A. Phipps was present, also Rev. C. T. Whittlesey of Eugene, who had been president of the county Sunday-school association for the past three years and a half, or ever since its organization. On convention Sunday Rev. C. A. Phipps preached in the morning, and Rev. C. T. Whittlesey in the evening. At the Sunday-school a hundred and two were present, of whom forty-two were in the Bible class in the tent. The superintendent of our Sunday-school, Mr. T. H. Halleck, was elected president of the Lincoln County Sunday-school Association for the coming year. The next two Sundays Rev. A. Carrick preached here, and it was hoped that he would take the pastorate; but the church is still looking for a minister in this growing field.

FERRON, Utah.—Rev. J. K. MacGillvray, the pastor of this church, has been appointed principal of the mission school here, which is now doing academy or high school

work. The pastorate is not to be relinquished, and the experiment of carrying the double burden is to be attempted by Mr. MacGillvray for the coming year. Two ends—unity in the work and economy—will be reached; whether at the expense of efficiency or not remains to be seen. The new building (Forsythe Memorial), in which so many of our Coast friends are interested, is progressing slowly but surely. About \$1000 in addition to what is now in sight will be needed to put the building in usable shape—for a heating plant and rolling partitions. We are hoping and praying and working that the necessary amount may be forthcoming in due time. The people of the locality are going their limit as it is; this help must come from the outside.

SAN DIEGO.—"The Goodness of God" was the subject of a sermon to have been delivered this morning by Rev. H. S. Jordan, pastor of the First Presbyterian church. Last night as Mr. Jordan completed the last sentence of his manuscript, telling of the Deity's goodness, he toppled over his chair in his study and expired from apoplexy. Rev. Mr. Jordan, who recently returned from an extended vacation trip throughout the East, spent Saturday afternoon playing croquet with his children. After dinner he retired to his study to complete his sermon. A young son on going to the study discovered his father in death throes. Several physicians were called, but the minister was dead by the time they arrived. Mr. Jordan was formerly pastor of one of the leading churches of Pittsburgh, also of Newcastle, Pa. He was a widower, his wife having died in this city last January. He is the fourth successive pastor of the First Presbyterian church of this city to meet a sudden death. Three years ago Rev. Merton F. Smith was stricken with apoplexy while in the pulpit. His successor, Rev. P. E. Kiff, died from sudden illness. Rev. Robert B. Taylor, who followed Mr. Kiff, was drowned while sailing with a party of friends in the bay. (Above is a dispatch from San Diego, Aug. 1, to the Los Angeles Times.)

RIDGEFIELD, WASH.—Rev. James A. Doods, Ph.D., who, owing to failure of health, was obliged to leave Sunnyside, Wash., where for some time he was located while in charge of the work of the Presbyterian church in all the coal mining camps of the state, is now comfortably settled in the manse at Ridgefield. The congregation spent considerable money rearranging, papering, painting, etc., and have made the manse very comfortable for the new pastor and his family. The attendance at the prayer meeting and at the regular Sunday services has nearly doubled in spite of the unsettled feeling or contagion of the vacation season. This congregation has a large proportion of earnest workers and generous contributors and is self-sustaining. The town is located on the Northern Pacific Railroad, about twenty-five miles from Portland on the Portland and Seattle line. Nearly all of the many passenger trains stop here and there is a daily steamboat to and from Portland. It has a commanding view of the Columbia river and valley and the mountains of the coast range both in Washington and Oregon. As the name implies there are fields and ridges. It is a splendid fruit, dairy, garden and general farming country. Dr. Doods rejoices in greatly improved health. The people seem to appreciate his sermons and there is a good spirit of fellowship and harmony in the congregation as well as good will among the representatives of different

denominations, and prospects for a good work seem very bright.

CAMP MEEKER, Cal.—Mizpah church had a good attendance last Sunday morning. The building is now furnished with new pews, neat-looking and comfortable. It is one of the most inviting of the rural places of worship to be found within the Synod of California. The audiences, in large part, are made up of steady dwellers in this beautiful town, and the remainder of visitors in pursuit of rest or health. Here the Christian, absent from his own church home, can worship every Sunday morning and evening, assist in the Sunday-school, and take a part in the mid-week meeting. Rev. Mr. Doane returned to his city charge last week, leaving Mrs. Doane to care for the music. The Mizpah of Camp Meeker is the child of their love, and is a source of spiritual influence in this pleasant collection of cottages and summer homes. Rev. M. T. A. White, of Tahoma and vicinity, is to supply the pulpit during August, and his sermon on the sacrifice of the Son of God upon the cross was earnest and very impressive. The manse, almost adjoining the church, is comfortably furnished, and here the visiting minister can rest in quiet, and plan out rambles up to the great tower that overlooks the country or among the many shady trails and roads that zigzag over the hills. Mrs. P. D. Brown has her numerous charges from San Anselmo here, and they are orderly attendants of the morning church services, and join in the singing with heartiness and devotion. All nature amid these wooded hills inclines to reverence of the great God, but the home of worship brings the soul of the Christian into close touch with his Saviour-God. Mizpah is a Mecca to the wanderer from his church home—a real spiritual blessing.

SAN FRANCISCO, Trinity.—The vacation days are almost over and we are pleased to notice the return of many of the young people of the Bible School, some with "cheeks of tan," but all with bright countenances indicating a refreshed and rested nature. There was a marked increase in the attendance last Sabbath over the other Sabbaths of July. Next Lord's Day we are expecting to have Mr. H. E. Bostick and Mrs. E. G. Denniston in their accustomed places after their weeks of quiet and rest. They left the school in good care, that of Mr. Bruce Lloyd, who stood at the helm and guided the affairs in a most acceptable manner. Our pastor, Dr. E. K. Strong, had his vacation during the month of July, being relieved from the evening service, occupying the pulpit at each morning service, with the exception of July 18th, when by invitation, he delivered a sermon on Sabbath morning before the Chautauqua Assembly at Pacific Grove, Rev. Phelps supplying the pulpit at Trinity on that day. The young people of the C. E. had charge of the July evening services, meeting at seven. These meetings were made attractive by good leaders and music. On Aug. 1st the regular evening services will be resumed conducted by the pastor. It is the purpose of Dr. Strong to give during August a series of sermons to the young people, his theme being "Thoughts," based on the text Phil. 4: 8, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things." We as church members and as a congregation have been very much helped by the sermons which our pastor has given recently on the Pilgrim Psalms, 121st and 122nd.

SEMINARY NOTES.

San Anselmo, Cal.

Dr. and Mrs. Mackenzie went to Riverside last week. They will return in time for Dr. Mackenzie to occupy the pulpit of the First church in Oakland next Sabbath.

Rev. Paul R. Dickie, '08, pastor at Ukiah, was married on Monday of last week, July 26th, to Miss Helene Seymour Blackwell of San Jose. They are now "at home" at 426 North Oak St., Ukiah.

Rev. Newton E. Clemenson of Logan, Utah, the new pastor of the San Anselmo churches, arrived with his family last week, and last Sabbath entered upon his pastorate. The quarterly communion service was held. Dr. Landon assisted and welcomed two members to the church on profession of their faith. Mr. Clemenson will live temporarily in the Fliske-Hood cottage which has been occupied by Dr. Landon the past three months.

Rev. and Mrs. E. H. Miller, '01, of Seoul, Korea, visited the Seminary last week.

Dr. Moore and his family are sojourning for a time at Carmel-by-the-Sea.

Dr. Landon will supply the pulpit of the Congregational church in San Rafael the next two Sabbaths, August 7th and 15th, in the absence of the pastor, Rev. Mr. Stevens.

The Interior notes with interest an indication of "modernization in theological seminaries" because one of the older Eastern seminaries has announced "two new courses with very modern applications," one on the social teachings of the New Testament, and the other on ethics and sociology. If it is a fact that these are new courses in the East, the East is slowly overtaking the West. At San Anselmo Dr. Wicher has for several years been giving practical courses in the "Social Principles of the New Testament." Before Dr. Mackenzie went to New York he gave interesting courses in ethics, and will resume them with new interest now that he has returned.

Dr. Landon and his family have returned to their home in San Rafael after a three months' sojourn in a cottage in San Anselmo.

ALBANY COLLEGE SUMMER SCHOOL

Profitable Sessions of the Bible School Come to a Close.

By C. T. Whittlesey.

The Albany College Summer Bible School has closed. It is impossible in a brief article to give more than a faint conception of the wealth of good things provided. The writer deems himself fortunate in being able to attend even a part of the sessions.

The class work by President M. G. Evans of Chester, Pa., was exceedingly helpful. Here are a few of the suggestions he made: "Don't get squint-eyed by looking God-ward and earth-ward at once;" "We sometimes make the entrance to the Christian life too easy; men ought to be led to count the cost;" "God has adapted the need of his truth to the human heart, and the human heart to the need;" "We do not do enough to get the children into the church service;" "We need to encourage church members; not to whip them all the time. Capital punishment is the desert of him who despises even weak service for Christ."

Rev. C. A. Phipps of Portland, Secretary of the Oregon State Sunday-school Association, was likewise helpful. He

is steadily growing more effective both as a speaker and as a worker.

The lecture on Tuesday evening was by Prof. Jos. Schafer, of the State University at Eugene, on "The Larger Aspects of Oregon History." He said: "The world is moved by men of imagination." He showed how the imagination of Arthur Dobbs had paved the way for expansion in the Northwest. Then he showed how the imagination of certain Americans had furthered the same thing, particularly Peffereson, Astor, and the early pioneers. He showed that Washington, Jefferson, John Marshall, Clay, Calhoun, Webster and Lincoln were all frontiersmen. He said: "The real controlling factor in the destiny of Oregon was the stream of pioneers coming hither from 1854 onward." "This," he said, "was one of the most important pioneer movements of America." He showed that like those who planted the colonies, and those who planted the settlements in the Ohio Valley, these were genuine pioneers, facing new and untried conditions.

Rev. Robert McLean of Grant's Pass gave two very interesting lectures: one on Evolution, on Wednesday afternoon, and an illustrated lecture on Porto Rico on Thursday evening.

Rev. Jeanette O. Ferris of Sheridan, Oregon, gave three excellent lectures: the one Wednesday evening on "Bonnie Scotland in Story and Song," and that Thursday afternoon on "Jan MacLaren," being particularly fine.

The attendance was far below what it should have been. But Rev. G. M. Lilley came a hundred and ten miles over the mountains from his field in western Crook County, and Mrs. A. J. Irwin, wife of our pastor at Burns, was also present. They both felt well repaid for the effort and expense involved, and it is certain that many who live nearer by would have found time and money well invested if they had come.

FEDERATE SCHOOL OF MISSIONS OPENS AT MOUNT HERMON.

Large Attendance and Much Interest in Program of Summer Assemblies.

On Thursday evening, July 22nd, a good meeting was held at Mt. Hernon. Dr. I. N. McCall of Berkeley gave a splendid address on "Corrupt Journalism." Dr. Joseph Clark, a missionary from the Congo Free State, told of his work there, where he has been for twenty-seven years, and of the frightful atrocities practiced by the Belgian government in their efforts to collect the exorbitant tax of India rubber levied on the natives.

Friday morning Dr. McCash spoke again, his subject being "Civic Conscience." His talks were very much appreciated, as he knows of what he speaks, by actual experience in social and civic reform.

Friday afternoon the annual meeting of the stockholders of the Association was held in the Auditorium. The reports of manager and secretary showed the Association to be prospering even better than was expected during this period of financial dullness. The old board of Directors was re-elected, and Silas Mack of Monterey elected to fill a vacancy.

Friday evening the theme of the meeting was "Christ and the American Child," and the speakers were Colonel and Mrs. Duncan and Dr. Wm. Rader of San Francisco. They made a powerful plea for the neglected child in our

cities, and at the end of their talks an offering was taken for the work. Col. and Mrs. Duncan have the children of the Maud Booth Home, seventy-five in number, in camp at Mt. Hermon for the summer.

Saturday morning a missionary talk was given, and Saturday night a reception to the missionary workers.

Saturday evening, just at sunset, a beautiful sunset song service was held in the great natural amphitheater on the north slope of the Pine Plateau. This is a great basin that will seat 72,000 people, being about 260x160 yards in dimensions, and the acoustic properties are such that an ordinary voice can easily be heard in any part of the area. For the service Saturday evening there were three choirs, and the children of the Volunteers' camp made a fourth chorus. The effect was wonderful, and all are looking forward to great services in this outdoor church.

Sunday mornig, Dr. Wm. Rader preached the sermon, formally opening the Federate School of Missions, which is in session this week. There are a large number in attendance. The crowd still stays in the Zayante Inn and the cottages and tents, and there is scarcely a sign that the summer is passing.

ETHEL S. CASE.

GIPSY SMITH'S RECEPTION IN LONDON.

On his return recently to England, Gipsy Smith received royal welcome. In a reception in Westminster chapel the Rev. John McNeill said: "We owe much to America, and, with the thought of Moody in our minds, we are glad to do something to pay the debt by sending Gipsy Smith." "He is Moody and Sankey together," said Mr. McNeill, humorously. "What we have heard of his work came in answer to our prayers. God put a plus to our prayers, as He always does. We can not measure the outcome of such widespread sowing of the seed. I do not put too much stress on immediate results, because I know that many results can never be tabulated. Gipsy Smith has preached the grand old Gospel. It has been like a Pentecostal cyclone, and we rejoice and take courage for our own land."

Dr. Campbell Morgan said there were many reasons why he was glad to see Gipsy Smith again. First, because he knew the land he had been visiting. Then he was glad because it was time someone came to cheer us as to God's work now and in the future. "Wherever we fall into line with God's plans, there will be glorious signs following. Any minister who will preach the Gospel and make the appeal will get the results. I was talking to the editor of one of the greatest daily newspapers, and he said that the country was fuller of religion to-day than ever it was. We are here to rejoice at what God is doing through His servant, and we shall hear his story with great interest."

When, after the hearty words of welcome from several Christian leaders, Gipsy Smith arose to speak it was with characteristic sincerity that he gave all honor to his divine Master in the successful work which had been his in the United States. He assured his British friends that they need have not fear as to his leaving England permanently, that his roots were too well grounded in his native land. From his study window that morning, he said that he could see the hedges of the lane where his gipsy tent had stood in his youth. Since he left that gipsy tent he has completed thirty-two years of Christian work. Continuing he said:

"It was the best day of my trip when I landed again in England. It was a means of grace to look in the face of

my dear old father who lives next door to me, and realize how he had been upholding me with his prayers. I hope I come back a better man, a truer Christian. God has been teaching me many things, and I think that is how service ought to result with all of us. If you want to be a pessimist, live a long way from the Cross; but if you want to be an optimist, keep close to the Cross.

"This mission has been the greatest chapter of my life. I would rather praise God for it than talk about it. If I speak about it, please, imagine I am out of it—simply a finger pointing men to God. In the midst of one great victory, with 35,000 people marching in a midnight procession, a theatre manager asked me how many I had in my company. I replied, 'Just Jesus and me,' and that was enough. I have seen tens of thousands of men stand up and say publicly, 'I want to give myself to Christ.' One of the sweetest sights was a gathering of 10,000 young people between the age of ten and twenty. When I made the appeal—and it wasn't an emotional appeal—asking none younger than twelve to rise, 2,000 stood up. Who can tell what that may mean for the city? Prevention is better than cure, and I look back on those young lives giving themselves to Jesus.

"When we got to St. Louis they told me the building would seat 10,000 people. I hoped it was an exaggeration. The moment I saw that building in St. Louis—which was Moody's Waterloo—I went home and said: 'I shall never be heard there.' It turned out that there was accommodation for 15,000. On the Sunday afternoon the place was crowded in every nook and corner. I determined to hold myself in, for fear of overstraining my voice. When seventeen days had passed I could sing a solo in the last meeting. It was God-given strength which sustained me. One night the floor was reserved for merchants and bankers! another night for soldiers; and another night for the shoemakers. I was invited one day to lunch with the leading business men of the city. My little talk with them did as much good, I believe, as half a dozen sermons."

THE REV. F. B. MEYER IN THE ORIENT.

The Rev. F. B. Meyer, one of Great Britain's noted ministers, is traveling in the Orient in the interests of the Keswick Movement. We quote from a letter written by him to the British Weekly as he neared Malaya and Singapore:

"Steaming due south through the Straits of Malacca! The sea molten silver. The sun veiled, but the air very sultry. On our left, within a mile, the shores of Malaya, as the Federated Malaya Straits are called; and seventeen miles away, on our right, Sumatra. We left Kuala Lumpur this morning. An hour by railway brought us to Port Swettenham. In a few hours we shall reach the old town of Malacca, where Xavier spent some years of his devoted life, and his remains rested on their way to Goa.

"Penang, where we landed for our first mission, is at the northern entrance of these spacious straits, and Singapore, our destination. 'The Liverpool of the East,' is at the southern. These are distinctly British, but the four Malay States are only under British administration. The Sultans retain a nominal sovereignty, and preside at the meetings of their councils; but in each case there is a British Resident, and the police, finances, taxes, the regulation of opium, gambling and other houses, the roads, railways, water-supply, lighting, and all the development of the country, are under British direction.

"A wonderful country! The contrast between the

waterless veldt of South Africa and this rich, tropical growth, covering the land, except where man has cleared it, with a tangled jungle of vegetation, is amazing. On either side of the railway, traversing the entire length of the peninsula, from north to south, and of the noble road parallel to it, are great forest-trees, palms, and thick rank vegetation, for the most part obscuring the view, except where the lofty mountains, which constitute the backbone of the country, running also from north to south, refuse to be hidden, and tower up 8,000 feet to the skyline, as background to forest-glade or open clearing. It is of the western States, lying between those mountains and the straits, that I am writing; for it is in three of their larger towns that our missions were held—Taiping, Ipole, and Kwala Lumpur.

"The jungle, however, is rapidly receding before the hatchet, axe, and fire, to prepare for rubber plantations, which are destined to make this country one of the richest in the world. Hitherto its mines have yielded two-thirds of the tin needed for the world's consumption; but the revenue from these is likely to be soon out-distanced by that from rubber. Everyone talks of the rubber boom! Estates are realizing 75 per cent. per annum. The young trees yield at the end of five years, and continue to do so for twenty years at least, needing only that the soil be kept free of weeds and white ants. The result is that capital and labor are hurrying to enter the open doors of an El Dorado. Every year 200,000 Chinese immigrants arrive at Singapore. Yes, the reign of boa constrictor and tiger, of buffalo and wild hog, is coming to an end. Native villages are appearing all along the railway lines, and the regular rows of rubber trees, extending for miles, predict the liberation of the harried natives of the Congo.

"The towns named are by no means villages. Kwala Lumpur, for instance, contains some 30,000 persons. I fear it is impossible to describe it. In the basin of the hills is the busy native town. Broad stores, wide open as though the front of a modern English shop were taken completely out! Between stores and street a narrow pavement under an arcade, which presents a welcome shade, when the sun rays threaten to penetrate one's felt helmet. Within the shops Chinamen, whose only clothing is a pair of trousers and a pigtail. I think of preserving as a curiosity one article of clothing made most creditably by a firm of Chinese tailors! The men serve in the shop, their families live in the rooms above, which extend over the arcade. Among the shops are opium dens, where the votaries of the drug are inhaling its fumes, and dreaming; their luxurious dreams; or public gambling hells, where crowds of all nationalities are staking their own or other people's money; or houses of another description, equally open to public inspection, in each of which sit five or six gaily-dressed, smiling Japanese women, chatting to each other, and playing games of chance. The Japs are said to be unmoral rather than immoral. Most of the women have been sold by their fathers, and when the debt is repaid will return to their families proud to have wiped out some family mortgage, and becoming sedate wives and mothers!

"The mission has greatly prospered; and I have been specially glad during the two last days to have the presence and help of the beloved Bishop Oldham, of the Methodist Episcopal Church.

"The temptations to young manhood are excessive. The loneliness of a great estate, the climate, the lax morals of the natives, the use and wont of others break down the resolutions of happier days. Evening is casting her mantle on sea, shore, and mountains! The night darkens suddenly! To-morrow's daybreak will awaken us at Singapore!"

"One ship drives east and another west
With the self-same winds that blow.
'Tis the set of the sails and not the gales
Which tell us the way to go.
Like the winds of the sea are the waves of fate,
As we voyage along through life,
'Tis the set of the soul which decides the goal,
And not the calm nor the strife."

THE HOME

OUR HOMEMAKER.

By Mrs. A. D. T. Whitney.

Where the mountains slope to the westward,
And the purple chalices hold
The new made wine of the sunset,
Crimson and amber and gold.

In this one, wide-open doorway,
With the elm boughs overhead,
The house all garnished behind her
And the plentiful table spread,

She stood to welcome our coming,
Watching our upward climb
In the sweet June weather that brought us,
Oh, many and many a time!

To-day in the gentle splendor
Of the early summer noon,
Perfect in sunshine and fragrance,
Although it is hardly June;

Again is her doorway opened
And the house is garnished and sweet,
But she silently waits for our coming,
And we enter with silent feet.

A little within she is waiting:
Not where she has met us before,
For over the pleasant threshold
She is only to cross once more.

The smile on her face is quiet
And a lily is on her breast;
Her hands are folded together
And the word on her lips is "rest."

And yet it looks like a welcome,
For her work is compassed and done;

All things are seemly and ready,
And her summer is just begun.

It is we who may not cross over;
Only with song and prayer,
A little way into the glory
We may reach as we leave her there.

But we can not think of her idle;
She must be a homemaker still,
God giveth that work to the angels,
Who fittest the task fulfill.

And somewhere yet in the hilltops
Of the country that has no pain,
She will watch in her beautiful doorway
To bid us welcome again.

CREATING A HOME.

It sometimes seems that home-making is a lost art. Between the grand mansion and the humble flat the old-fashioned, simple, hospitable home is far more difficult to create than in former days before service was purchased with heart's blood and the cost of living had risen to almost prohibitory heights. The old easy mode of existence with good neighbors and familiar friends, who, living near at hand, "ran in" through unlocked doors and "visited" in every-day clothes, chatting of all household interests, sympathetic in all that touched each other, is now, if anywhere, found confined to remote corners of the earth where the simple life is still possible.

The immense advance in the cost of living has done its blighting share in this result. Life has become secretive, instead of frank and open-hearted. Who would venture now into a neighbor's kitchen without a special invitation, on some occasion when the work-room looks like a picture? The old, easy-going, familiar kitchen was formerly the pleasantest place in the house. There the visitors sat at ease, while their friends deftly did the work of the household with that despatch and neat skill that has gone out of fashion with the great fireplace, the bake oven, the settle in the warm corner. Now we must keep up the tradition that we don't work at anything menial. We call upon our neighbors in our best clothes. We "entertain," a word of equivocal and unreal meaning.

There are several reasons why it is increasingly difficult to create a home on the old, simple, friendly basis. One is the growing aversion to drudgery, and included in the term is ordinary household labor. Like mistress, like man. The drudgery of the mill, the sweatshop, and the office, with all their monotony and danger, seems far preferable to the cheerful variety and change of the family interior. In the old days mistress and maid served together. They were companionable and friendly, if not on an equality. They respected each other's rights and looked to each other's welfare, and the sense of genuine attachment often prolonged the relation for years. The maid was not an alien, a person of remote and unlike race with traditions, habits, and modes of thought antipodal to ours. The eastern and southern races are invading our kitchens, penetrating the intimacy and privacy of our lives. What wonder the outlook of a home seems dark. They grasp

at the highest wage possible for the least work. They are money grabbers, totally unaccustomed to family life, lured by the golden bait of American gold and the ease with which it is won, and thus outside the sympathies and affections of those with whom they are forced into a false relation. The kitchen too often becomes thus a battlefield.

But it is useless to mourn lost hospitality, lost ease and freedom of intercourse, lost understanding and power of approach between employer and domestic. The movement will continue until the circle is rounded, and there is at least a partial return to the old conditions of a division of labor in the household, and domestic work again becomes honorable. It is said that the number of "helpers" employed to-day in middle class houses is twenty-five per cent. less than it was a few years ago.

The true domestic life is based on service and reciprocity, not hireling and servile terms. If there is a crack in the house, it is apt to extend from garret to cellar, and shows the line of rupture between the two foreign and unfriendly elements that harbor under one roof. The servant has no idea of the sacredness of contract, the employer no thought beyond the pound of flesh bargained for. The love of home, once so much vaunted, appears almost extinct in many migratory households. No one place is more sacred to them than another, no roof tree holds dear and sacred traditions from which they would grieve to part. Their true home is a trunk, and the outside of the house is far more attractive to them than the interior. But a house, the finest and grandest, is only the shell that encloses the true home. It is an ideal that lives in the heart and speaks of rest and peace and love and sacrifices for duty, stability, and trust. So opposed is this to the restless spirit of the age, the would-be home creator is almost discouraged at the outset. Who will enter with him into a pact of friendly enjoyment and quiet pleasures? The home can scarcely exist alone. It needs and demands a congenial *entourage*. Its very roof, as it gazes over the landscape, seems to ask, "Is there any other roof at hand I can love and honor, any roof that will think and feel with me and share the life I would create?"

But the neighbor is practically unknown in the city, and in the country is fast becoming obsolete. The formal acquaintance is taking his place, who owes no obligations, acknowledges no ties to the next resident. It is vain to regret the passing of the old order—the difficulty of making a residence anything more than a shelter, untouched by influences and sentiments that enrich, uplift, and ennoble life. But a haunting thought lingers that a home should be a consecrated place, dedicated to the gentle divinities. The more difficult to create, the more we long for it. We have visions of old tranquil, beneficent homes where we once received a benediction as we crossed the threshold; where strife, disorder, and unrest seemed as impossible as they would seem in heaven; where the very walls were hallowed and rendered responsive to good thought and beautiful images. The people who inhabited there had created an atmosphere that surrounded the place with an aureole of peace,—a diffused influence of charity, kindness, sympathy, and love. Such homes doubtless exist now, but they are outside the stream of strenuous existence. When we would penetrate the secret of their charm, we find there consecration to the service of God. For the spiritual element alone can transfigure life and blend all things into the golden light of the higher ranges of living.

Such homes are dedicated to God and humanity. The sentiment of love of good literature, the best the ages have spared, appreciation of fine art, recognition of all excellence in men and women, whether pertaining to the lofty or lowly, are the elements of this noble creation. To such a place the finest natures will be drawn because it will seem the very gate of heaven. Blessed are those who can attract into their homes such influences. Houses are not mere conglomerations of brick, stone, and wood: by subtle inoculation they partake of the character of those who dwell therein, as the wood of old violins becomes surcharged with harmonies. They impart a sense of rest to those who enter,—not body rest alone, but soul rest. The weary go away refreshed, the grieving comforted, the sad lightened of burdens, the discouraged cheered.—*Christian Register*.

HOUSEWIFERY IN CHILDHOOD.

Out of the aflight daydreams of a child develops the mightiest of all factors in the making or marring of men and women—the home. When does it begin, where does it begin, this instinctive reaching out toward the future in the soul of a little girl?

We look away, away back, before the time when we first stood, shy and trembling, within the door of the village school, and found that, after all, the girls were not strangers to us, for they set out their lunch at noon on a log table and burdock dishes just as we did, and played "party" under the trees; before that day when our souls were rent by the breaking of the diminutive teapot from which we were serving three dolls and a rude boy cousin who reached across the table and smashed the china and the laws of hospitality at one sweep; before the time when we clasped our first doll baby in our arms and felt that here was something around which every airy fancy could weave itself unchecked, every budding instinct of care-giving find a vent; back until memory is but a mist, peopled with faint shadows, the form of which still suggests a baby dream of rulership over the sweetest realm on earth.

There are women, alas, who, with that wonderful realm at their feet, fail to take up their scepter, and let anarchy and chaos rule in the kingdom that should be theirs. Perhaps these women have developed from little girls who have never played at home-making and home-keeping, if there be such. Is it not possible that in every case they may have developed from the child whose dreams have been discouraged, whose ideals have been destroyed almost as soon as they were born by the biting or stifling or unsympathetic atmosphere in which they lived? A child's ideals are such gossamer things. They can be brushed away like a cobweb by a careless hand; yet, left to grow, sheltered from rough handling, tenderly nourished and encouraged, by and by they strengthen into silken threads and very ropes, to which the adult soul may cling through every storm.

The woman who cannot in quiet moments steal backward through the years and find in memory's storeroom, fresh and sweet as when laid away there thirty, forty, fifty years ago, all the furnishings of her first dream home, is rare, and surely sad indeed.

That backward look is like turning the leaves of a magic picture book from which the scenes start out alive. There's the old oak tree, spreading its branches cathedral-wise over a little figure on the grass, here and there letting a tricky sunbeam slip through to tease the upturned

face, and then, as a fairy godmother might present an enchanted gift, softly dropping into the lap a little shower of acorns. Mere nuts of bitter taste, to toss about a moment and then throw aside? No, indeed; material from which to weave a present joy, a lifelong memory. The acorn's cup becomes the dearest little saucer in the world, and where could daintier cup be found than the hollowed-out nut? With a set of six, and a doll and two saucy robins for guests, who shall say that the hostess of 20 years later, presiding over delicate Dresden and costly glass, will be so well content as the wee woman beneath the oak?

What wealth of material for the child housewife does dear old Mother Earth provide; Is it a set of furniture that's needed, of a certain size and shape to fit out a dream parlor? Here in the fence corner are soft, clinging burrs, living green or russet brown, for tables, chairs, a fairy sofa, or even a market basket to be carried on the finger. Is it a dainty meal that's to be served? Here are milkwood pods, hiding a plump fish with shining scales, and when the scales and soft silk are removed, what trout ever served on mother's table can compare with this?

Are invitations to be issued for a party? There's a corner in the grove where the tall silver poplars stand whispering together. Tell them what is wanted, and they will say that the proper thing is a single oblong leaf, dark green on one side, silvery white on the other, with just a few words in ink—the date, the name of the entertainer and the guest—no more.

And then the dress. Back to the old oak tree, or to the maple just across the lane and eager to help. Here is a low-lying bough. Off comes the leaves, and back and forth are woven into a glossy wreath. What jeweled tiara will ever more bewitchingly adorn the sunny head?

And now for a necklace. "Take us," cry the long dandelions. "Each stem will make a link for the chain, and for bracelets too; and our fluffy heads will tell you the time, so you will know when to expect your guests." O busy little hostess! How blithely the preparations go forward, with no fear of unkind criticism from those hidden or unbidden.

Can all this mean nothing—lead to nothing? The soft little limbs develop into strong, capable members. The mind expands and strengthens, grasping the facts it meets with ever increasing power. The means of encouraging—yes, urging—its advance are many. Does not the heart of a child count for as much as either brain or body—that heart which is oftentimes more occupied with miniature housewifery than is the heart of the woman for whom the bloom has been brushed off before she was old enough to learn that no shadow home of childhood can be half so sweet as the rightly realized substance of later years?

Encourage the little one in her dream of a home over which she herself shall reign. Touch lightly the ideals that she forms. They are but air bubbles now, and their rainbow tints will vanish at a breath; but they are her own, and they are the shadow of the substance which grown-up years will bring. If on the dream side her nature is permitted to expand as freely as on the side of physical development or mental achievement, she will be in less danger later on of underestimating that in which the highest possibilities of her womanhood may be realized, or despising that which is the sweetest inheritance of her sex.

And if that inheritance should never come to her—shall she not at least have her dream?—*Frances E. Gale, in The Interior*.

Young People

THE WORK-A-DAY LASS.

W. Livingstone Lanard.

There's never a task that she will not do,
With a bright and smiling face,
Love with the labor the long day through,
And everything in its place.
Tidying up when the first pale dawn
Peeps at the window sill:
Running along to the gladsome song
Of home, for it is her will.

Sparkling white is the washing there,
Dainty the frocks and frills,
Sweet as the wind from a woodland lair
Wrapped in the mystic hills.
Kitchen, a nook where the kettles shine.
Pots—you can catch a trace
Of her golden hair and the velvet line
Of her laughing, pretty face.

Never a nook that the broom escapes,
Dusted the sunny halls;
Patched all her stockings and gowns and capes,
Work-a-day ever and willing, too,
Busy the years that pass;
Offer her praise when she comes to you
This little household lass.

—Young People's Paper.

WHAT THE TEDDY BEAR SAID.

It was one of those strenuous days when Kathryn had worn herself out with play. She made a snow man in the side yard and Teddy Bear was in his element when he and Kathryn slid down hill together. That is the sort of weather little bruins like, you know.

Kathryn's Teddy Bear is of the Polar variety, and is as silky and white as he should be, of course.

About four o'clock in the afternoon the dear little girl stole away by herself into a quiet corner of the room. Sitting in her own chair she began to rock Teddy to sleep. His bright eyes glistened as the setting sun shone through the window right in his face. Kathryn stroked him lovingly, tying his blue bow over into a perkier knot. Then with a loving kiss on his snubby black nozzle she sang a lullaby to Teddy.

The chair rocked back and forth—back and forth—the little head drooped lower, and voice grew fainter, for she was looking right in Teddy's eyes and oh! how bright they were. Did they dance, or was it a fancy? Yes, her little baby bear was really alive and trying to show his joy in those sparkling black beads in his face.

He gave a little grunt—which made her start back at first—and wound his fat chubs of arms around her neck. Kathryn unwound them quickly and said she did not like bear hugs. Then Teddy began to talk, just as the baby did in the old, old story of the three little bears. Hm, Hm, it was the same squeally voice of the Mother Goose tales.

He began by telling her that the frolic in the snow today had taken him back to the times when he lived on a

big cake of ice in the Arctic seas. Oh, the joy of it!

He jumped down from her lap and hopped first on one foot, and then on the other, to show Kathryn how he used to dance the Iceland fling.

The child was delighted and urged him to go on with the tale of his adventures.

Teddy stuck his chest out proudly and strutted on his hind legs for all the world like the trained bears waddle about the streets.

In the deepest voice he could call up he began to relate the story of a perilous event in which he and his mother took part.

"I was the only baby mother had," Teddy drawled his words in an important manner. "Her first born, she told me, and I was all the world to her, she said.

"It was awfully cold and dark up there in Greenland, where the wind feels like ice and cuts as it blows. The fat little pads on my feet kept me warm, but I always danced about to keep them alive.

"Mother had a nice way of telling me stories when I got cranky and tired, but sometimes I did not care to listen—then I was sorry, for my mother was a soft white bear, not very big, and quite slender, too," Teddy proudly explained. "She loved to play with me, and we'd tumble around our cave often like your tiger kittens down stairs.

"One night we had a great fright. Mother and I had wandered off on a fishing tour in the afternoon. She selected a big iceberg as our float, that was like an island, only in the shape of a tent of snow.

"We drifted along and had a gay time for hours. I ate my fill of fish; then I wished to go home, and squealed all the time. Mother could growl if she wanted to, and she would hum or purr when she wanted to quiet me. She tried all sorts of stories on me—thrillers they were—but I wanted to go home. The ice float we were on was separated from the others and we kept on sailing for a long distance. I got uglier all the time and squealed like a good fellow.

"Mother said in firm but quiet way, 'Be quiet, cubby.' I yelped and squealed louder than ever. She at last turned on me with a snarl, showing her big, white teeth and pink tongue; her eyes were piercing and full of fire. She lifted that soft paw and gave me such a stinging 'swat' that I took an ice bath in the black sea about us.

"Howl, you say! I screeched with rage and fear, but mother scooped me in with her long, black claws and ladle of a hand. Every hair on my pelt stood alone, for a minute, in a glassy little icicle. I was a shivering piece of bear meat, but mother warmed me with her breath and washed me with her tongue. She said, 'It will do you good.'

"Then we began to drift nearer another berg. The moment we touched its side we leaped to it, (and then to another, until we reached our cave, where dad—the handsomest Polar bear you ever saw—was pacin' around and growling all sorts of words because he thought his wife and baby boy were lost.

"I sneaked off to bed, but the next day I was as sassy as ever—so daddy said."

Kathryn was convulsed with laughter and giggled on while he recounted his feasts of fish.

"Mother would stand on the edge of an ice float and dip her soft paws into the water, clawing up a fish every time for her little cub to eat—sometimes we had better fare than this, but I was so young that I was not permitted to

eat the seals. I had sea grass in the summer I was born."

"But tell me how you got to America," said Kathryn, for she was more interested in that than anything.

Teddy's eyes grew very wide, and he waited for a moment or two, then continued: "That's a horrid story." His voice was softer and assumed a sadder tone.

"Mother was shot the day the big boat full of men landed in the Arctic seas. I was put in the ship with a lot of little brown and white cubs to sail over here to America and put in the stores, where little girls like you, Kathryn, could find us to play with."

It had been rare pleasure to Kathryn to listen to his wonderful story, but when he told her how he came to America she opened her arms and the little bear gladly leaped into her lap, while she hugged him up to her, saying:

"Oh, then, you are a really, truly bear, Teddy dear. Indeed, I love you more than ever, for now I know your eyes are real, instead of glass. Often I see them jump up and down like little stars. Is that when you are happy, Teddy?"

Kathryn snuggled him up close and he panted in her ear with delight, as she stroked his cold muzzle and pressed him next to her heart.

Just then a voice rang out clear and sharp, "Kathryn! Where are you, Kathryn?" The door was opened quickly and mother walked up to the small rocker. "Why don't you answer me?" she said, taking hold of the back of the chair.

The child started, rubbed her eyes, looked at her mother in a dazed manner, and faltered, "I did—not—hear you."

In wonder her mother answered: "Why, you must have been asleep, dear, for I called twice."

Kathryn looked into Teddy's eyes with a smile and whispered in his ear: "We know, don't we, Teddy dear. What's the use of telling anyone about it, for they won't believe us anyway."—Philadelphia Inquirer.

ERIC AND "THE COLONEL."

Eric went slowly out into the garden. For three long, creeping hours the sunshine and the birds and the smell of the clover had been calling, calling, while he lay in bed and wished mother would come and say the words which would show him that he was once more free and forgiven.

"When will my little son learn self-control?" mother said, sorrowfully, as she led him upstairs and began to unfasten the shoes from a pair of little feet that had taken again out into the forbidden street and away from home.

"What shall mother do to make him remember not to run away?"

"How would tying him up do?" came Uncle Ben's merry voice from the next room. "I'll drive a peg for him just as I have for the old rooster. He runs away, too, and gets into the next-door neighbor's garden, and makes no end of bother. But the queer thing is that all the little chicks love their mother so much that they won't run away. I'm glad for I should hate to see the old mother hen wandering about worried and anxious, looking for them. It must be a terrible trouble."

Mother did not smile as she often did at what Uncle Ben said. There was a weary look in her face that went to Eric's heart. He hung his head in shame, and was glad when mother went out softly and left him alone "to think it over."

He was really so sorry. He had not meant to disobey; but it was so hard to keep just where he belonged, and such

a little step over the forbidden boundary seemed to make him forget all about his promises.

One day it had been an organ grinder and a monkey, with a little red jacket!—a dear little monkey that bowed, and held out his cap for pennies, and that cuddled right down in Eric's arms!

Probably Eric walked miles that day through the hot, dusty streets, and mother was almost sick with anxiety.

Another time it was an unbroken colt that went curvetting by, escaped from the stables; and every bound of its light hoofs and toss of its mane and glance of its eye was an irresistible call to Eric to follow.

To-day it was a man who sold patent medicines. There was a chime of bells under his cart. His horses had red tassels on their heads, and he threw out little boxes of tiny bonbons at beguiling intervals.

Now any one can see that these were real temptations that Eric had to battle, and Eric knew this, and was thinking of it as he went slowly down into the garden and the sunshine and the smell of clover.

Suddenly he stopped; for there, within a few feet of him, was old Colonel, the rooster, tied to a stake and tugging to be freed at sight of Eric. Poor old Colonel!

Then it flashed across Eric what Uncle Ben had said: "The little chicks love their mother too much to run away from her, but the old rooster has to be tied up."

Eric loved mother so! He stood looking down at old Colonel, and then turned and ran back to mother.

"Mamma," he cried, "will you untie old Colonel, and let me have the care of him, and keep him from running away for the rest of the day? I will take a stick to drive him, and some corn to coax him back when I can; but I know if I have to keep something from running away, it will help me remember how you feel, and I do want to stay by you like the little chicks."

There was a soft light in mother's eyes as she untied old Colonel—a light which mothers know about. It is kindled in the heart. It shone all that long, hot afternoon, as she watched a little figure trudging about after a big white rooster—coaxing, driving, feeding.

And glad indeed was Eric that chickens go early to roost.

It was a tired but happy little boy that mother folded in her arms that night.

"Eric," came Uncle Ben's voice from the door, "I have some tickets to the circus to-morrow, which I should like to use if I could find the right sort of a little boy who would like to go and see all the animals."

"For me, mamma? Does he mean me?" and Eric sat up in bed with sparkling eyes.

"Yes, dear, I am sure he means you, but go to sleep now."

The clock struck eight, as mother bent over she flushed little face to give another good-night kiss to the brave little boy who had tried. He stirred in his sleep and said, "The little chicks loved their mother."—Kindergarten Review.

Two daughters of Presidents—one of the United States of America, the other of the Confederate States of America—have been brought to the notice of our country. One, Mrs. Betty Bainbridge, is reported dying in Virginia; she is the daughter of President Taylor and was mistress of the White House. The other is the daughter of Jefferson Davis, whose death has already been reported.

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Headmaster.

Crawford—Did you ever try flattery on you wife?

Crabshaw—Yes, and it always works except when she wants a new gown and I tell her she looks charming in her old one.—Brooklyn Life.

Willie—Don't the bluefish go about in schools, mother?

Mother—Yes, dear; why?

Willie—Oh, nothing; only I was just wondering what the school does if some fisherman happens to catch the teacher. The Girls' World.

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A Sample.—He—"If I'd known how sarcastic you were I never should have married you."

She—"You had a chance to notice it. Didn't I say, 'This is so sudden,' when you proposed to me after four years' courtship?"—Boston Transcript.

PACIFIC PRESBYTERIAN

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Vol. VII.

SAN FRANCISCO, CAL., AUGUST 12, 1909.

No. 32



The New Church in Course of Construction at Long Beach.

**THE ACTIVE PRESBYTERIAN HAS A BAD DREAM
THE LAST ASSEMBLY AND HOME MISSIONS
LONG BEACH TO HAVE NEW CHURCH
WHEN THE TABLES ARE TURNED**



The Editor's Column

Pacific Presbyterian

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PACIFIC PRESBYTERIAN LIST INCREASING.

Even in Vacation Days New Subscriptions Come In in Goodly Numbers.

"He that tooteth not his own horn,
The same shall not have his horn tooted."

—Shaky.

As everyone seems interested in the success of the Pacific Presbyterian, we take this little space to tell you that the Summer Vacation time has not been able to stop the tide of subscriptions coming to this office. The list is growing every day and if some good plans do not fail we will be able to add to the number at a much faster rate from now on. Everybody is helping by boosting for the paper, so it makes it easy for us to get subscriptions when we get a chance at the non-subscribing Presbyterians. Why do you not ask your friend who does not take it, to subscribe, and that will help.

We are willing to pay a large commission to any reliable person who will take subscriptions for us. Most anybody who has got sand enough to take anything can take subscriptions now that all the subscribers are saying a good word for the publication. Let us know of any who want to earn some good money fast.

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About one hundred subscribers owe us enough money to pay all our debts and have a good balance. Each owes but a few dollars, and thinks that does not amount to enough to make any difference, but it does make a lot of difference to us. Come now, pay up and you will take much more pleasure in reading your paper, and we will take pleasure in paying our creditors.

Send us your check today. Please, please send it today.

The Last Assembly and Home Missions

WILL THE PRESBYTERIANS GIVE AN AVERAGE OF 26 CENTS PER MEMBER THIS YEAR?

Last Year's Receipts Were the Largest Ever Reported, But a Greater Amount Is Needed for Work Outlined.

Confessedly, Home Mission Day is one of the great days of the Feast. The Board was represented at the Assembly by the Secretary, Rev. Charles L. Thompson, D.D., and by Mr. Harvey C. Olin, the well known treasurer. The wise appointment of Rev. W. L. McEwan, D.D., as the Chairman of the Home Mission Committee, assured an enthusiastic presentation of the interests of the Great Cause. Dr. McEwan carried the whole Assembly with him as he narrated the leading events of the year, and then gave a call to renewed activity in the Home Mission movement. After calling attention to the fact that the receipts of the Board for the last year were the largest ever reported to the Assembly he made the startling announcement "that for the coming year the needs exceed the probable income by \$200,000, and that it has been necessary to cut down appropriations to the point of bitter disappointment to the entire work. New fields must wait; enlargement must be postponed; opportunities must be refused; appeals must be denied. They must wait. For what? For God to open the doors? No. There was never such an open door for any people. For consecrated workers? No; there are men and women ready to endure hardship and selfsacrifice to preach the Gospel. For encouraging results? No, you heard the report. They must wait until the Church members are willing to give of their abundance to the cause of saving the country and the Church. * * * American life, social, political, religious, in family, in state, in church, never confronted such opportunities, never felt the storm of such temptations, never was balanced in such scales, never stood on such a peak of destiny as it does today. The solution of all our problems is in the Gospel of Jesus Christ and nowhere else." Then followed the resolutions. There are fourteen of them, pointed, carefully written and expressive of the judgment of the General Assembly as to what the Church should undertake to do this year in Home Missions.

The call was for advance. There is no disposition on the part of those who sat in the great Assembly to turn backward in Home Missions. Everything the Church wishes to do depends on pushing Home Missions. Let some of those resolutions, adopted by the Assembly, be reproduced here.

No. 4. "That the Church be asked for \$800,000, and of this sum not less than \$325,000 be raised by the Churches

in their congregational offerings." Is that too much? Cannot 1,250,000 Presbyterian Church members place that

CAN WE GIVE 26¢ EACH FOR H.M.?	
1,250,000 - MEMBERS	
26¢ EACH	
750,000	
450,000	
\$325,000 - AMOUNT ASKED OF CHURCH	



Lord's Treasury at their regular Church offerings, for Home Missions?

No. 6. "That the work of the Board through its departments of Church and Labor, and Immigration, be commended for the work done among the foreign-speaking people and the beginning of work among the Jews."

No. 8. "That the Board of Home Missions take over and carry on the work heretofore done by the Permanent Committee on Christian Work among Seamen and Soldiers."

This is a new care for the Board of Home Missions, but it comes legitimately within its sphere.

No. 10. "That the Board of Home Missions shall be the agency of the Church in obtaining data concerning her relations to the immigrant and the labor problems. Its Departments of Church and Labor shall, so far as practicable, upon the application of any local church, presbytery or Synod, study such problems in the location to which the application relates, outline plans for local work, and aid in making such work efficient."

Here is an enlargement of the work laid out for Mr. Stelzle's department and places at the disposal of the Church or any part of it that may desire it, expert assistance in determining its problems not only, but in finding a solution for them.

No. 13. "That the Final Schedule be abandoned and that after requiring a detailed estimate of the need of the Presbytery as now done, the Board make the lump appropriation as at present. Then leave to the Presbytery the duty of recommending each particular church for such amount as it may think best, the Presbytery taking care that the total amount of its recommendations during the fiscal year shall not exceed the amount appropriated. Where the amount recommended by a Presbytery, for a particular church, exceeds the amount which, in the judgment of the Board, should be paid to that church, then correspondence shall be had with a view to securing agreements to the grant to be made, and in any and every case the final decision must be with the Board as responsible to the General Assembly."

The progress toward self-support in the stronger Synods, the disposition toward it in some of the stronger Presbyteries in dependent Synods, the variety and importance of present Home Mission problems which call for united effort in meeting them, led up to the last resolution, which in four "whereas" statements, showed the reason for it. The resolution is, "Therefore resolved that the Executive Commission be directed in such conference with the advisory council as both bodies may think desirable, to take into consideration the whole Cause of Home Missions in all its relations and bearings and to report to the next General Assembly some plan by which greater simplicity, efficiency and unity may be secured."

Pending the adoption of the report Secretary Thompson was given the floor and stirred the whole Assembly by his thrilling eloquence. With a masterly grip of the situation, with a life interest in the Cause, himself a child of Home Missions, Dr. Thompson swayed the Assembly in a wave of enthusiasm not equalled during the entire meeting.

The resolutions were adopted and are the record of the interest of the Presbyterian Church in this land and its dependencies.

W. S. HOLT

RECEPTION TO DR. AND MRS. ROBERT MACKENZIE AND MR. AND MRS. ROBERT DOLLAR.

A reception will be tendered at the Presbyterian orphanage and farm to Dr. and Mrs. Robert Mackenzie, who have just returned from the East, and Mr. and Mrs. Robert Dollar, who have recently returned from the Orient. All are invited to come and bring their friends, to welcome our guests and see our one hundred and twenty-five children.

The reception will be held from 2 to 5 o'clock on Tuesday next, August 17th, at the Orphanage. We hope every church in the Synod will be represented.

MRS. P. D. BROWNE.

PRESBYTERIAN BROTHERHOOD MATTERS.

Henry Rosevear Succeeds Dr. Landrith as Secretary—San Francisco Has Largely Attended Meeting.

Dr. Ira Landrith's resignation as Secretary of the Presbyterian Brotherhood of America has been accepted by the National Council, and he has been elected to the office of Editorial Secretary. In this capacity he will edit "The

Presbyterian Brotherhood," the quarterly magazine of the movement, in addition to his duties as President of Belmont College, Nashville, Tenn. Mr. Henry E. Rosevear, who for the past year has been Associate Secretary of the Presbyterian Brotherhood, succeeds to the Secretaryship.

The San Francisco Brotherhood held an interesting and largely attended meeting in Calvary Presbyterian Church on August 5th, the first of the after vacation gatherings. The program was very



Henry E. Rosevear

different from the usual ones of that body, in that all the speakers of the evening were pastors.

The addresses were timely and instructive, each suggesting some practical work for the men to undertake. "Convention echoes" was the theme of the speakers. Rev. W. J. Fisher spoke on "The Wise Men of the East"; Rev. J. E. Stuchell, on "Practical Hints Picked Up by an Observer"; Rev. E. K. Strong, on "The Opportunities for Presbyterian Mission Work in San Francisco."

President George A. Mullin presided at the meeting, and at the business session appointed a committee to have in charge the securing of a larger list of subscribers for the Pacific Presbyterian in San Francisco. Those appointed were Mr. Bruce Lloyd, J. G. Chown, and George McDougall. The president also named the same gentlemen to serve on the Executive committee of the Brotherhood, and will appoint two others later.

DR. LANGSDORF ELECTED DEAN OF WESTMINSTER COLLEGE.

After Six Years in Japan He is Called to the Denver College, And Will Soon Assume Charge There.

Rev. W. B. Langsdorf, Ph.D., Litt.D., who has been spending the last six months in Long Beach with his family, has recently been called to the position of Dean of Westminster College, Denver, Colorado, and professor of the Latin language and literature. Dr. Langsdorf was at the head of the Latin department in one of the state universities of Ohio for nine years but has been in Japan until he came to Long Beach for a rest.

Dr. Langsdorf with his wife and family and mother, Mrs. Wilhelmina Langsdorf, have been in Long Beach since January. Mr. Langsdorf returned from six years in the Orient in January and will leave to assume the duties of dean of Westminster College next week.

THE ACTIVE PRESBYTERIAN HAS A BAD DREAM.

He imagines He Gives Up Presbyterian Work, and Then,
Finding There Is Nothing for the Church to Do,
Boards It Up.

Once upon a time there was an Active Presbyterian with a Good Income, and a wife and two children, and they dwelt in the City.

The man was so active that he was made a Trustee, a Deacon, and an Usher. He was so devout that he was



He taught a class in Sunday School.

in his community, so he was chosen as president of the Men's Brotherhood, and directed the Boys' Club of his Church.

He was always present at Prayer Meeting and took part earnestly. When his pastor preached about Home or Foreign Missions, he gave a liberal check to the cause, in addition to his regular contribution to the work. He was specially interested in the Board of Ministerial Relief, and in addition to giving a suit of clothes each year to a ministerial friend on small salary, he contributed a good amount to the cause when it was presented. He was a sworn enemy to the Saloon, and aided the work of Temperance in his city by vote and work before the City Council, and contributed generously to the Permanent Committee on Temperance of the General Assembly. Being interested in all these lines of work, he was a subscriber to the "Pacific Presbyterian;" "The Assembly Herald;" "The Amethyst" and the "Sunday School Times."

As we have said he was Active, and therefore greatly interested in the work of the Church. The result of his efforts, with others, made the Church prosperous financially, and the membership increase rapidly. The members of his Sunday School class under his teaching united with the Church, and gradually took their places in the active work of the Church, where they served as faithfully as their teacher. The minister was a wise man and made much of the offices held by the laity, so that the members of the session found much blessed work planned for them. The Deacons not only cared for the sick and poor of the Church, but were able to aid many of the parish with the funds provided by the generous congregation.

One evening as he sat by his fireside musing on these things, an enthusiastic man came to him and said: "We have many young men in our city who do not attend our churches, and will not. We should do something for them. Let us start a Y.M.C.A., and get them in by means of the Gymnasium, Free Reading Rooms, and then they will attend the Sunday Afternoon meeting, be saved and unite with our churches." This sounded good to the Active Presbyterian, and he said: "How much will it cost?" and the man said, "\$150,000 will give us a nice building all fitted up that will be a credit to the city, and do great good." Now the man was a generous giver to his church, and his total offerings footed up to close on \$300 a year, but his heart was open to every appeal, and when the man pressed his cause with stirring words about the good that would be

done the young men, he gave a check for \$1,500, and was elected director of the Association, and put on as chairman of the Finance Committee, which caused him to resign as a Trustee and Chairman of the finance committee of the Church. He was told this was a much larger work, as he was working for so many more people. Then to be enabled to attend the Sunday afternoon meeting he resigned the Mission Sunday School, as it came at the same hour. The ushering at church was given up as he now acted on the Reception Committee at the Y.M.C.A. The Class in Sunday School would make it necessary for him to prepare two Bible Lessons for each Sunday, as he taught a class of Young Men at the Association Rooms, so he gave up the



He was a Director in the Y.M.C.A.

Sunday School. The duties as Elder in the, what seemed now to be a small Church, compared to the larger numbers that attended the Association, grew less interesting, and as he was made Chairman of the Committee to direct the Spiritual Work of the Y. M. C. A., he resigned the work of the Session. The Boys' Branch was started and he was asked to direct that, and did so, first dropping the Boys' Club of his Church.

Now that the City was becoming so progressive, and taking on the modern ways it was thought best to organize a Society to look after all the poor of the city, and it was done, and the Active Presbyterian was made a director, which made it impracticable for him to serve longer as Deacon. The the Lodge of Elks came into existence, and he was made Very Exalted Ruler, and as the meetings came the same night as the Men's League of the Church, he surrendered the Presidency of the League. Then he became a member of another Lodge and when he was made Chaplain of that he could no longer attend Prayer Meeting. The dues to these organizations made large inroads on the sum set aside for benevolent contributions, and soon he had to cut expenses on giving to the Church; and when he made a large gift to the Bureau of Reform, he cut off his pledge to Ministerial Relief. The contribution to the Temperance Work of the Church was forgotten when he made a pledge of \$5.00 a month to the Anti-Saloon League, and when a lady in native costume pleaded for the women of India, he pledged so much that he had to cut his Offerings to the Board of Foreign Missions, although she was not working under any denomination, and he had no knowledge of the work except what she said.

As his interest in the affairs of his own church lessened, with its increasing activity in outside affairs, his denominational periodicals seemed too tame for him and he cancelled the "Pacific Presbyterian" and took the "Outlook," and the "Christian Herald" took the place of the "Assembly Herald," and the "American Issue" the "Amethyst."

The Superintendent of the City Mission made so earnest a plea for his cause that he got the amount that had heretofore been sent to the Home Mission Board.

When he figured up the excess he had given over and above what he had been in the habit of giving to support the work of his own Church, he got a severe fright, which caused him to sit down and make a careful investigation of what his money was earning. It was not done in a day, and the facts were not all very clear, but here are some of the things he discovered:

That other men had followed his example, and the Revenues of the Church and its Organizations had been so depleted that there was a large deficit for the year and a Mortgage on the Church, and that the Missionary Societies had been able to give but a widow's mite to the Boards;

That the hope for additions to membership, and the reforms anticipated from the interdenominational bodies the Church members had so largely contributed to, were not yet recorded;

That the hoped for additions to membership, and the Work of the interdenominational solicitors, and that the Lodges were now no better attended than the weakest Societies of the Church, and their work consisted principally of work that was of no value to the Spiritual Advancement of the Church, and charitable enterprises which had been before carried on without ostentation by the Churches of the City;

That the religious denominational papers he had discarded for others, were not of equal merit or soundness of Doctrine.

Nevertheless there seemed no work left for the Church to do. The poor were provided for by the Associated Charities; the sick were visited by the Lodges; the young men



Everything was done by organizations outside the Church.

busy in the Association; the Missionary Funds all in the hands of those not under control of the Boards of the Church; the Temperance Work no longer done by Church Organizations; the teaching of all but the babies done by Clubs and Societies outside the Church, and the Men all in the Lodges. So he said to himself, There is no use now for the Church, and the best thing we can do is to shut it up, and not have it continue its struggling existence.

So he gathered up an Armful of Boards, a hammer and some nails, and started to nail up the Windows, when his wife's voice sounded in his ear: "What is the matter? Are you going to break up the furniture? Then the Active Presbyterian awoke and pondering on these things went to bed.

B. B.

AMERICAN FLAG CANNOT BE USED FOR ADVERTISING PURPOSES.

California Legislature Passes Law Relating to Desecration, Mutilation, or Improper Use of the Stars and Stripes.

We give herewith the section of the law passed at the last legislature relating to the use of the American Flag on advertising matter, and call the attention of our readers to the fact that any use of the flag on advertising matter makes the user subject to a fine or imprisonment.

The greatest violator of this law is the liquor people, who have signs advertising their products on which the flag is displayed. The rankest violators of the law are the beer men, who show a shield, a flag, and an American eagle all in one picture. We have taken it upon ourselves to write them, enclosing the law, and also the Varney & Green bill posting firm that puts them up. If they are not covered or removed within ten days we will see what can be done to them. The following is the section added to the Penal Code:

AN ACT.

To Add a New Section to the Penal Code of California Relating to the Desecration, Mutilation or Improper Use

of the Flag of the United States of America.

The people of the State of California, represented in senate and assembly, do enact as follows:

[Section 1. A new section is hereby added to the Penal Code of California to be numbered 10 and to read as follows:]

[310.] That any person, firm or corporation, who in any manner, for exhibition or display, puts, places, or causes to be placed, an inscription, picture, device, design, symbol, name, advertisement, word, letter, character, mark or notice of any kind whatsoever upon any flag of the United States, or ensign evidently purporting to be such flag, or who in any manner appends, annexes or affixes to any such flag any inscription, picture, device, symbol, name, advertisement, word, letter, character, mark or notice whatsoever, or who displays or exhibits, or causes to be displayed or exhibited, any flag of the United States or ensign purporting to be such flag, upon which is put, attached, annexed, affixed or placed in any manner, any inscription, picture, design, device, symbol, name, advertisement, word, letter, mark or notice whatsoever, or who mutilates, tramples upon, or otherwise defaces or defiles any such flag, said flag, be public or private property, or who places or causes to be placed on any manufactured or prepared article or covering of said article, such flag, or indication of such flag, or who uses or causes to be used for purposes of a commercial or other trade mark, such flag, or indication of such flag, shall be fined not more than two hundred dollars or imprisoned not more than one year, or both, for each and every offense, in the county jail of the county in which the trial is held; provided, however, that flags or ensigns, the property of and used in the service of the United States, or any state, territory or District of Columbia, may have inscriptions, names of actions, battles, skirmishes, or words, marks or symbols, which are placed thereon pursuant to law or authorized regulations; provided further, that this act shall not apply to banners or flags carried by military or patriotic organizations, existing under the laws of the State of California and the United States of America, or to flags used in theatrical performances, or to flags carried by political parties, or organizations, in parades, or in public meetings.

MANY OUTGOING MISSIONARIES.

Large Party Sailed On the Korea, and Many More Going Before the End of September.

The "Korea" took a large party of outgoing missionaries from San Francisco on August 5th, and others will leave on other steamers soon, that they may reach their fields before winter sets in.

Among the party was Rev. and Mrs. A. J. Brown, who are going out to study the mission work in Asia. Dr. Brown, who is one of the Secretaries of the Board of Foreign Missions of New York, was over this same field eight years ago on a similar trip. The others going to their mission stations were:

Miss Mary MacKenzie, for Korea.

Miss Grace Eileen Stewart, for Korea.

tions and more than double on many, and they are mixed up in about as conglomerate a fashion as this partial list: Alliance Altar, Baptist banquet, brass band, Christian convention, clam chowder, devil's dance, friend fish, Methodist meeting, new-thought nothings, pulsing Pike and peerless Plunge, Pentecost praise, Presbyterian preaching, searching sermons, spiritualist (small s) seance, summer schools,,

Miss Lucille Campbell, for Korea.

Dr. A. G. Fletcher, for Korea.

Miss Grace L. Davis, for Korea.

Miss Eva Florence Plummer, for Korea.

Miss Hilda Helstrom, for Korea.

Miss Anna M. McKee, for Korea.

Miss Susie F. Eames, for Shantung.

Dr. and Mrs. Chas. H. Lyon, for Shantung.

The next steamer to take a party will be the "Siberia," which leaves San Francisco August 24th. The following will sail on that date:

Rev. John Y. Crothers, for Korea.

Miss Anna K. Gibbons, for Japan.

Rev. and Mrs. Roger E. Winn, for Korea.

Sailing on the "China" from San Francisco, Sept. 3d:

Rev. A. A. Fulton, D.D., and Mrs. Fulton and son, for Canton.

Sailing on the "Manchuria" from San Francisco, Sept. 8:

Rev. and Mrs. G. W. Van Horn, for Japan; Miss Mary E. Herriott, for North China; Miss Edith M. Buck, for Laos; Miss Lucy Starling, for Laos; Rev. Wm. O. Yates, for Laos; Mr. Edward M. Spillman, for Siam; Mr. and Mrs. A. L. Caldwell, for Siam.

Sailing from San Francisco on the "Chiyo Maru," September 14th:

Miss Lillian A. Wells, for Japan; Miss Lucille Dooley, for Japan; Rev. and Mrs. Weston T. Johnson, for Japan.

Sailing on the "Asia," Sept. 23d from San Francisco:

Rev. and Mrs. W. J. Drummond and two children, for Kiang-an.

Sailing on the "Mongolia," October 5th, from San Francisco:

Miss S. C. Smith, for Japan; Miss L. M. Rolleston, for Central China; Mr. and Mrs. E. S. Conybeare, for Siam.

Sailing on the "Korea," October 20th, from San Francisco, Rev. J. G. Holdcroft, for Korea.

Sailing on the "Nippon Maru," November 3d from San Francisco, Rev. and Mrs. James M. Henry, for South China.

When the Tables are Turned

THE HORROR WITH WHICH NEWSPAPER MEN VIEW THE MISDEEDS OF CHURCHES.

Using Such Facts as the Secular Press Bases Its Stories
Upon, a Case is Made Up On the Newspaper Men.

"Awful!" cries the Call. "Terrible!!" screams the Chronicle. "Terrible! Awful!! Fierce!!!" shrieks the Examiner, in their biggest blackest scare-head front page type, when some man who has at some time been connected with some church, which they always call a Church Deacon, does something that by some hook or crook they can distort into a racy story, with glaring headlines, even if at the end to protect themselves they give the sworn statements of a number of competent witnesses that the man did not do the deed charged.

As you read the Terrible! Awful! details of the Fearful Atrocious Heinous Crime as they portray it, you can almost see the Editor perspire tears of grief; the Reporters crying on their "copy;" the Photographer shudder as he makes the picture; the Linotype operator shiver as he sets the "story;" the Pressman wiped his eyes with the back of his grimy hand; the Expressman drive his load of papers slow

like a hearse; the Newsboys folding the Truthful Headlines out of sight, as they go silently about the streets, as each ponders with sincere regret that so inhuman a crime has been perpetrated. We said you could almost see the horror with which the newspaper people looked upon a deed of this character that brought into disgrace a church member, or a "near" church member, but then we were crediting you with even greater imaginative powers than is common to the most gifted dreamers. But since we have given you this credit, we will request that you go farther than this with us and turn the tables; make up a case against the secular papers, using the same kind of evidence they use in making up the case against the "near" Deacon. We take the facts set forth in describing the scene in the newspaper office:

"The Editor was perspiring tears of grief." Ah, ha! Those were drops of cold sweat caused by the passing of a man. The man must have been the husband of somebody. He must therefore have been the husband of a woman. The woman must have been the friend of the Editor. Therefore the woman must have been the woman who has secret meetings with the editor in a down town cafe. (All editors have such meetings with such women we are sure, for we have read of several who have been shot by angry husbands) In consequence the editor is perspiring with fright because the man is liable to shoot him when he goes to-night to keep his "date" with the wife of the man who passed. Of course if this is not so it looks very suspicious, and is very likely the fact.

"The Reporter is crying on his 'copy!'" His tears are those of a maudling drunk who weeps at everything, and at nothing. We are quite certain of this fact as we have heard of reporters who get drunk once a month, and we twice have smelled liquor on the breath of reporters.

"The Photographer shudders as he makes the picture!" The shudder is caused by a dry hacking cough that racks his frame, for all newspaper photographers are consumptives and "dope fiends" according to public opinion, and public opinion is generally correct, that is correct enough to rest our case on.

"The Linotype operator shivers as he sets the story!" This comes from the thought that he has smoked the last of three boxes of cigarettes, and cannot get any more for an hour, during which time he will suffer awful agony and gnawing at his vitals, because his depraved system demands the nicotine drug in immense quantities. That must be the reason for the shudder, because all linotype operators are cigarette fiends judging by the three our friend knows intimately, and tells us about, and the book written by "One Who Knows" gives us the other items.

"The Pressman wipes his eyes with his grimy hand!" He does this to wipe the "sleep" out, because he is yawning for the quitting hour, as he will draw his pay then, and although he has had but a few hours sleep in the last twenty-four hours he is planning to take the first train to the race track where he will meet a blonde, painted, gum chewing "rag and a bone" and a bit of hair," and blow in his "hard earned cash" and study the dope sheet and get riotous. We draw these faces from the Police Gazette, and remarks heard on the street cars, concerning this class of men in general, and they therefore apply to this man in particular, as he is of that class.

"The Expressman drives his horses slowly!" That is because he dare not drive them any faster while the officer for Prevention to Cruelty to Animals is in sight, as his

poor jaded brutes are ready to fall in their tracks, they have been so starved and beaten. This is undoubtedly the reason, for we can think of no other that will look as exciting in print, and therefore we are compelled to us it to make this article interesting enough to be readable, because if it is not we will lose our job and be turned out into the cruel world to suffer, etc., etc.

"The Newsboys folding the truthful headlines out of sight!" Here our facts fail us and our imagination has not one faint glimmer of speculative theory to work upon. We must tell the truth; this statement cannot be worked upon when taken from the original context; it cannot be wrested from out its place and stand alone; it collapses even in imagination at the thought. We must conclude the sentence to get a working hypothesis on which to rest our imagination of facts, while we grope about in the realm of science, literature and art to depict some semblance of a sensible excuse for newsboys "going about the streets silently." At last we have it! We saw it on a dentist's sign on the bill boards. The boys all had toothache and their faces were so swelled up that they could not peep.

This truthful story about the newspaper men will likely be the means of getting the Pacific Presbyterian into a lawsuit for infringement on language heretofore used and controlled by the secular newspapers. We admit that the choice (?) expressions are all deliberately stolen from the secular press; we have none equal to such descriptive scenes.

You may not recognize this as a good story as it is in a religious paper, and no good stories are supposed to appear here. If it was in the daily paper and written from the other viewpoint it would be a howling success in the minds of a lot of people. It would probably appear in "Life." We do not expect anyone will read this here, not even a "near" Deacon.

Church News

Rev. J. M. McElhinney, pastor of Holly Park, has returned from a pleasant vacation spent at Healdsburg, where he reports the boating and bathing fine.

Rev. F. S. Sturge, pastor of the Japanese church, San Francisco, spent several weeks at Mt. Hermon, and while there enjoyed a visit to the Big Basin near by.

The Presbyterian Orphanage and Farm will hold a Bazaar at the home of Mr. and Mrs. E. A. Kent at Kentfield, the first Saturday in October. It will be a great event.

Rev. T. Suzuzi, who has been doing work among his countrymen, the Japanese, at Salinas, has had his station changed to Ogden, and his address in care of the Y. M. C. A.

Rev. Thomas Boyd, pastor of the First Church, Fresno, Cal., is enjoying the time in Oakland, where he is comfortably located with his family, and will remain till September 1st.

Rev. Theodore Burnham, Moderator of the California Synod and pastor at Vallejo, Cal., took his resting time at Mt. Hermon, preaching at Skyland and Mt. Hermon on the Sabbaths he was away from his church.

Rev. A. J. Compton, formerly pastor at Elsinore, Cal., has removed to Charleston, West Virginia, with his wife, and writes from there that "this is a beautiful location, and nice people, but they miss the Pacific Presbyterian."

Rev. Wm. E. Parker, Jr., pastor of Olivet, San Francisco, toured the newly set aside government park in San Benito County, called "The Needles." He reports it a wonderful place, abounding in strange stones and formations of rocks that excite the wonder of all beholders.

Rev. William B. Noble, Synodical Missionary of California will spend the latter part of this week in San Francisco looking over the ground to see if it is feasible to start any new Presbyterian Churches. On Sunday morning he will preach at Glenn Park, and in the evening at St. Paul.

Rev. H. N. Bevier, pastor of Memorial church, San Synod and pastor at Vallejo, Cal., took his resting time at the Chautauqua at Pacific Grove. He has been attending this body for twenty-five years, and for fifteen years has been honored by being invited to conduct the vesper service and preach.

San Francisco Presbytery will convene in Olivet Church Tuesday, August 17th. There will be two meetings, one at 2 p. m. and the other at 7:30. The ladies of the church will serve supper at 6:30. The addresses at the evening meeting will be by Rev. H. N. Bevier, Rev. F. A. Doane, and Rev. William Rader.

Rev. Lapsley A. McAfee, associate editor of the Pacific Presbyterian, spent a much needed vacation at Crocker, near Yosemite Valley. While there he took a trip to Hetch Hechy, the spot where San Francisco proposed to dam the Tuolumne river and make a great reservoir to supply the city with water. Dr. McAfee is convinced that this wonderful valley, the Yosemite in miniature, should not be ruined for any such purpose.

Rev. Joshua Lundy, pastor of the First Church, Stockton, where he has been pastor for twelve years, is filling his own pulpit on Sundays and the remainder of the week goes to Pacific Grove where his family is stopping. He recently gave an illustrated lecture on "Ireland and the Irish" before the Camera Club of San Francisco. This is the third time he has been before this club with the same lecture.

LONG BEACH LETTER.

By a Summer Saunterer.

This is the height of the season here—a season surpassing some. Business is better, though there is no building boom. The new M. E. church, begun over two years ago, is now completed, at a cost of about \$100,000, and Aug. 8th was dedication day, to be followed by special meetings running to the 29th, with Evangelists Hugh E. Smith and J. W. Patterson. The Presbyterian house is going up, though not just after the manner of Solomon's temple, for the sound of hammer and saw is as music in the ears of Pastor Sibley and his flock. There are more people here than in recent years and on special occasions like Elks' Day or Iona Picnic great crowds come. Long Beach is rightly named, as it is widely famed. Here almost any taste can be satisfied. One can run the entire alphabet of attrac-



sounding surf and sunny sand, tennis tournament, Virginia vintage—and many more; not to forget, for you can't help seeing the ever present merry-go-round and ice cream cone; or in the midst of it all you can, as some do, lie on the broad beach with the blessed Book and the loving Lord, and join in the paean of praise with the worship of the waves.

LONG BEACH TO HAVE NEW CHURCH

BONDS FOR \$50,000 HAVE BEEN SOLD AND BUILDING WILL BE COMPLETED BY JANUARY FIRST.

The Edifice Will Stand as a Permanent Monument of the Efficient Labors of Pastor Josiah Sibley, Under Whose Ministry It Is Being Built.

Long Beach is an ideal city, showing as it does, to a high degree, all the excellences common to the beautiful beach resorts of this highly favored Southland.



Rev. Josiah Sibley.

It has had a wonderful growth. The population eight years ago was 2,000, and now, by a census taken in the interest of business, it is 22,000.

Long Beach Presbyterian Church was organized in the autumn of 1889, with fifteen members. Two of these, Mr. and Mrs. Wm. Craig, are still members. The organization services were held by Rev. F. D. Seward, Synodical

Missionary. The following ministers have served in the pastorate: Dr. D. R. Calmery, Rev. Hall Young, Dr. Den-

nen, Rev. Charles Stevens, Dr. H. B. Gage; and as pastor's assistants, Dr. G. T. Crissman and Rev. R. W. Cleland.

A plain manse and church were early built in a location which was in a few years found to be too close in, and were moved three blocks out. The church was enlarged to accommodate the growing congregation.

Early in 1907, so great was the growth of the city and church that a larger church was necessary. Every available space was so congested that there was not room for the Sunday School children to attend church services. In April of that year at a Sunday service, \$50,000 was subscribed for a new church. Work was pushed to half completion when the panic of the fall of 1907 stopped short the payments at \$30,000. As a result the building stood for one and a half years exposed to the sun and rain. The church, however, continued to grow in numbers and interest. The membership is not far from 800. During the years of hardship Long Beach Church has steadily increased its support of our Presbyterian Benevolences, having assumed the support of a missionary in Hang Chow, China; and when Occidental College was in its crisis, just before the coming of Dr. Baer it gave \$7,500 for the endowment.

In the last church year, the first year of Los Angeles Presbytery's self-support in Home Missions, Long Beach Church ranked fourth in cash sent to the committee, while a member of this Church, Mrs. T. M. Hanna, widow of the late Rev. J. A. Hanna, gave the Presbytery property, valued at \$15,000, for aid of struggling churches. The Woman's Missionary Society is one of the most devoted and liberal in the Presbytery. The dark days did not diminish the zeal of the church workers or stay the fervency of their prayers for the completion of the church.

Bonds were issued for \$50,000, secured by first mortgage on the property, which will be worth \$125,000, at 6 per cent and payable in ten years, work was resumed, and is being rapidly pushed with the expectation that it will be completed by the end of the year. The building is of stone, and, as the cut shows, is of Gothic type. It is 95x140 feet. Its main auditorium and gallery will seat 1050, the Sunday School auditorium and class rooms will seat 850; total seating capacity, 1900. This will give the Pacific Coast one





of its most commodious and handsome church homes, nothing more than is due to a working church of near 800 members, the third Presbyterian Church in Southern California.

Mr. Josiah Sibley has been pastor of this church three and a half years, during which time there have been 573 accessions to the church, 147 on confession. Mr. Sibley was born in Georgia, of Presbyterian parents, and his training was in that faith. Early in the nineties his father's family came to Los Angeles, where they united with Immanuel Presbyterian Church, under Dr. Chichester. Having completed his college course in California Mr. Sibley continued his studies for the ministry in the East. An event of this period was his being a member of the victorious team in the Yale-Princeton debate of 1901. He was ordained to the ministry by the Los Angeles Presbytery in October, 1902, Dr. Hugh K. Walker, his pastor, preaching the sermon. After three years, in his first charge, Azusa, Cal., Mr. Sibley was called as pastor to the Long Beach Presbyterian Church, 1905. A year later he was married to Miss Adeline Webb of Tennessee, a friend of his childhood, and she proves a very help meet for him. The burden upon them might well fit older shoulders, but a live and devoted people delight to stay up their hands. So devoted are they to the people and so anxious are they to see the work completed, whose beginning was watched eagerly by them, that a flattering call to a leading church in the Southern Assembly was recently declined.

Mr. Sibley's rare ability as a pulpit and platform speaker, his solid and sane Calvinism, with his genial sympathetic spirit, showing conspicuously in pastoral work, fit so well the warm and active religious life of the church as to keep awake the sentiment, "I was glad when they said unto me, Let us go into the house of the Lord." So every service of the church is crowded and fervent.

J. H. METEER.

LOS ANGELES.

This is the time of vacations irregular supplies, picnics and outings. The beaches and city parks are the popular places for picnics. One of interest was held at Sycamore Park last week, the annual outing of former Utah workers, with some 30 or 40 present who listened to a paper by Rev. J. H. Stewart on the late J. M. Gillespie. Dr. Wishard is president of the association that holds these gatherings.

The last meeting of the Executive Committee of the Ladies' Presbyterial Society was of universal interest owing to the presence of Dr. A. J. Brown and several outgoing missionaries.

Two of the tent meetings, with Evangelists Haddon and Pratt in charge, still continue with good results. At one of them last Sunday afternoon nearly 50 young people made confession.

Dr. F. J. Munday has recently returned from an enjoyable trip to Alaska, taking in the Exposition.

Dr. C. P. Pitblado, well known in San Francisco for his work in one of our churches a score of years ago, underwent an operation in Clara Barton Hospital last week and is getting on well.

Rev. Geo. F. Le Clere, wife and daughter, of Grand Junction, Colorado, spent a few days in Los Angeles this week.

Mr. P. K. Yoon, of Korea, who is studying in this country, gave an interesting address at the monthly meeting of the Federation Council on Monday. He spoke of conditions

in Korea, paying high tribute to Christian missionaries and their work. Three things specially presented were: (1). The witnessing power of the lives of missionaries and native converts. (2) The peace and consolation gained from Christ and His words in times of loss and suffering growing out of the Japanese war and oppression. (2) That Christianity is the power to preserve the identity of Korea, Christ being not only Savior of souls but the greatest force for social reform and political reconstruction.

Rev. A. B. Pricard plans to leave next week to lecture at the Indian Workers' Conference in Flagstaff, Arizona; after which he plans to visit some Indian missions and Pueblos and the Grand Canyon.

SAN FRANCISCO, Calvary.—Our pastor occupied the pulpit last Sunday both morning and evening. His morning topic was "The Men Who Hold the Ropes," and in the evening, "The Young Man and His Books." The following is a list of a special series of popular and practical sermon topics which he will preach for the benefit of the many young people who attend the Sunday evening services: Aug. 15th, The Making of Character; 22d, The Wedding Ring; 29th, The Perils of Pleasure; Sept. 5th, The Problems of the Pocketbook; 12th, Visions and Vices; 19th, The Young Man and His Religion; 26th, Mother at Home. The nineteenth quarterly convention of Golden Gate Union, held in Calvary church last Thursday, Aug. 5, was a tremendous success. Although the attendance on the afternoon session was not as large as could be desired, the dinner, at which there was almost two hundred, and the attendance at the evening session was all that could be asked. The question box, conducted by Dr. Adams after dinner, was enjoyed by all, and many helpful answers were given by him to questions and problems of Christian Endeavor. The selections rendered by the male quartet were also much appreciated. After dinner all adjourned to the main auditorium in a worshipful spirit, and joined heartily in the praise service. Miss Frisbie's solo, and Mrs. Chick's offeratory were enjoyed; and Rev. Rader's witty address of welcome brought a smile to every face. Last but not least was Dr. Dille's address on "The Relation of Christian Endeavor to the Pastors." He said that this relationship should be one of mutual loyalty. He admonished all the endeavorers to be loyal to their pastors, and always praise them. As an illustration of this he told of an old man whom he knew who always had some good to say of everyone. Upon hearing a sermon by a minister who's chief qualifications were a splendid head of hair and a stentorian voice, and being asked by Dr. Dille, who was anxious to hear what the old man could say about it, after a moment's thought the old man replied, "Well, he had an amazing head of hair, didn't he?"

LULU E. TWEEDY.

SAN FRANCISCO, University Mound.—"Last Thursday evening an agreement was signed by our Board of Trustees and Mr. Berecovitz that gave us the property on which our church is built. There is yet to pay on the lot \$462 and on the building \$650. This is to be paid in installments without interest. Now that this difficult matter is settled we are ready for work, are we not? Let everybody find his place and lift—all together. 'Many hands make light work.'" This cheering message from the Bulletin of University Mound is the most encouraging for a long time. Under the able leadership of Rev. Robert Irwin, the new pastor, things are coming to pass, and now that the prop-

erty matter has been settled a forward work will be possible. Success to this mission church!

LOMPOC.—Rev. W. C. Scott, who has ably filled the Presbyterian pulpit in this city for the past six months, succeeding Rev. Tanner, preached his farewell sermon Sunday morning at 11 o'clock. He came only as a temporary supply and has good naturedly remained until a permanent pastor could be secured. His work here has been earnestly and faithfully prosecuted and his sermons have been highly spoken of as instructive and scholarly. Rev. Scott left for San Francisco Thursday in company with his daughter, to spend a week or so with his son, after which he will go to Lakeport to take charge of the church there on August 8th. His successor will be Rev. S. S. White of Portland, Oregon, who will arrive next week accompanied by his wife and child.

OAKLAND, First.—Last Sabbath Dr. Robert Mackenzie, president of the San Francisco Theological Seminary, preached both morning and evening to large audiences of interested hearers; among these being many friends of other years. The missionary society invited the Ladies' Aid and the King's Daughters to join them at a picnic at Piedmont Park on August 5th. The lunch and program brought out a large attendance, and the occasion was most enjoyable. Next Sabbath Rev. F. L. Goodspeed, the pastor, will be in the pulpit after his three weeks' vacation, spent in Portland, Seattle, and the Yellowstone Park. The next communion service will be held on September 5th, at which time a large accession is expected.

PORTLAND, First.—The pastor has returned from his vacation and taken up his work. The Brotherhood held a most successful meeting on August 3d. All in all, it was a more successful gathering than the leaders of the Brotherhood had dared hope for. There was a good attendance of men of the parish. There were splendid addresses, both uplifting and inspiring, and the interest manifested was encouraging. Several new members were added to the charter membership list, which is still left open until the beginning of the fall season.

SAN FRANCISCO, Mizpah.—During the pastor's vacation, spent at Camp Meeker, the pulpit work was acceptably cared for by Mr. George A. Gielow and Mr. Walter G. Lee, young men of the church. Work was begun last month on the new building which is being erected on the old site, Harrison St., near Fifth. The corner-stone is to be laid on Saturday afternoon, the 21st inst., at 2 o'clock. All friends of Mizpah church are most cordially invited to attend.

LONG BEACH.—The interdenominational School of Missions recently held here was considered very successful. Mrs. Van Meter prepared the program and was invited to return next year. Mrs. Gantz had work for young people at two sessions.

PASADENA.—Dr. McLeod has gone to visit his relatives in Prince Edward Island, and later will join his family at La Jolla.

SPOKANE PREACHER TO BECOME CIRCUIT RIDER.
Minister to Teach the Gospel in Mining and Lumber Camps.

Rev. Dr. G. William Giboney, for twelve years pastor of the First Presbyterian church of Spokane, has accepted a

call with headquarters at Medford, to become a circuit rider in southern Oregon, beginning his work early in September. He will preach the gospel in mining and lumber camps throughout the district, also establish missions and Sunday-schools and he believes the outdoor life will improve his health.

Dr. Giboney conducted a highly successful pastorate at First church, where his congregation included many prominent families in Spokane, and his removal from the city is regretted by thousands whose acquaintance he made during his stay. Former parishioners, headed by Rev. Dr. S. Willis MacFadden, are planning a farewell reception for the middle of August, when Dr. Giboney will be presented a complete riding outfit, including chaps, quirt and saddle bags.

The new circuit rider is negotiating with a rancher in the Horse Heaven country, southwest of here, for a pair of cayuses for cross-country riding when he takes up his duties in the field.

SEMINARY NOTES.

San Anselmo, Cal.

Rev. T. Suzuki, '08, who has had charge of the Japanese mission in Salinas, has been sent to Utah to have general charge of the Japanese missionary work in the Intermountain region. His headquarters will be at Ogden. Mr. K. Miyazaki of the Senior Class is at present in charge of the Salinas Mission.

Mr. M. Kobayashi of the Middle Class has this summer organized at Stockton a Japanese Y. M. C. A. of 25 members. It has been self-sustaining from the first.

A decided change has been made in the plans of Rev. George M. Day, '08, our first Alumni Fellow. It was announced last year that he was to be the first student secretary for the Empire of Japan. After completing the studies of his Fellowship he was to leave this August for Tokio, where, after a course in the Imperial University, he was to make his headquarters as general superintendent of all the Christian student work in Japan. But recently, at the urgent request of Mr. John R. Mott and the International Committee of the Y. M. C. A., he has consented to take charge of the student work in Russia. Mr. Mott has explored that field the past year, and has found the needs great and the time for entering that country apparently ripe. It offers as great an opportunity with as many difficulties and possible dangers as any field in the world. Success can be attained only with great tact, disdom and devotion. It is no ordinary compliment that has been paid Mr. Day in selecting him for this field. Mr. Mott has come to know him intimately, as they have been together in nearly every conference Mr. Mott has held in England and on the Continent the last year. Mr. Day is to have during September a vacation in Germany and Switzerland with a possible visit to Paris. The first of October he will go to St. Petersburg to live through the winter with Baron Nicolay, where he will study the Russian language. The Baron is said to be a true gentleman and a fine consecrated spirit who has the Russian students upon his heart. Mr. Day will need the sympathy and prayers of all his friends and of all friends of Christian student work.

TO LECTURE ON NEZ PERCES.

Rev. C. D. Williamson, D.D., lecturer, formerly pastor of the Presbyterian church at Pomona, is in Los Angeles on

the way to begin a lecture tour in Texas. Mrs. Williamson is with him.

Rev. Williamson has just returned from the Nez Perce Indian reservation, near Lapway, Idaho, where he was interested in the Presbyterian missions. He passed several months among the Indians, studying their customs and ideals and has in preparation a lecture course on the Indians of the Pacific Northwest.

The mission work of the Presbyterian church among the Nez Percés has attracted much attention. There are six churches on the reservation and thirteen of the Indians have been ordained as ministers of the gospel.

WORLD EVENTS.

By a vote of nearly two to one Wilmington was annexed to Los Angeles. San Pedro will vote on the same project August 12.

The annual reunion of the G. A. R. will be held at Salt Lake. The ranks are becoming thin and the G. A. R. will soon be a memory.

The United States Government will place surgeons at the principal shipping ports of the world to guard against rats which carry infectious diseases.

The strike situation in London is growing more serious. King Gustav of Sweden is facing a veritable labor war. Laborers all over the nation are threatening rebellion.

Japan has served notice to the powers of the world that she will begin immediately the broad gauge the An Tung-Mukden railroad in the face of China's protest. Japan's action in Korea and now in North China makes us wonder whether Japan would not profit from a little international discipline.

The income tax measure attached to the tariff bill, which has been submitted to the states for ratification, is causing much comment through the country. While many think the bill will meet with general approval, yet there is a lurking suspicion that the corporate powers that control the Senate believed they could defeat the measure in the state legislatures. It is a well known fact that corporations have given much attention to the make-up of state legislatures and they need to control but one branch of the legislature of twelve states to defeat the measure. It will be an interesting program for the people to watch.

The war condition of Spain has not improved during the past week. The King has neither shown power to overcome the Moors nor ability to quell the turbulent conditions within his own land. A censorship of the press has been established, but even this has failed to accomplish its desired end. A republic has been declared at Barcelona and the Revolutionists will not down. It is reported that General Weyler of Cuban fame, or rather infamy, may be made dictator of the kingdom during the revolution. Added to the above difficulties is the fact that the throne of Spain is claimed by the son of the late Don Carlos, who it is claimed has a large following.

This is a summer of strikes. All over the civilized world workmen are rebelling against the economic conditions in which they live. Sweden has the first strike of national proportion. This little country sought to furnish

an example for the rest of the world for this great army of producers are restless in their toil to eke out an existence while those for whom they toil are reveling in luxuries. In the United States we are fast approaching the same condition. There is no need for us to shut our eyes and deny that there is restlessness, for it is there and must find a solution somehow in the near future. We must either throw off the control of our Government by the plutocracy of wealth or face socialism, and it is no wild imagination that recognizes that the latter is imminent if we do not change our political and economic conditions.

The tariff bill has finally been completed, passed by both houses of Congress and has been signed by the President. Never more wretched legislation was perpetrated upon the American people. The general average of increase over the Quigley bill is estimated at 2 per cent, while it would be 27 per cent if the maximum rates were put into operation. It is a difficult thing to determine the exact change in rates because many articles were changed from one kind of rate to another and it is hard to know its effect. The people have awaited anxiously to know where President Taft stood. Because of his claim to carry out the Roosevelt policies and his pre-election pledges of revision downward many expected him to veto the bill. But Mr. Taft's place has been found; he signed the bill and puts himself firmly in that element of his party controlled by Aldrich and Cannon and not with the La Follette-Barstow group. The President has added another disappointment in his statement issued shortly after signing the infamous bill, viz., that the bill was a substantial reduction and met the party pledges. The bill is an increase over the Dingley rate and a travesty of justice.

RALLY DAY.

Your Sunday-school can have a successful Rally Day if pastor, superintendent, teachers and scholars will co-operate. Have every enrolled member of the school present. Bring in parents and friends and new scholars. Make Rally Day a day for rallying all the forces of church, Sunday-school and young people's societies—a grand preparation for the winter campaign. Then, don't forget that six million immigrants have come to the United States in the past seven years. Three thousand a day. We must make Christian Americans of these. Don't forget your Rally Day offering for this work among the foreigners. Send the offering to Rev. Alexander Henry, D.D., Witherspoon Bldg., Philadelphia, Pa.

ARTHUR HICKS,
Synodical S. S. Superintendent.

HEART'S DESIRE.

"God give you your heart's desire,
Whatever it be," she said;
Then down the gallery's shining length
Like a thing of light she sped.

Her face was a stranger's face;
Her name I shall never know;
But softly her benediction fell
As the night-winds breathing low.

Who knoweth the heart's desire?
Its innermost secret dream?

Its holiest shrine where the altar lights
Forever and ever gleam?

Who guesseth the heart's desire?
Ah, neither you nor I!
It hideth away in darkling space
From the gaze of the passer-by.

Who giveth the heart's desire
To the child that cries for the moon!
Or the samite robe and the Holy Grail
To the soul that was born too soon?

Who giveth the heart's desire
To the lover whose love lies dead?
Or the priest who faces the silence
With the living word unsaid?

Who giveth the heart's desire
To the poet with harp unstrung,
When he droppeth the trembling lyre
With his noblest song unsung?
—Julia C. R. Door.

THE HOME

A HOME SONG.

I turned an ancient poet's book,
And found upon the page:
"Stone walls do not a prison make,
Nor iron bars a cage."
Yes, that is true; and something more;
You'll find, where'er you roam,
That marble floors and gilded walls
Can never make a home.
But every house where Love abides,
And Friendship is a guest,
Is surely home, and home, sweet home;
For there the heart can rest.
—Henry Van Dyke.

HOME HAPPINESS.

Probably nineteen-twentieths of all the happiness you will ever have you will get at home. The independence that comes to a man when his work is over and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or have one little room in that house. You can make that little room a home to you; you can people it with such moods, you can turn to it with such sweet fancies that it will be fairly luminous with their presence and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and is a more royal grace than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say lastingly than you ever did before.

COMFORTABLE SORT OF WOMAN.

Said a homely, bent, little man pathetically, when speaking of the mother of his children, who had done her life work: "It comforts me powerfully to know that Sally would allus lie down every afternoon an' sleep a bit. Some folks tho't 'twas a dretful lazy habit, and 'twas no wonder we didn't get rich faster, but she suited me jest as she was. Sally was a comfortable sort of woman to have around, never frettin' at a feller or faultin' him when things didn't go right. When feelin' troubled she'd often say, 'Father, I believe I'll lie down for a few minutes,' then back she'd come spry and chipper as a canary bird. Sally didn't drive and scold, but she wasn't lazy, an' she brought up the youngsters to do their part. I don't see that drivin' women gets on one mite better than she did. It does comfort me to know that Sally would take her rest."

HUSBANDS AND WIVES.

I am moved to remark on some phases of married life that come under my observation. What do the bridegroom and bride promise when they take the marriage vows upon themselves—freely and gladly promise? To love, honor and cherish each other so long as they both shall live.

I never realized until late years how much that word "honor" means in the marriage ceremony.

Does a man, one who would hotly resent any imputation of his honor—does he "honor" his wife by telling her defects to others?

Men, women, think of that word in your marriage vow—"honor." Stand true to it! Keep your disappointments to yourselves!

Probably nine cases out of ten, the wife, or the husband, who is so disappointing, is equally heart sore, but all honor to the woman, or the man, who, though finding a good deal of clay in her or his idol, is truly honorable, taking neither man nor woman into that inner and sacred place where the two who should be one stand and bravely bear to the end.

Shame on any woman who lends a listening ear to any man in complaint of his wife, often the mother of his children, which in itself ought to make her failings (if she has more than her full share) sacred to her husband—and more shame to her if she encourages such complaints.

Women, do not talk of your husband's failings to other women, no matter how much you crave sympathy.

I have in mind an illustration which came to my notice many years ago.

In a small town lived an honorable man and his honorable wife. He felt he had "advanced" while the girl he married and promised to hold above all others had remained the same simple soul as when he won her heart. He needed "sympathy," which he did not find in his home, so he sought it elsewhere and found it. One day a chance remark he overheard revealed to him his true position in the community, which was a startling surprise to him (it ought not to have been), and as he thought what it meant to him and his family he could not face the people of his town any longer, so sold his home and business and went to the far West to start anew with a clean record.

During this severing of ties of many years' standing and forming new ones among strangers he thought and thought deeply.

Going back to boyhood, he lived his courtship over,

pondered on the patience and sweetness and self-sacrificing spirit of the simple-hearted wife who took every burden possible from him, sometimes staggering under the heavy load, that he might be free to fit himself for the profession he had chosen. As he thought what a woman she had been same seized his soul, and he acknowledged his wrong to her and begged her forgiveness. And he came to reverence her as he never had in the old days.

Think on these things.—The Advance.

EMOTIONS—AND WOMEN.

By Mary Kelly Graves.

The emotional nature is one of the three qualities inherent in man, and is the moving power of the other two, the intellect and the will. By means of it and through it we experience and convey to others joy, sorrow, love and sympathy. In fact, without this faculty we could but poorly, if at all, have communication with our fellows. Realization of this brings larger appreciation of the high office to which the emotional nature is called.

Women are supposed to have stronger emotions than men. Whether this be true or not, certainly they are more emotional. The two words, I think, should not be confused. Emotionalism is a disease of the emotions—the weakening of something meant to be strong and vital for service, subjectively and objectively.

Men with strong emotional natures become the artists of the world—its poets and painters or its soldiers, its great leaders. We do not realize this because we are not accustomed to considering the emotions as working factors, or as something which can be poured into channels of self-expression and therefore of usefulness to others. We think of them as things over which we have no control, while on the contrary they are as susceptible to training and education as any other faculty that we possess.

"What the stream of a mill race is to a water wheel, working complex machinery, the emotions are to man's will and partly to his intellect." And vitiated emotions mean a vitiated life, though this is just what I think many women do not realize.

A wise and busy mother is the most splendid example of all examples of appropriated emotions. She is putting into posterity all the creative force in her being.

But in this day of luxury and ease there is a constantly growing class of women who must make their interests. I am not in sympathy with the idea that all childless homes are the results of selfishness and vanity in women. I know that there are many hands that are empty—be they ever so full of other things—because the one thing for which they are best fitted is denied them. A woman with such empty hands is to be pitied. Her husband loves her in his busy, businesslike way; but he is so successful and so engrossed with holding that success that he gives her just everything she wants—except himself. She does not blame him; she even understands and sympathizes. He is simply the victim of the spirit of the age; and once in its toils, there is no turning back. But she is lonely in spite of her understanding.

Now, this woman is most in danger of emotionalism. She must come to her own rescue.

I said to my friend the other day: "You are degenerating into the sad, inadequate woman who fills her life with things that positively bore her and lead—just nowhere. You are lonely and you brood—or play bridge whist."

Did you ever stop to think that one's very loneliness and sorrow may be made helpful and available? It should bring us some understanding of that great sorrow and loneliness of which our own is, after all, such a very tiny part, and which it is our duty to help to relieve. The experience of sorrow brings its obligation, just as every other experience does.

The next time you find yourself sitting down to brood, lonely woman, jump up, put on your hat, and go out to find some one with a heartache bigger than yours. Such people are all about you. The exercise of tactful sympathy will make you grow in loveliness while it is making other people very happy. If you are thinking of your own empty heart very much, some little child out there is probably without love that might save it to happiness and usefulness.

If you are an invalid, becoming morbid and unlovely, remember Jenny Cassidy and her Flower Mission. What a shrine her bed became to thousands of grateful souls! and how she rescued herself from years of desolation!

And if we should pledge our sad emotions to the greater usefulness, how much more is due the same ends from our happiness!

I know a woman who is radiantly happy. Her home is childless, but her heart is so beautiful and full of sunlight that she fairly radiates joy. She is the idol of her charming circle of friends and the petted child of a doting husband. Quite enough, you say, to fill any woman's life. But to me she seems like some wonderful singer who gives her voice to only a charmed circle of friends when it really belongs to the great, eager world.

The sentimental woman is a familiar type, and is nearly always the most ineffective woman you know and the woman of fewest interests. She needs to interest herself in larger things and to grow out of herself into bigger things, where her sweetness will become wholesome. There are enough sentimental women, wasting a precious gift in vapid dreaming or in foolish experiences, to mother the world.

Emotions, feeding on themselves, become maudlin, unlovely, unserviceable. Put to work in the workshop of the Almighty, they are factors for endless good and keep life sweet, fresh, and beautiful to the last. When women more fully realize this, there will be fewer hypochondriacs and fewer nervous wrecks.

The word "emotion" comes from the Latin "emotio," meaning "to move out." Sigh and cry, thrill and become ecstatic, but let it "move you out" into a larger life of humanity. Use your emotions, but do not be consumed by them.—Nashville Christian Advocate.

THE TRIALS OF FASHION.

To the woman who endeavors to follow prevailing fashions and to look and dress in the latest styles, come the greatest trials of womankind.

Whether or not woman is excusable for her troubles and worries about dress, we will not say, but the country housewife can say without censure the words of the publican, "God, I thank thee that I am not as others are." If we could only feel and know our freedom from society and dress of the city, it would add much toward making us happier as rural people. Many full-grown people of the city find their hearts longing for the days when they trampled over the grassy fields and made furrows in the mud with their toes, after a heavy spring shower. What man

does not look back to his barefoot days as the happiest of all? What woman has forgotten the childish games and freedom of her country girlhood?

The city society woman may appear to be happy, but she has her full share of troubles. Her manners must change to meet new demands, her garments must be well-chosen and in up-to-date style and in all her doings she is closely watched and criticised. No wonder we hear some of these would-be happy women longing for a rest at some quiet lakeside where they may do much as they please.

Just now the subject of style in dress is enough to drive any woman mad, especially if she is to adopt one-half the new things. Woman is indeed to be pitied. Some one presents the exaggerated styles and woman must accept. For several seasons she has had to bear the weight of mushroom hats, bread-basket affairs, Merry Widows, and what not. This season she was told wide brims and extremely wide must be worn. And now, soon will come the startling news that hats are quite small.

Last season she began to shorten her waist line, beginning her skirt folds well up under her arms. And now, about the time she has succumbed to that style, comes the announcement that her waist must extend well toward her knees. In other words, her dress is to take on a sort of draught effect, similar to the long-waisted dresses we saw our little girls wearing recently.

And where will this all come to? When will decided and exaggerated styles ever cease to pounce upon us? Happy is the country woman who can tie on her flat bonnet, calico dress, and white apron and keep her waist line something near where her Creator intended it to be. And when she appears in public she reminds us of the good old mothers and grandmothers who guided our early footsteps. She is not stared at and criticised by men like the flashy colors and scare-crow styles which bedeck the average city woman today.

Give us freedom from Paris fashions and more good old styles of ten and fifteen years ago.—Farmers' Guide.

Young People

THE HAPPY WIND.

A happy little southern wind
Went wandering away;
It was the dearest little wind
That ever went astray.

It touched the city's outer edge,
Then swiftly turned aside,
For it had heard that little winds,
Caught by the hot streets, died.

It went along a country lane,
And through the meadows fair;
It lifted up a horse's mane,
And stirred a baby's hair.

It lingered in a quiet place
Where tall, fair lilies grow;
When noon drew near, it hid itself
Where pines stand in a row.

It slept until the shadows turned,
Then, dancing, went its way;

No other little wind that blew
Had such a pleasant day.

—Ninette M. Wowater.

THE MAGIC MIRROR.

"I don't care, it's mean of you to take the last apple in the dish; you're very, very selfish."

"And you're cross, which is just as bad."

"Children," called grandma.

The two pairs of bonnie brown eyes drooped. It was a pity to let grandma see how naughty they could be on her first visit to them. But the beautiful old face was peaceful and smiling when the twins slowly crossed the threshold of the sunny, flower-scented sitting-room.

"Dearies, I have a story to tell you; snuggle up close and let's away with the fairies," and the girlies snuggled close, for fairy-stories were always "lovely."

With an arm about each, grandma began: "Once upon a time, there was a fairy who was known as the Fairy of Smiles. Wherever she went she carried with her a tiny mirror framed in gold, and when she saw little children with frowning faces and tear-filled eyes, she would hold the mirror before them and the cross looks soon took wings and flew away, for no one likes to gaze at his own scowling reflection.

"One day two little sisters were disputing over a very small matter and angry words were passed back and forth," the twinnies looked very sober; but grandma went quietly on, "Just as one sister raised her hand to slap the other, a tiny ladykin dressed in gauzy white with curly hair and sweet blue eyes came into the nursery with the magic mirror in her hand, and in a tinkling voice said, 'Please glance into my mirror, girlies.'

"The small sisters peeped shyly into the highly polished mirror and then turned quickly away—did those clouded faces with the angry eyes belong to them?

"'You do not like to see yourselves as others sometimes see you, do you, dears?' and the Fairy of Smiles popped the mirror into its chamomile bag.

"'I never knew we looked like that,' said one little sister softly, while the other one whispered, 'I'm sorry.'

"Then the fairy drew the mirror from the bag and held it again before the twin sisters. What a change! The two faces were dimpled and sweet and sunny, the eyes bright and dear and loving.

"'I like us better this way,' said the twin with the curly hair. 'So do I,' echoed the one with the brownest eyes. Then they threw their arms about each other and hugged tight and were as happy as two kittens.

"Dearies, how would you like a magic mirror?" asked grandma.

"But there are no fairies," said Beatrice, doubtfully.

"I think perhaps I could play at being a fairy," returned grandma with a smile, "for I have a mirror."

"Oh, please show it to us," cried the twins.

Grandma opened her trunk which stood close by, and took from it a small square box. When she removed the cover, Beatrice and Barbara saw a shining mirror, framed in gold.

"Oh, oh, oh!" burst from the red lips.

"Now, lovelies, I am going to give you this mirror, which I want you to ask mamma to hang in your room; then when you feel tempted to disagree, before you say one angry

word, go and look in the glass. Will you both promise to do this?" and grandma waited.

"Yes, grandma," the little maids promised.

And this is why Beatrice and Barbara are better and happier little girls, because when they feel cross, they run to the magic mirror and instantly the frowns and tears fly away, and smiles and gay dimples take their place.—M. Fielder, in Sunday School Times.

LEARNING THE WRONG LESSON.

By Belle V. Chisholm.

Has it ever been your lot, school boy and girl, to spend hours mastering a difficult lesson, only to find when you reached the class room next morning that you had learned the wrong lesson? Though you lost your grade, the mistake may not have been very serious otherwise, since the training in the wrong lesson may have been as good discipline as if the time and strength had been expended on the right task.

But there are wrong lessons which, when learned, can never take the uplifting discipline imparted by the right ones, lessons that weaken and retard the education of the moral self. For instance, here is a girl who depends upon her older brother to help her over all the hard places in arithmetic, which she despises, thus substituting the wrong lesson—dependence—for the one set for her study—that of self-reliance. Another girl, finding a pretty article on the subject assigned for composition in an old magazine, copies it and hands it to her teacher as her own effort, thus learning the wrong lesson of dishonesty instead of the one assigned—that of truth and fair dealing.

Here is a boy who reports "merit" at roll-call in the evening, when he has violated school rules by writing notes to companions, unbeknown to the teacher; substituting the wrong lesson of cheating for the right one of truthfulness and fairness, and that, too, when his honor is pledged to be true to himself, as well as to the school he represents.

The boy who slips bits of change from his father's drawer, or rifles the pantry of delicacies not intended for his use, is learning a very hard lesson—that of theft; for the taking of a penny that does not belong to him is as much stealing as if hundreds of dollars were at stake. A boy's first theft usually comes from a desire to have what he can not afford. The motive is rarely different from that of the bank cashier who loots the treasury in his care.

The cashier, having a small salary and expensive tastes, learns the wrong lesson by extracting from the bank's funds, thinking that good luck will soon enable him to repay his borrowings. Ninety-nine times out of a hundred he gets in deeper and deeper, until detection and ruin follow. If he had only learned the right lesson, that of honest work, he would have kept his good name, friends and honor. So the boy tempted to pilfer must choose between the lesson of right and wrong set forth for his study. He can not get away from the old proposition, "If you want a thing—

Money honestly earned brings pleasure, if rightly spent, but stolen money goes quickly, and in its train follow anxious days, sleepless nights, remorse, detection.

School life is full of possibilities, as well as responsibilities. Boys and girls, too, will find life too earnest to be spent in unlearning harmful lessons; hence, at the very outset of their school lives they should strive to keep close to the right lessons, to learn them so perfectly that the Great Teacher may find no flaw in the work set for them to do.

THREE MEN WITH SACKS.

Long ago, when people did queer things, an old man went around with a sack hanging behind his back and another one hanging in front of him.

What do you think these sacks were for? Well, I will tell you.

In the one behind him he tossed all the kind deeds of his friends, where they were hid from view; and he soon forgot all about them.

In the one hanging round his neck, under his chin, he popped all the sins which the people he knew committed, and these he was in the habit of turning over and looking at as he walked, day by day.

One day, to his surprise, he met a man wearing, just like himself, a sack in front and one behind. He went up to him, and began feeling his sack.

"What have you got there, my friend?" he asked, giving the sack in front a good poke.

"Stop! don't do that!" cried the other, "you'll spoil my good things."

"What things?" asked Number One.

"Why, my good deeds," answered Number Two. "I keep them all in front of me, where I can always see them, and take them out and air them. See, here is the half-crown I put in the plate last Sunday; and the shawl I gave to the beggar girl; and the mittens I gave the crippled boy; and the penny I gave to the organ grinder; and here is the benevolent smile I bestowed on the crossing-sweeper at my door; and—"

"And what's in the sack behind you?" asked the first traveler, who thought his companion's good deeds would never come to an end.

"Tut, tut," said Number Two; "there is nothing I care to look at in there. That sack holds what I call my little mistakes."

"It seems to me that your sack of mistakes is fuller than the other," said Number One.

Number Two frowned. He had never thought that, though he had put what he called his "mistakes" out of his sight, every one else could see them still. An angry reply was on his lips when happily a third traveler—also carrying two sacks as they were—overtook them.

The first two men at once pounced on the stranger.

"What cargo do you carry in your sacks?" cried one.

"Let's see your goods," said the other.

"With all my heart," quoth the stranger; "for I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one hanging in front of him, "is full of the good deeds of others."

"It must be a pretty heavy weight to carry," observed Number One.

"There you are mistaken," replied the stranger; "the weight is only such as sails are to a ship, or wings are to an eagle. It helps me onward."

"Well, your sack behind can be of little good to you," said Number Two, "for it appears to be empty; and I see it has a great hole in the bottom of it."

"I did it on purpose," said the stranger, "for all the evil I hear of people I put in there, and it falls through and is lost. So you see, I have no weight to drag me down or backward."

President Fallieres of France will meet King Edward at Marmbad, August 18th. President Taft will meet President Diaz in the fall. These kings emperors, czars and presidents are getting awfully thick these latter days.

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At the beginning of the recent Russo-Japanese War a schoolmaster told a class of boys the cause of the fighting, and then asked all who favored the war to hold up their hands. Up went every hand but one. "Well, Jack, why are you opposed to the war?" asked the master.

"'Cause, sir, war makes history, an' there's more now'n I can ever learn," was the totally unexpected answer of the youngster.

The teacher had been telling the class about the rhinoceros family. "Now name some things," said she, "that it is very dangerous to get near to and that have horns." "Motor car," replied little Jimmie Jones promptly.

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Little Henry was dining out, and was on his very best behavior. "Will you have light meat or dark?" asked his hostess, preparing to help him to chicken. "I'd like a drumstick, thank you; but I don't care at all whether it is white or dark," said he politely.

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WESTMINSTER PRESBYTERIAN CHURCH, SACRAMENTO

*MISS JULIA FRASER SECRETARY WOMAN'S BOARD
CALIFORNIAN WRITES OF OLD WORLD SCENES
THE Y. M. C. A. AND THE "INTERIOR"
GOD! WHAT THEN?
A NOTABLE BOOK*



The Editor's Column

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Rev. J. T. Wills, pastor of the Westminster Church, Sacramento, is spending his vacation at Pacific Grove.

Mr. John A. Merrill, at one time publisher of the Occident, has built him a new home in Los Angeles on Mt. Washington.

Rev. Wm. Sickels, of Deming, N. M., with his family, is spending a time on the Coast. He preached last Sunday morning at South Park Church, Los Angeles, giving what Pastor Palmer called "a fine sermon." In the evening he was at Bethany.

A very pleasant reception was tendered Dr. and Mrs. Robert Mackenzie, and Mr. and Mrs. Robert Dollar at the San Anselmo Orphanage and Farm on Tuesday afternoon of this week. There were a number of interested persons present, and the time was profitably spent in viewing the property, and listening to the singing of the 125 children and the addresses of the distinguished guests.

Miss Marie Brehm, the special lecturer of the Permanent Committee on Temperance of the Presbyterian Church in the United States, has just returned from a speaking tour in Ireland, England and Germany, where she met with flattering offers to take up work in Germany, Africa, and South America, and also to stay in Ireland for a year. Miss Brehm has just entered the conflict in Delaware and will help clear up the "still wet" country and about January will probably come to California as requested by a number of the Presbyteries.

THE MAN FROM ITALY.

Rev. C. S. Tanner, pastor of the Richmond Presbyterian church, San Francisco, will give an interesting lecture illus-

trated with 100 colored slides, of Italian life on both sides of the Atlantic, at Richmond Hall, 4th and Clement streets, August 27th, at 8 p. m.

The price of admission for adults is 35 cents and for children 20 cents.

THE Y.M.C.A AND THE "INTERIOR"

NEITHER AGREES WITH THE OTHER, BUT BOTH TOGETHER GIVE FACTS SHOWING DENOMINATIONAL WORK PAYS.

The Cost of Adding Members to the Churches Through the Y. M. C. A. Was \$1,454 Each; Through Presbyterian Churches \$150 Each.

There is an interesting discussion going on between the "Interior" editor and the Associate General Secretary of the National Y. M. C. A., that brings into comparison the results between denominational and interdenominational work.

This discussion of the "Dilemma of the Y. M. C. A." was not begun with any such object in view, or has it been touched upon by either parties; but the figures given show several interesting items along that line that are worth considering, as Presbyterians, as we are credited with giving 80 per cent. of the money to support all denominational and undenominational work in the United States.

The discussion referred to began with an editorial in the "Interior," in which as the editor says he raised the question "whether in the great city associations the continuous and enthusiastic emphasis on the growing social, educational and physical activities as compared with the limited and often perfunctory attention to agencies aiming at first hand to bring young men to Jesus Christ, does not indicate that the association is losing the primacy of that evangelistic motive which was its earlier inspiration." "And to that we sought to attach another inquiry—whether the overwhelming attention given to these social, educational and physical activities is not traceable to the fact that money to support these activities can be secured from many men who would not give if it everywhere put forward its Christ-proclaiming character as paramount to everything else." It's not all the social outreach which suggests a diverting influence at work; it's the apparent divorce of that movement from the association's religious outreach.' '

"We trust Mr. Hicks will be able to see that this is not a question whether social, educational and physical activities can be used for spiritual ends; it is questioning whether they are so used—whether especially the spiritual ends are so candidly avowed before the public that the association in the popular mind stands in an unequivocally religious position."

Mr. Hicks makes reply with some figures which he indicates proves that the "Interior" has no case, as they show that "while the number of buildings has increased seventy-eight per cent. and the current expenses 136 per cent., the increase in Bible class enrollment has been 561 per cent. and in professed conversions 339 per cent. Where

is the evidence that the association is becoming predominately social, and only incidentally and subordinately spiritual?" Mr. Hicks concludes with these words: "The spiritual results are meager enough to cause humiliation, but let us admit that the blame rests squarely upon the members of evangelistic churches, who, from the beginning have had control of the association, rather than attempt to shift this responsibility upon our generous supporters."

The figures given by Mr. Hicks show the gain in the past eight years, and the present number of associations, cost, etc. The figures we wish to call attention to refer to results in members added to the churches, and professed conversions, and the cost compared to the same work in the Presbyterian churches, which indicates pretty strongly that our own work still produces the largest results for the money invested.

There are 1,939 associations, which last year showed a total of 19,705 professing conversion (whether this count was made from a showing of hands of those who desired to lead a better life, or from other evidences, we do not know). This is an average of ten conversions to each association. As the cost of current expenses was \$6,182,926, each association averaged \$3,188, or \$318 per conversion. Of those professing conversion 4,251 united with the churches, or each association added two and one-fifth members to the churches last year at an expense of \$1,454 per member. This was the result of the work among the 4,906,395 attendants at their religious meetings.

A comparison with the figures just published of the results of last year's work in the Presbyterian church in the U. S. A. shows that the 9,987 churches added on confession of faith 82,053 members—an average of eight and one-third members per church, at an average expense per church of \$1,571, or \$191 per member. The home mission work, which more nearly conforms to the association work, shows but a cost of \$150 per member added to the church.

Most comparisons are odious, and many are odoriferous, and these are not made with attempt to discredit the great work the association is doing for young men, but to show that the Presbyterian church still is working at the great program of the Master, which is to bring the world to confess Him before men, and that there is no other work that shows as large results for the money invested. There seems to be need for this word now when men are putting ten times as much money into organizations outside the church as into it, evidently believing that there will be larger returns.

The closing words of Mr. Hicks indicate that the responsibility as to the spiritual work of the association rests upon the churches. How much more the Presbyterian church can do we hesitate to suggest, as there is strong complaint now from pastors that all the able workers are now so occupied with work in the Y. M. C. A. that they are not able to do anything for the church, and that they, with the association officers, are not even able to attend the services of the church on the Sabbath. As a man remarked in a discussion regarding work he was urged to take up: "There are only so many hours a day; if I devote those at my disposal for such work to one cause, I must of necessity relinquish that much time from another." Which shall have first call on our time, and talent and means?

B. B.

Miss Julia Fraser Secretary Woman's Board

WILL ASSUME POSITION OF EXECUTIVE OFFICER AT THE HOME MISSION OFFICE IN NEW YORK, OCT. 1.

Reception Will Be Tendered Her in San Francisco, August 27th, After which She will Visit in the North Before Starting East.

To the Pacific Coast, and especially California, has come the honor of being represented at Home Mission Headquarters, 156 Fifth avenue, New York, the executive office of the Woman's Board of Home Missions, the Corresponding Secretaryship having been offered to Miss Julia Fraser, and she is to be installed in New York October 1st. Miss Fraser will take the position now held by Mrs. Ella Boole, whose resignation takes effect October 1st.

Quoting Dr. Stevenson, president of Westminster College, Salt Lake City, "No woman in the United States is better fitted for the office." Inheriting from her father the late Rev. Thomas Fraser, Scotch earnestness and perseverance, from her mother the chivalrous temperament of the Sunny South, Miss Fraser had peculiar fitness for her long and varied life of activities in the Home Mission work. Twelve years she was Y. P. Secretary of the California Synodical Society; four years Pacific Coast Secretary of the Woman's Board, which began with the Synod of California and the North Pacific Board territory, but came to include Utah, Idaho, Colorado and Arizona, with tours through other states and speaking appointments east; inspection of mission stations; organizing; traveling by all kinds of conveyance in all kinds of weather; "all things to all men," knowing and loving our glorious Western heritage; she is following her father's footsteps, for to Thomas Fraser, the strong Presbyterian of this western coast, it owes more than it has ever sat down to sum up. And in now going to the East, this his only child, whom he from his prophetic chamber shut out from the busy world, forsook in this very office, we may well pause to note that there are no unanswered prayers in the Bible written by holy men of old nor in the pages written in our day.

Miss Fraser will now look out over the women of thirty-five Synodical Societies who last year sent to the Woman's Board of Home Missions \$325,266; maintained 442 missionaries, and looked after \$875,000 worth of property.

Thursday, August 27th, all Presbyterians are invited to meet at the Presbyterian Mission Home, 920 Sacramento street, San Francisco, at 3 o'clock to give Miss Fraser a "God-speed," and rejoice together that we may through this new bond carry forward in still larger measure the Master's work for world conquest.

A WEEKLY PAPER FOR ITALIANS.

The first edition of the Presbyterian Italian weekly paper, "L'Araldo," appeared last Thursday, August 5th. The publication of this paper, in addition to its four other religious periodicals, in the Bohemian, Hungarian, and Ruthenian languages, marks another important step in advance by our Board of Publication and Sabbath School work.

One of the most effectual means of evangelization among our immigrant population is the printed page. In every issue of these papers, the Gospel message is presented and in this way probably twenty thousand persons or more are reached,

weekly and monthly, who could not be sent on account of the expense involved. Moreover, the paper comes to him with a double welcome because it is printed in the familiar language of the homeland, and when he is through with it he sends it to a friend or relative in the land from which he came.

There has been a persistent demand from the Italian brethren for a weekly periodical in their language, published by our own Presbyterian Church. Our Board has been assured of the support and co-operation of the Presbyterian Italian missions throughout the United States, of which there are nearly one hundred, in the effort to build up a large circulation.

The attention of missionary workers among Italians is called to this publication as a helpful assistant in their labors. Address correspondence to the editor, Rev. A. di Pietro, 305 Elton Street, Brooklyn, N. Y.

PACIFIC PRESBYTERIAN HAS HUSTLING REPRESENTATIVE IN LOS ANGELES.

Rev. Enos P. Baker Works for News in His Section as if He Were Paid for it by the Foot.

Los Angeles has a reputation for being a city of hustlers, but few of them hustle harder than the representative of the Pacific Presbyterian, Rev. Enos P. Baker. He gathers news like the busy bee that "Gathers honey all day long to eat it up at night"; the difference being that Rev. Mr. Baker gathers news the whole day long, and writes it up at night.



Enos P. Baker

That Southern California is so well represented in the news columns, and in special write-ups, is due to his efforts. The Long Beach display last week was due to his enterprise, while on his vacation.

Rev. Mr. Baker not only takes news, but whenever he gets half a chance he takes subscriptions. He ought to get more subscriptions for his work on the news matters, but he is making no complaint. Items of

news should be in his hands in time for him to mail on the "Owl" Mondays. His address is 4951 Pasadena Ave.

A NOTABLE BOOK.

J. A. Gordon.

President of the Bible League in Southern California.

One of the ablest and most highly honored ministers in the Presbyterian church has just published a book that meets one of the greatest needs of our day, a book that lovers of the Bible should be eager to read and to influence other to read.

The author of this book is Rev. S. E. Wishard, D.D., who has rendered great service to the cause of Christ as a writer, preacher, lecturer and superintendent of missions, and who is exceptionally well qualified for the kind of work he undertook in this volume.

The subject with which the author deals and his method

of treatment are indicated in the title, "The Testimony of the Bible Concerning the Assumption of Disputed Criticism."

The Foreword indicates the particular classes of readers for whom the book is specially intended, the reason for writing it, and the purpose for which it was written: "This booklet is sent out to all Sabbath-school teachers, to the young people of the Christian churches, and to all believers in the living Words."

The work of the destructive critics has been widely disseminated in current literature. Magazines, secular newspapers, and some religious papers are giving currency to these critical attacks on the Word of God. The young people of our churches are exposed to the insidious poison of this scepticism. It comes to them under the guise of a broader and more liberal scholarship. They have neither the time nor the equipment to enter the field of criticism, nor is this work demanded of them.

While abler pens are meeting and answering the questions are raised by destructive critics, something may be said that will clear away the fogs produced by them and enable young Christians to come directly to the truth.

"Hence this booklet is an attempt to 'give God a chance' to have his say. The testimony presented is on the divine plan of giving 'precept upon precept, precept upon precept, line upon line, line upon line,' 'lest we forget.'"

"There has been no attempt to cover the whole ground of destructive criticism in the brief compass of this booklet. It will be enough to permit God to answer; hence in the following pages he speaks for himself. We are content that his voice shall be heard.—E. E. Wishard."

Among the assumptions of destructive criticism with which the author deals are those regarding the authorship of the Pentateuch and the Book of Isaiah, and the historicity of Jonah. He adduces testimony of inspired men and of Christ Himself which shows clearly and conclusively that those assumptions are false. In a similar way he shows some of the assumptions of destructive critics regarding prophecies contained in the Bible are false, and that their interpretations of those prophecies are false. When it is shown that the teachings of the destructive critics and their followers regarding these portions of Scriptures are false, contradicting as they do the testimony of God, we may well believe that their teachings regarding other portions of the inspired Word are false, and may well refuse to accept them as our guides in the study of the Bible. Not only ought we to reject the false teachings of these enemies of the faith; we ought also to do all in our power to counteract the influence for evil which they are exerting in the world and in the church. The best way to counteract the influence of this false teaching is to call attention, as Dr. Wishard has done, to the fact that it contradicts the Word of God.

Doctor Worden, Superintendent of Sabbath-school training in the Presbyterian church, says concerning this book of Dr. Wishard's: "I regard 'The Testimony of the Bible Concerning the Assumptions of Destructive Criticism' as the best book for Sabbath-school officers and teachers, in these days when the Bible is on trial. It is written in a style clear, forcible, brief, comprehensive."

Dr. Dinsmore expresses the wish that "the little volume might be circulated by the hundred thousands, and

that it might fall into the hands of Sabbath School teachers and our young people."

The superintendent of the largest Sabbath-school in Utah, after a conference with his teachers about the booklet, sent an order for forty copies, to supply the workers in his school.

Dear reader, I earnestly ask that you procure and read, as soon as you can, this excellent booklet, and that you use your best endeavors to interest others in reading it.

The price of the book is fifty cents. Orders for it sent to me, at 262½ S. Main St., Los Angeles, will be promptly filled.

RESCUE OF WHITE GIRL FROM CHINESE ATTRACTS INTEREST TO "DRAGON STORIES."

The Finding of Alice Minto in Chinese Family Revives Demand for Book Telling of the Rescue Work.

Just now there is more than a little interest in the Chinese rescue work carried on by the Presbyterian Home in San Francisco, as the rescue of Alice Minto, a white child,

from an opium den in Chinatown has given wide publicity to the work of rescuing Chinese slave girls which Miss Donaldina Cameron has been carrying on so successfully for many years.

The Mission Home has fifty-eight girls in it, most of whom have been rescued from Chinese who had no right to them.

"The 'Dragon Stories,'" which tell in a most interesting way of the rescues of these girls by the Superintendent of the Home, give a true picture of this work, and incidentally shows the important part the Presbyterian Home has in this work of saving numbers of these helpless children from lives of slavery and worse.

This smiling girl, who is one of the girls now in the Home, illustrates the change that comes over these little waifs after but a few months spent amid the pleasant surroundings and Christian influences of the Home at 920 Sacramento street.

The picture is one of the illustrations from "The Dragon Stories," which contains three of Dr. Arnold Genthe's photos of "Old Chinatown," and other pictures of girls in the Mission.

This rare little booklet is printed in Chinese fashion on double-paged imported Chinese paper, with wide margins profusely illustrated with Oriental drawings. The cover design is a fierce Chinese Dragon, richly embossed in three colors on Chinese yellow stock. The book is tied with red cord from which hangs a piece of Chinese "cash."

The book is on sale at The Emporium, Paul Elder's, The New Book Store, and the Hotels Fairmont, St. Francis, and Stewart, and at the office of the publishers, the Pacific

Presbyterian, 769 Phelan Building, San Francisco; also at Harms & Geary, Berkeley, Smith Brothers, and Emma R. Illson, Oakland, South, Fentem & Trautwein, Fresno, Fowler Brothers, Los Angeles, and at the offices of the Woman's Boards in New York, Chicago, St. Louis and Portland.

A COMMENDABLE RECORD.

We are in the dry time of the year in Home Mission receipts. The Board begins to borrow money about the first of May, that the Home Missionary may get his small stipend at the end of the month of service. This is the order of the General Assembly as also the wish of the Board. "Owe no man anything but to love him" is the aim of the Board of Home Missions.

But the Pacific Coast District has one Presbytery which shows that it is possible to make borrowing money unnecessary. Riverside Presbytery is not only paying all the bills for the Home Missionary work done within her bounds, but is paying them in good time. Rev. D. L. McQuarrie, the chairman of the Home Mission Committee, backed up by the pastors of the churches, has found the way to prevent a dry time and to pay the missionaries promptly. The Presbytery of Riverside has an appropriation of \$1325 this year for its Home Mission work. On the 30th day of June the Presbytery had sent the Board \$1102.30 of this amount. All but five of the churches have sent in their offerings, to some of which there will be additions before the year closes. But the fact to be emphasized is that the Presbytery has found a way to meet its bills in advance. This is good business. System, regularity, proportionate giving, giving early in the year, sending in the offerings as soon as they are taken; these steps will solve the interest problem everywhere.

Mr. Olin says that because the Board must do its business for twelve months on an income received largely during the last month of the year, the Board last year was compelled to pay interest sufficient to put 26 home missionaries into the field. More interest in a prompt way of doing our benevolent work would make less interest to pay in New York.

W. S. HOLT,
Field Secretary.

Church News

RIVERA.—Miss Percy Richards, who has for some time supplied this church, started last week with a company of twenty-five for a trip to the A. Y. P. Exposition, at the expense of the *Los Angeles Herald*. This was the result of a popularity contest conducted by that paper.

LAKEPORT.—Rev. W. C. Scott of Lompoc has been invited to supply our church for a year. He arrived here last Thursday and preached his first sermon last Sunday, August 8th. The session, after considerable correspondence with Brother Scott, decided, with the advice of some of the members of the church, to invite him to supply the church without having seen him, and he accepted without having seen us. The arrangement has the prospect of being a very happy one and we hope for much good to come of it.



SACRAMENTO, Westminster.—Westminster Presbyterian Church, (whose home is represented on the cover page) is located at Thirteenth and K streets, in the city of Sacramento, Cal., and



Rev. J. T. Wills

owing to its central location has that entire city and its suburbs as its "parish," which it is endeavoring to take care of, on behalf of Christ's work in our denomination, ably aided by its younger sister, Fremont Park Church. The membership of Westminster numbers some four hundred, distributed amongst a population of sixty thousand souls, this making a large world for us to "go into and work," and making it necessary that these "lights" in the Kingdom of Christ be, at all times, kept properly "trimmed" as well as lighted to insure being seen. Sacramento has its moral fogs and clouds, making it necessary that her spiritual lights be kept constantly burning to their brightest. Westminster is making a very creditable record, comparatively, in the matter of support of God's work, both at home and abroad. The Sunday School, under the superintendence of Mr. Chas. M. Campbell, and also the Ladies' Aid Society and the Missionary Society, so ably handled by our good ladies, and the Y.P.S.C.E., of this church, are doing much to properly further the work of this church; but the one human agency, perhaps, above others, to be accredited with the spiritual activity of this church, is its very efficient, able and earnest pastor, the Rev. John T. Wills, D.D. Dr. Wills has been with us about five years and during that time, though our communions are bi-monthly, we have not passed a communion season (save one) without additions to our membership, and that one is more than offset, in average, by accessions between seasons. Besides his superior ability as a sermonizer and pulpit orator, Dr. Wills possesses a high degree of executive ability, thereby holding the support of his session. His genial manner and consistent daily life command the respect of the business men with whom he mingles. There is one matter which we hope Dr. Wills may yet be able to "drive home" to the minds of our business men, viz: That inasmuch as they are too proud to carry on their business "in their wife's name," they would also not be content to "carry their religion in their wife's name." The pastor is now organizing a special work among the members for the coming winter, which we hope will result in much permanent benefit to our church. In this matter, it is a policy of Dr. Wills to get our people to doing evangelistic work among themselves rather than to wait for outside help, although he is an earnest supporter of legitimate evangelistic help from the outside, at proper times.

BRAWLEY.—This church is fortunate in securing an engagement for the services of Rev. J. W. Millar, a man of fine attainments and experience, to begin the middle of September. Since coming to California some years ago Mr. Millar has been in charge of the churches at Westminster and Tustin. At various times he has been in close touch with and made careful study of several tribes of Indians, and gives valuable lectures about them.

LOS ANGELES.—Rev. J. R. Compton and family of the Second Church are taking a vacation at Redlands. Rev. Richardson of Azusa preached in Second Church last Sunday. At Bethesda Church Mr. Leavy and others of the City Mission spoke last Sunday evening and about a score of people expressed a desire to become Christians. The summer school of the Bible Institute, and the tent meetings, conducted under the auspices of the Institute, have closed, all having been considered successful and encouraging. The annual outdoor meeting of Central Church Missionary Society was held in Echo Park last week.

BERKELEY, Grace.—At the services last Sabbath the quarterly sacramental service was held. Three persons were received into the church by letter. A large congregation was present, and those present agreed that it was one of the best communion seasons ever held in this church. At the Sunday-school several new scholars attended. This church has had many difficulties to overcome, but under the faithful ministry of the present pastor, Rev. G. H. Whiteman, is steadily moving forward. The pastor has been preaching a series of live sermons on vital Biblical questions which have been of interest and profit to the congregation.

DAVIS.—The work at Davis, Cal., is progressing most satisfactorily under the able direction of Rev. J. K. Strange, the stated supply. At the last communion 11 members were added to the church, making a total of 27 since Rev. Mr. Strange took up this work. The C. E. Society is the largest in the county, and one of the largest in the state, having a membership of 80. There has been organized a Loyal Sons movement among the young men that is doing a good work. The missionary interest has been greatly quickened through study and sermons in the last few months. One of the encouraging features of this work is the large proportion of men in the congregations. The community is almost ready to put out the saloon, as the last election showed but nine votes lacking to accomplish this. The church has had much to do with uniting the town in all lines of civic and religious work.

LOS ANGELES.—On August 8th Dr. A. C. Dixon of Chicago preached in Temple Baptist Church in the morning and was to have spoken again in the evening but was taken ill. On an emergency call, which he can fill if anyone can, Dr. E. S. Chapman was brought in for the evening service. And of more than denominational interest is the resignation of Rev. Robt. J. Burdette, D.D. (better known as "Bob Burdette"), from the pastorate of this large church on account of a disability brought on by an accident some time ago. At the weekly lunch of the Federation Club last week Dr. Chapman gave a stirring address on "Is the Moral Law Practicable in Large Cities?" Prof. Geo. Blount, of the Highland Park Church, gave the people at Bairdstown a service last Sabbath morning that was much appreciated. Rev. L. F. Lavery preached at Highland Park. Rev. J. R. Pratt gave an address on "Prayer For Money" at the E. P. U. all-day meeting last week, so strong and well received that its publication was requested and arranged for.

SAN FRANCISCO, Mizpah.—The laying of the cornerstone of this church next Saturday, August 21st, at 2 o'clock by Dr. and Mrs. Robert Mackenzie will mark the beginning of a modern edifice to house this church that was among

just been preaching for us five weeks with great acceptance. Now for several weeks services will be held in union with the Congregational church.



Rev. F. A. Doane.

those destroyed by fire. The pastor, Rev. F. A. Doane, is greatly rejoiced over the prospect of the new building, although he is about to accept the superintendency of the San Anselmo Orphanage and Farm for one year. The church building is to be located on the old site on Harrison street near Fifth. The services will probably be attended by a large number of those interested in this work that has prospered so well under the able pastorate of Rev. Mr. Doane.

GUSTINE, Cal.—At Gustine, a new town in Merced county, a very neat chapel, seating about 140 people, has just been completed. The little Sunday School organized eighteen months ago has been cared for by Mr. and Mrs. T. F. Kerr. The greater part of the money was secured by Mr. Kerr, the people of the community regardless of denominational lines subscribing liberally. The building is beautifully finished in selected pine. Mr. Henry Miller of Miller & Lux gave an acre of land and a generous cash contribution. This chapel is an outgrowth of Sabbath School missions, many of our Sunday Schools having assisted generously in the work.

REDLANDS.—Rev. L. W. Warren is now at Northfield, Mass, after having spent a time at Lake Mohawk as the guest of Mr. Smiley. He plans to return and make something of a tour of the Coast, on the invitation of a friend, before taking up the work again in the fall. Meantime the work is well cared for by the associate pastor, Rev. J. Q. Hall, who also has a warm place in the hearts of the people. A pleasing thing was a gift to him of a purse at a picnic recently. Rev. John C. Palmer, D.D., of the Emmanuel Chapel, University Place Church, New York, has

SEMINARY NOTES.

San Anselmo, Cal.

Dr. and Mrs. Moore have moved from the Montgomery house, which they have occupied for the past three years, to temporary quarters in Montgomery Hall, in order that Dr. Mackenzie and his family may have the house which was built for them. As soon as the house is put in order they will take possession.

The new houses for Drs. Moore and Landon, after many unavoidable delays, have finally been begun, ground being broken this week. It is hoped that both will be completed by the holiday vacation. Neither house is to occupy the site reported some weeks ago. Dr. Moore's will stand at the foot of the mound directly in front of the main entrance. Dr. Landon's will be built on the lot north of Dr. Wicher's.

Rev. Ray C. Smith, '00, of Fategarh, India, and his family, who have been spending some weeks at Mr. R. J. Trumbull's in San Rafael, have gone East where they will visit friends for several months and then return to California for the remainder of their furlough.

Dr. Day is enjoying his vacation in Portland. He recently attended a dinner given by Mr. W. D. Ladd at the Commercial Club in honor of Dr. Edgar P. Hill of Chicago. The Presbyterian ministers of Portland and the elders of First Church were the other guests.

Rev. W. K. Guthrie, '96, pastor of First Church, San Francisco, is quite recovered after his six months' leave of absence and will resume his work September 1st.

Rev. Mr. Grelbracht, pastor at Albany, Ore., was a recent visitor at the Seminary. He preached for Rev. Mr. White in San Rafael last Sabbath.

SAN FRANCISCO PRESBYTERY.

The meeting of the San Francisco Presbytery was held at Olivet Church, Tuesday afternoon and evening of this week, and was taken up with a number of interesting discussions regarding the work in which the churches are engaged. The most important action was the sanctioning of the action taken by the congregation of Calvary Church regarding the position of Pastor Emeritus Rev. John Hemphill, in which it was agreed that he was to receive his salary of \$2,700 up to December, after which the amount was to be \$100 per month. All parties expressed themselves as satisfied with the arrangement, and the work, which has been somewhat handicapped by the uncertainty of the outcome of the matter, promises to go forward now with increasing force.

The evening service, following a most excellent lunch given by the ladies of the church, was devoted to addresses by Rev. F. A. Doane, on Sunday School Work; Rev. H. N. Bevier on Ministerial Candidates, and by Rev. Wm. Rader, on Young People's Work.

Rev. W. E. Parker, the pastor and his wife were the recipients of many congratulations regarding the excellent condition of the work in which they are engaged at Olivet.

FOE SALE.

Three lots in beautiful Rockhurst Terrace, adjoining Rockhurst and the Old Mill Reservation. Address Mrs. Berry Goodwin, Rockhurst, Mill Valley, Cal.

GOD! WHAT THEN?

Granted that I believe in God as Creator and Ruler of the world,—what do common honesty and honor require of me? Surely this,—that I submit myself to His government and obey His laws. That is the dictate, not of Pietism or some peculiar Christian experience, but of decent common honor and honesty. That is due from every soul that believes just this about God and this universe as His Creation. He had no right to create all this without the purpose to rule it. The creation entailed responsibility.

I, soul and body, am part of this universe,—its crown, so far as this world is concerned. I am His very own and chief possession. He gave me life and decrees its end; fixes its environment, preserves it so long as it endures. If there is anything worth while in the living, I owe Him gratitude for it. If from Him cometh down to me "every good and perfect gift" then supreme gratitude is His due from me. If, now, I believe Him to be pure, holy, just, and good, it is the imperative of reason that I love Him. If I believe that His love is as infinite as His majesty and power, why then, this adoring worship must be the tribute of the profoundest love of which the soul is capable. This is the attitude which mere cool, absolute reason demands. Is it not? Why not? If in this Infinite Person abode all these attributes in perfection, absolutely without a flaw in their beauty and loveliness, what must be said of the moral and spiritual quality of him who will not render Him the loving and loyal homage and service that are His due? Simple honesty and honor, as they are understood between men, absolutely necessitate it. If, now, I have violated these principles of honor and righteousness, what is the next thing that an honorable, fair man must do? This! I, not may, but must, admit the fact; get ashamed of it, sorry for it, confess it to Him whose rights I have transgressed and—**quit the transgression!** That is not pietism either but common decency, used towards God as it would be towards man, when you have caught yourself in a fault towards your fellow. The fairly honest man always does that. He must do precisely that in his faults towards God if he would maintain his self-respect for integrity. Must he not? Why not?

God is not a mythical, unreal Person, without rights and vital concern in His universe, on which to base claims of infinite sacredness. These claims are the bases of all moral requirements in the world. They are of infinite moment and never to be abrogated. All personal character is builded on them. All conduct is adjudged by them. All human rights are guaranteed by them, and so only made sacred. I cannot touch a man with wrong without first crashing through the guaranty of God which hedged about his right. The habit of quitting in a true repentance every discovered failure to accord to God His every claim and to regard with holy reverence every God-guaranteed right of man, is the only way of holy character, nay, of honest living.

The law of God, for absolute authority, is grounded in His sole creative act, in His original and supreme sovereignty over His own creation. The absolute rightfulness of that law evidences His holiness and justice and wisdom. The fitness of the law to produce the highest weal of any obedient soul declares His love. His right to issue the comprehensive commandment, "Thou shalt love the Lord thy God with all thine heart and mind and soul and strength" is past all question. Obedience to it, with its corollary,

"Thou shalt love thy neighbor as thyself," is the absolute necessity for morality, for common honesty.

If Jesus Christ be recognized as the true Son of the Father,—the "Fulness of the Godhead bodily,"—the "express image" of Deity, then His humiliation to the flesh in the incarnation, His wonderful life and atoning death are such marvels of an infinite tenderness that the most obdurate heart should be stirred to its depths with gratitude and lifted to loftiest extacies of love's most passionate devotion. "Greater love hath no man than this, that he lay down his life for his friend." He laid down His life for His enemies! Response in life-long devotion is the imperative demand of honor,—of just common honesty.

If it be recognized that surrender in love to the Christ means the blotting out of past sins and the gaining of a new heart to love holiness and hate all sin,—the supreme gift of Divine grace, what shall be said of the integrity, honor or common sense of him who will not take such mighty proffer of so great a free salvation purchased at such cost by such a Redeemer?

If a man admits the wonderful work of the Gospel in transforming the characters of individual men and lifting up the levels of life for races of men in all history, how in the name of virtue and common honor can he refrain from giving himself heart and soul, body and estate, to have a part in the inspiring, the imperative enterprise of winning all men everywhere to know and experience that matchless grace?

The only way of any logical escape from these personal obligations of common honesty and honor is by flat denial of any personal God who has any rights which man is bound to respect,—by denial of any real Christ or any real salvation practical for man. That way few care to seek. Yet there is no other! (Rev.) A. S. FISKE, D.D.

PRAYER TO BE OFFERED BEFORE ATTENDING A PUBLIC BALL.

We have heard some of the young people argue that there was nothing wrong in dancing, and that they could attend and not have their interest taken away from the church and religious things. If this be true, then this prayer, sent by one of our readers, will be an appropriate one to offer before attending a dance. Read it carefully, and see if you can devoutly pray it and then go to the ball.—Editor.

O Lord, thou art God of the feet as well as of the soul; the Maker of the hands as well as of the heart. All these we consecrate to thee. Tonight I am to attend a very select dance, and I pray thy blessing upon it. Keep my conscience tender that no temptation overcome me. Limber my feet that I may keep perfect time with the music. Direct my hands that they invade not forbidden places. Be gracious and help the musicians that they put their whole soul into the music. Specially favor the floor director that no entanglements ensue. Keep down all impure thoughts and make me indeed helpful spiritually to all the unsaved with whom I may dance.

And now, Lord, I am to be accompanied by an unsaved companion. May every word and act of mine help to bring him to realize his need of a divine Saviour and accept Him before we separate tonight. May the whole dance be pervaded by such a holy influence, under the power of the Holy Spirit's presence, that the thoughtless shall be con-

victed of sin and the convicted be brought to a full surrender to Jesus Christ; that every known sin shall be given up, every doubtful act left undone, and even every good act, that stands in the way of a sinner's conversion, be surrendered for their soul's sake; and that the whole night's entertainment may be as pure and holy and devout as the most spiritual prayer meeting ever held; that the objector may be silenced, and all do thy will as it is done in heaven. Amen!

S.

Californian Writes of Old World Scenes

WONDERFUL SCENERY IN THE LAND WHERE THERE IS NO NIGHT, ALONG THE FJORDS OF NORWAY.

The Charms of Scotland Depicted, and the Beauties of the Cities of Sweden and Germany Described.

Wonderfully grand sights I've beheld in the last few weeks and I'd better write about them now, or for a time they may be obliterated by the gay whirl of continental life.

I'm thoroughly satisfied with my trip to Scotland, for I went up the east coast to granite Aberdeen, over to lovely Inverness, up to the most northerly point of land, John o'Groat's House, in sight of the dreary looking Oskney Islands, down the west coast to the misty Isle of Skye, the Kyles of Bute and all that charming region; by rail, motor car and steamer I was beyond the tree-line where there were only grain fields and moors, scattered thatched houses and no railways, but it was all intensely interesting.

Then over the North Sea I sailed on a two-weeks yachting cruise up the wonderful fjords of Norway. I am wondering if there is grander scenery anywhere on earth. The narrow fjords with mountains from two to six thousand feet rising perpendicularly from the water, great waterfalls tumbling down from these heights, snow-capped peaks, and glistening glaciers! Oh, it was grand.

To sail upon these isolated fjords, shut out from the busy, nerve-racked world and shut in with only the most glorious things in Nature was an experience the influence of which will be as lasting as life. We were often so hemmed in by high mountains that it seemed quite impossible for our yacht to go further, and that we must certainly turn about and go out the way we sailed in; but, steering directly for a wall of rock, the steady boat would make a sudden turn and there ahead of us we beheld another magnificent vista. Especially solemn and imposing were these grand sights in the subdued midnight light. No words were spoken often when we came suddenly upon a grand view for no words could describe the scene nor express one's feelings. All night, twice, I sat upon the deck that I might experience no night. Though it was gray for an hour or two we could see perfectly well and could read easily all night long. Wasn't that an experience?

We saw a glorious sunset at about eleven o'clock one night. The sunset glow faded into that of the sunrise and soon "Old Sol" was back on duty again.

Each day we landed at some charming place and took walks or drives to view more wonderful sights. How delighted I was to actually walk upon a glacier—though a perilous undertaking it proved!

From Bergen, on the west coast, across the country to the beautiful capital, Christiania, we went by rail, over

snow-covered mountains, past glaciers and frozen lakes, above the tree line; then down through grand forests of firs and pines, in sight of dashing waterfalls and rushing cascades.

Christiania has the most beautiful situation of any city I've seen; upon a lovely fjord, with tree-covered mountains for a background and further back the snow-capped peaks, and with dainty lakes scattered over the landscape.

Gottenberg, Sweden, our next place of interest, is a fine city with modern buildings, lovely homes, an up-to-date street car system, lots of trees and gardens, and oh, such picturesque canals!

We were all charmed with artistic Copenhagen, upon its little island. It has a splendid art collection (Thorwaldsen's foremost), grand palaces and fine parks. The Deer Park is one of its chief suburban attractions. It is a natural forest in which hundreds of graceful deer are kept. We saw over fifty in one group.

Hamburg, our first German city, is beautiful; more beautiful, many claim, than Berlin. Certainly it is delightful. All the streets, even in the business section, are tree-lined. The Elbe River and the Alster, a lake, are connected by many canals, because of which Hamburg is often termed "The Venice of the North." Upon the banks of the lake and the river are the magnificent homes of the wealthy citizens.

We'll rest here for a month and then go on through the other parts of the continent. A CALIFORNIAN.

WANTED—A SUMMER SYMPOSIUM.

Subject—"The Ethics of Pulpit Supply Work."

Query 1.—When should such work receive financial compensation? When not?

Query 2.—When paid for, what should be the standard as to amount?

Some typical illustrations may help to show the meaning of the queries.

Illustration No. 1. The Rev. A. takes vacation. The Church undertakes to supply pulpit during his absence. Rev. B. (W. C.) is invited to occupy the pulpit on a given Sabbath. He gives his best in preparation and service. A family near the church invites him to dinner. At the close of the services several express the wish that they might hear him again. The one who invited him thanks him for his services. That's all.

Illustration No. 2: The Rev. Dr. Thus-and-so is very anxious to change his field. Having a reputation as a good preacher he easily obtains appointment as candidate in a vacant church. He calls up Brother So-and-so to preach for him in his absence, which he gladly does. He goes with high hopes of enough pay to meet the week's grocer's bill—for business has been very slow with him of late. This hope was aroused in part by something he thought was said over the phone at the time of the invitation, but perhaps it was from crossed wires and somebody else's words. Dr. T. has a delightful day, many compliments, a fair fee—but unfortunately not the coveted call. Bro. S. hears nothing further from him.

We do not wish to multiply illustrations, nor paint a lurid picture. Indeed we are rushing in these queries before the threatened red ink pot shall be opened, that they may be printed in good old black.

Seriously, let us have some white light on some matters

that to just an ordinary layman look a little shady. But perhaps he has on his smoked glasses (done before the Assembly injunction) or ought to sign himself,

BLEW MUNDY.

Done at Dog Town in Dog Days.

"HUSH!"

Come, friends, let us gather from afar, everywhere,
Get ready for conflict, get ready for prayer.
Away from the dawn of life's noisy rush,
So sweet to change places with God's holy, "Hush!"

It comes in a whisper, sometimes a small voice,
These scenes are so heavenly—oh, now we rejoice!
This converse, uplifting, no hurry, no rush,
In this blessed meeting, 'mid this quiet "Hush!"

Can it be that the spirit of Infinite Love
Descendeth so gently from mansions above?
We hear no loud summons, see no outward rush,
Yet surely led upward in this Heavenly "Hush!"

Soft music at nightfall, sweet omens of rest,
Blest thoughts of our Father, who loves us the best,
Where willingly drawn from the world's sinful crush,
We're led by His hand to this haven of "Hush!"

Such comfort! uplifting! this talking to God—
Rich showers of blessing, from near and abroad;
A new world of beauty shines forth with the flush
Of happy hearts gladdened in this solemn "Hush!"

The white Dove of Peace hovers long o'er the place
Where multitudes waited, e'er entering the race
To delve, in life's battles—sometimes with a blush!
But never with hearts full of Heaven's calm "Hush!"

Oh! God of our fathers, to Thee be the praise—
Thy presence is with us, these wonderful days;
We list to the song-bird, the linnet, the thrush,
But what is there sweeter than Thy loving "Hush!"

Then when the bright angels call us from on high,
To beckon us homeward, beyond the blue sky;
As gladly we'll follow, no faltering, no rush,
A warm, loving "welcome home"—God's Heaven—"Hush!"
Berkeley. MRS. EDWIN SUTHERLAND.

AFTERNOON OF PRAYER FOR OCCIDENTAL BOARD WORK.

The Woman's Occidental Board of Foreign Missions will hold a meeting for prayer on Monday, Aug. 23rd, from 2:30 to 4:30 p. m., at the Mission Home, 920 Sacrament Street, San Francisco. Members of auxiliaries and all interested in the work are earnestly invited to be present.

Many requests for prayer have come from our missionaries abroad, and much prayer is needed for the work among the Chinese women and children at home. Will you join the Prayer Committee in praying for great blessings to come upon the entire work of the Board?

MRS BERRY GOODWIN,
Chairman Prayer Committee.

ROBERT SPEER ARRIVES IN CHILI.

A cablegram was received at the rooms of the Presbyterian Board of Foreign Missions, from Mr. Robert E. Speer, dated Valdivia, Chili, August 3rd. It reads:

"We reached here safely. All well."

Valdivia is a seaport town of Chili on the Valdivia or Callacalla river, sixteen miles from its mouth. Population 3,872. The Province of Valdivia, of which Valdivia is the capital, is a southern province of Chili, extending from the Andes to the sea (Pacific Ocean). Population of province, 30,525; area, 2,154 square miles.

WE MISS YOU AT THE WEEKLY PRAYER MEETING.

Wednesday Evening at 7:30, in the Lecture Room of the Church.

The Master misses you. He is always present. In the toil and rush of modern life you need the rest of the soul, the spiritual poise, the sweet fellowship and communion found here at the Master's feet.

Don't be hindered by the thought that you will be expected to speak or pray. Unless you so desire you will not. We want you. God wants you; He seeks you. May your heart answer, "Thy face, Lord, will I seek."

WANTED.

Any church having old pews to sell cheaply or to give away for use in mission chapel please address

ARTHUR HICKS,
674 E. 25th St., Oakland, Cal.

THE ADVANCE OF THE ENGLISH-SPEAKING PEOPLE

In 1400 the English-speaking people stood at the bottom of the list as to numbers, with a population of only 4,000,000, and but 125,000 square miles of territory. The Slavs were a third in population, with 5,000,000, but led in territory with 680,000 square miles. The Germans were second in population and third in territory, with 10,000,000 population and 310,000 square miles. The Latins were first in population, with 21,000,000, and second only to the Slavs in territory with 475,000 square miles. The Latins were then easily the foremost race. Four hundred years brought marked changes. From the last place in population the English-speakers passed to the first. In 1800 the English language was spoken by 96,000,000 people, as against 65,000,000 who spoke the various Latin tongues, 54,000,000 who spoke German, and 35,000,000 who spoke Slavic. The Latins, however, had made the greatest advance in territory, for the great Spanish and Portuguese conquests were all made before 1800. The Latins still led in territory, with 11,450,000 square miles. The English-speakers came next, with 8,750,000 square miles. The Slavs had fallen to third place with 7,100,000 square miles. The Germans, besides dropping to third place in population, were a bad fourth in territory, with only 1,050,000 square miles. The advance of the English-speakers in population since 1800 has been amazing. The English speakers now number 475,000,000, divided between two great nations. The Latins number 255,000,000, but they are divided among a score of independent states. The Slavs have risen to 140,000,000, the majority of them in the mighty Russian empire. The Germans have fallen behind the Slavs in numbers, with a population of 135,000. In territory the

English-speakers also lead, with 15,050,000 square miles. The Latins are second, with 14,950,000 square miles. The Slavs are third, with 9,050,000 square miles. The Germans have been slow to spread their boundaries and have only 2,350,000 square miles.

CONVERTED PRIESTS IN ROME.

The Refuge for Converted Priests in Rome was opened at the close of last century, and since then many a weary, tempest-tossed soul from the Roman Catholic priesthood has found a temporary harbor there. The work is undenominational, most of the pastors of the Evangelical churches in Rome being on its council. Though intended specially to meet the need of Italians, Roman Catholic priests of any nationality can be admitted.

Each man who enters is usually destitute, as, in leaving his church, he forfeits both friends and means of livelihood. The Refuge serves as a bridge to the unknown future, where he can receive food and clothing, and have time to prepare for his own maintenance, either as a preacher of the gospel, or in any other path which Providence may open up to him. Former inmates have left brilliant prospects, and are now earnestly engaged in different spheres of Evangelical work, "esteeming the reproach of Christ greater riches than the treasures of Egypt." Others have been simple souls, who have heard the command, "Follow thou Me,"—and have risen up, left all, and "followed Him."

A priest seeking admission writes:—

"The low scale of morality in almost all the religious communities I have visited either at home or abroad, the unedifying depravity of many of my ecclesiastical associates, induced me to think seriously about my religious position. I began to doubt whether I could be in the true Church of Christ, and each fresh instance of moral failure which came to my knowledge gave me an impulse to leave that church which I served. This led me to seek counsel from God, and I asked him to enlighten me and to clear away my doubts. Often I opened my heart to my father-confessor, quoting passages from the gospel which showed only too plainly that many innovations had been introduced into our worship by the sovereign-pontiffs. I received the reply that the Pope is a true representative of Jesus Christ, that what he is has been defined by Jesus Christ Himself, and that the Holy Spirit is continually helping our Holy Mother Church, so that she is infallible in her ordinances. It would be the greatest sin I could commit, I was told, to leave the bosom of the true Church of Christ, which was that of Rome; and if I did, I should go irreparably to eternal perdition, because outside the Church of Rome there cannot be salvation.

"I was alarmed by these admonitions, but not convinced. At the mere reading of the mass and the Divine office, conscience and reason fought together in me. The latter longed to free herself from the superstitions introduced into the faith of Jesus, and the former yearned to be enlightened and set at peace by clearer evidence.

"At last, as the only remedy to get peace, I went to seek counsel and light from an Evangelical pastor, who kindly showed me the way by which the darkness which shrouded my reason and conscience could be dispelled. I told him my doubts and my desire to be enlightened in the true doctrine of Jesus Christ. The good pastor told me to read the gospel attentively and confront it with the actual

doctrine of the Church of Rome, and invited me to go and see him whenever I liked. So I went often, and each time his clear, concise expositions of the truth convinced me yet more. I am decided, by the grace of God, to enter the Evangelical Church, into which I hope soon to be received."

A letter from him, after being received in the Refuge, tells of his being present for the first time at an Evangelical church service, and that he could not refrain his tears as he thought of God's special mercy to him in leading him into light, while so many of his companions still remained in the darkness of ignorance.

THE HOME

LAY OF A MODERN HOME.

"Let's build a beautiful home," said she,

"With pillared porches galore;
With great bay windows and white-tiled halls,
And curled birch finish on all the walls,
And with polished oaken floor."

"And how shall the kitchen be?" said he;
Pray, how shall the kitchen be?"

"We'll plan a dainty boudoir," said she,
"For me, and a den for you;
Of course an art and a music room,
A handsome greenhouse with plants a-bloom,
A pretty pergola too."

"But how shall the kitchen be?" said he;
"Oh, how shall the kitchen be?"

"We'll have a lofty tower," said she,
"And an observation dome;
A bath with the newest kind of quirks,
A library with the finest works,
For our lovely modern home."

"But how shall the kitchen be?" said he;
"Say, how shall the kitchen be?"

"You make of my life a care," said she,
"With wail of your woful fret;
We'd do quite well with a chafing-dish,
But if more bountiful meals you wish,
We'll plan for a kitchenette—
A plain little kitchenette," said she;
A cheap little kitchenette."

—Lippincott's.

TOO HANDY.

"After you've been two weeks in the house with one of these terribly handy men that ask their wives to be sure and wipe between the tines of the forks, and that know just how much raising bread ought to have, and how to hang out a wash so each piece will get the best sun, it's a real joy to get back to the ordinary kind of man. Yes, 'tis so!" Mrs. Gregg finished, with much emphasis. "I want a man who should have sense about the things he's meant to have

sense about, but when it comes to keeping house, I like him real helpless, the way the Lord planned to have him!" —Youth's Companion.

KEEPING SWEET.

It is not a matter of temperament nearly as much as some people imagine. To have a cheery and sunny and care-free habit of thought and life is something probably to be sought after and cultivated more than it is; but there is a greater achievement than this, and a much more Christian and fundamental one.

It is not a matter of circumstances or surroundings or chance happenings in life. Some of the sweetest souls—those who keep most resolutely the bitterness of envy and mistrust and narrowness and pessimism out of their scheme of life—have had to drink most deeply of the cup of sorrow and trouble and affliction. Keeping sweet is a habit of the soul; it is not learned lightly by very many of us; but it may be, it ought to be, maintained and persisted in even when life is doing its worst for us.

Just to take men and things at their best (perverse men and perverse things, it may be), to resolutely shut your soul to withering doubt and pessimism and fear, to be brave and hopeful and expectant of the best, to let kindness and patience have their perfect work both in your thought and in your deed—all these are implied just in keeping sweet. Yes, surely it is a great achievement, the crown and glory of Christian attainment.

We discount our religion most seriously and fatally when we do not allow it to train and discipline us in this fine art of Christian expression. We get the notion sometimes that harshness means strength, and we try to justify bitterness and unkindness in the name of our zeal for righteousness and truth. But we seldom succeed in satisfying our own conscience by the subterfuge, and we do always succeed in taking something from the winsomeness and charm and real power of the religion that we profess. It is a question if the lack of kindliness, of forbearance, of sweet reasonableness that manifests itself in our lives so often and so constantly does not do more to dishonor the name of the Son of Man and to discredit the causes of his kingdom than all the other failures and shortcomings that our lives do show. Just to keep sweet in our own soul life and in all our relations with the world about us is to give to our profession of religion a winsomeness and vitality that will make it a power for the bringing in of the kingdom.—The Christian Guardian.

"GOOD ENOUGH FOR HOME."

"Yes, it is an awful scrawl, but it's to mother. She won't mind," said Pepita. "As long as she knows we arrived safe and sound she won't criticize the writing."

And happy, hurried Pepita gayly scratched an illegible address on the envelope and tossed it into the post box without a stamp. Then she exclaimed, and peered into the slit of the letter-box after her lost missive. "And all that time and trouble wasted!" she lamented. Whereupon she bought a post-card, and this unaffectionate and public means of sending news was despatched to the loving mother, anxiously waiting for a word from her careless, pretty, selfish daughter.

Pepita is one of a large family. All her life she has seen her brothers and sisters poke fun at each other, ridi-

cule each other's faults and failings, borrow each other's handkerchiefs and neckties and veils and gloves, rummage through each other's desks, and otherwise show what an uncomfortable place to live in a domestic community can be.

Pepita would not dream of opening her friend's desk and helping herself to paper and stamps, but she would open and read her sister's letters if she knew who they were from and was anxious for news from the writer. Pepita would die rather than appear at her hostess's breakfast table with her hair in curl papers, but at home she goes about with her head thus decorated sometimes for half a day.

Pepita never uses slang or chews gum or dog-ears books or keeps her room looking as if a cyclone had just passed—when she is visiting. She does all these things at home.

Pepita would open her eyes with horror at the idea of being rude or discourteous to any one—outside of her home. She may not according to any formulated rules of conduct, and doubtless does not realize the strict line she draws, but her motto seems to be, "Anything will do for the family."

Poor Pepita is one of a very large class. To this class belong the husbands who rush to open doors and fetch chairs for women they know slightly and let their wives go up three flights of stairs to bring them a magazine or a handkerchief.

To this class belongs the woman of gentle manner and refined speech who in the privacy of the nursery boxes her children's ears and scolds them shrilly.

To this class belong the men who allow themselves to be trampled on and imposed upon in business, and who tyrannize over their children and bully their wives.

The charity that begins at home is a good thing, and it is a better thing when it extends beyond the home. But why do these people not cultivate for home enjoyment as well as for public exhibition, self-control, courtesy, thoughtfulness, tact, and tolerance?

AMUSEMENT PAUPERS AND THEIR CURE.

"No, I didn't have a good time," said Belle. "They treated me all right, and everything was nice enough, but there was nothing going on." There are many people like this young woman—never entertained unless something is "going on." They must be dressed up and sent spinning around a whirligig of happenings, or they grow deadly dull, bored nearly to death. They are solely dependent on other people for entertainment. In other words, they are amusement paupers.

It is a very sad state to be in, for amusement paupers run into so many dull strips of time, and are left there helpless. Not even the most industrious jumping jimmy can find people who will jerk the string all the time for his amusement, and the most showy trotter on the round of pleasure must often find the grand stand empty. Then what unutterable dullness, what agony to be left alone!

A pilgrim is very poorly equipped for the journey who starts out without any provisions for self-entertainment on the way. There is certain to be much time when there is "nothing going on," but it will not matter if only he has some mental activities to engross him.

It is the solemn duty of everyone to develop resources of entertainment within himself. Even if his friends are obliging and industrious enough to try to arrange amusements to fill all his time, the effort is too hard on them.

He ought to cultivate that little inward germ of thought until it can not only fill up the gaps, but will occasionally overflow and help entertain some one else. Anyone who has ever tried to amuse a person who had to be entertained every minute knows what a terrific strain it is, and in common charity one should hesitate so to inflict his friends.

The most pronounced symptom of the amusement pauper is shallowness; the next—restlessness—an abnormal craving for a constant and varied display of happenings. These, with an inordinate desire to be the largest part of the "show," qualify almost anyone for admission to the "entertainment poorhouse."

There is no fun in being an amusement pauper, and there is much discontent and bitterness in it—to say nothing of the uselessness of it. And how much he misses! The twilight hour, the gray day, the time when friends are gone and the lights are out, the silent moments which to the self-contained are the sweetest and happiest of all—these are lost to him.

Surely it is wise and well in fitting one's self for life to see that in the equipment there is some interest, some work, some study that a person can always turn to with zest when he must entertain himself. He should find and cultivate a secret spring in his own heart, bubbling with perpetual interest in life and its problems, in the earth and its Creator.

Given something worth while to think of, to read, to do, some one to appreciate, to love, and to plan for, and the plaint will cease to be, "What shall I do with myself?" for it will be swallowed up in "How can I find a day long enough to hold everything that I want to accomplish?"—William H. Hamby, in the "Interior."

THY WILL BE DONE.

By John Hay.

Not in dumb resignation

We lift our hands on high;

Not like the nerveless fatalist

Content to trust and die.

Our faith springs like the eagle

Who soars to meet the sun,

And cries, exulting, unto Thee,

O Lord, Thy will be done!

When tyrant feet are trampling

Upon the common weal,

Thou dost not bid us bend and writhe

Beneath the iron heel.

In Thy name we assert our right

By sword or tongue or pen,

And even the headsman's axe may flash

Thy message unto men.

Thy will! It bids the weak be strong;

It bids the strong be just;

No lip to fawn, no hand to beg,

No brow to seek the dust.

Wherever man oppresses man

Beneath Thy liberal sun,

O Lord, be there, Thine arm made bare,

Thy righteous will be done!

A PATHETIC INCIDENT.

The boy in the Lincoln Avenue car sat cuddled so closely to the woman in gray that everybody thought he belonged to her. So when he unconsciously dug his muddy shoes into the broadcloth skirt of his left hand neighbor she leaned over and said:

"Pardon me, madam; will you kindly make your little boy square himself around? He is soiling my skirt with his muddy shoes."

The woman in gray blushed a little and nudged the boy away.

"My boy?" she said. "My goodness, he isn't mine!"

The boy squirmed uneasily. He was such a little fellow that he could not begin to touch his feet to the floor, so he stuck them out straight in front of him like pegs to hang things on and looked at them deprecatingly.

"I'm sorry I got your dress dirty," he said to the woman on his left. "I hope it will brush off."

The timidity in his voice took a short cut to the woman's heart, and she smiled upon him kindly.

"Oh, it doesn't matter," she said. Then as his eyes were still fastened upon hers, she added: "Going up-town, alone?"

"Yes, ma'am," he said. "I always go alone. There isn't anybody to go with me. Father's dead and mother's dead. I live with Aunt Clara over in Belmar. But she says Aunt Anna ought to help do something for me, so once or twice a week, when she gets tired out and wants to go some place to get rested up, she packs me off over here to stay with Aunt Anna. I'm going up there now. Sometimes I don't find Aunt Anna at home, but I hope she will be at home today, because it looks like it is going to rain and I don't like to hang around in the streets in the rain."

The woman felt something move inside her throat, and she said: "You are a very little boy to be knocked about in this way," rather unsteadily.

"Oh, I don't mind," he said. "I never get lost. But I get lonesome sometimes on these long trips, and when I see anybody I think I'd like to belong to I scrooge up close to her so I can make believe that really am her little boy. This morning I was playing that I belonged to that lady on the other side of me, and I got so int'sted that I forgot all about my feet. That is why I got your dress dirty."

The woman put her arms around the tiny chap and "scrooged" him up so close that she hurt him, and every other woman who had overheard his artless confidence looked as if she would not only let him wipe his shoes on her best dress, but would feel like spanking him if he didn't.

THE HEAD AND THE HEART.

By Sam Walter Foss.

"Take yer head with yer," says ol' Uncle Joe,

"Take yer head with yer an' heed it;

Take yer head with yer wherever ye go,

Take yer head with yer, ye'll need it."

Take yer heart with yer," says ol' Uncle Joe,

"Take yer heart with yer and heed it;

Take yer heart with yer, wherever ye go,

Take yer heart with yer, ye'll need it."

"Let yer head and yer heart talk over the thing,

An' arger the case till they've tried it,

While you set in style like a judge, or a king,

An' when they've stopped jawin', decide it."

Young People

LEGEND OF THE MOSS ROSE.

A rose had been transplanted
 Into a Northern clime.
 She shiveringly lamented
 The old and happy time.
 "I cannot bear this flitting,
 I long for my 'Provence,'
 This cold and hail and sleeting
 Ne'er comes in my loved France!"

Then, looking up to heaven,
 She sighed a little prayer,
 "Thou God, who much hath given,
 Oh, keep me from despair;
 And, oh, once more contented,
 Kind Father, let me be!"
 And gently, then, peace-hearted,
 She slept from worry free.

Then, when the morning sunbeam
 Gilded the sleepy earth,
 The rosebud dreamt a day-dream,
 To which her prayer gave birth.
 She dreamt that her kind Maker,
 In pity and in love,
 Had brought a dress to shield her,
 His own kind hand had wove.

And this is why around her,
 The rose from warm Provence,
 A soft and mossy cover
 Is thrown,—and not by chance!
 The pretty legend tells us,
 When worrying o'er our lot,
 Our Father will befriend us,
 While we should murmur not!

—Louisa A. Nash.

JIM'S "FRESH AIR."

Jim's great idea was to make a "fresh-air" of Nan. He had been one himself the year before, and visions of green woods and fields and running brooks had been dancing before his eyes all through the winter, and if possible growing stronger as the reality slipped farther and farther away. He was fourteen and Nan was eleven, and they and their mother, who took in washing, constituted the Ganning family. Jim sorted scrap-iron for a junkman on the corner, and Nan sold matches and papers; and better even than being brother and sister, they were two of the best comrades in the world.

Outside of work hours they were generally together, and Jim had told her again and again about his country experience, and of his intention of living in the woods when he got rich. And Nan always listened with big, rapturous eyes, and with little gasps of wonder coming from between her full, red lips. Jim ever grew weary of listening; and the more he talked the more Jim was resolved that Nan herself should be a "fresh-air."

But there were a dozen children for each vacancy, and Nan was undeniably strong and healthy. Jim tried again

and again, but without success. Then he accidentally learned that an unsuccessful candidate could become a "fresh-air" for a month by the payment of ten dollars. But this was more money than he and Nan possessed, and his heart sank at the thought of such an insurmountable obstacle.

The next day he followed the "boss" of the "fresh-airs" home with the desperate resolve of offering to work for him for the rest of his life if he would make Nan a "fresh-air." But his courage was not equal to the proposition, and he lingered outside the door of the elegant mansion until the "boss" came out from his dinner. A servant was sweeping the sidewalk, and the gentleman paused at the foot of the steps.

"I wish you could keep this sidewalk a little cleaner, Mike," he said; "it has looked extremely untidy lately."

"Yes, sorr," Mike answered, "but it's the garden-work, sorr; it kapes me that busy."

Jim waited until the gentleman had passed on down the street, and then edged up to Mike.

"S'pose ou let me have the broom," he said, insinuatingly, "I'm a master hand for cleanin'."

"Ahe yez?" Mike looked at him dubiously. "Well, I don't mind. It's spring-time, an' I'm that driv wid garden-work. Shure yez won't run away wid the broom?"

"Me?" asked Jim, indignantly; "I'm not that sort. But it's queer your boss is in the 'fresh-air' business. This place looks like he is awful rich."

Mike sniffed disdainfully. "Business!" he echoed. "Shure, the master has no business. That 'fresh-air' is jist charity work."

Jim spent an hour on the sidewalk with the broom, but was not satisfied with the result. The next morning he came again, and asked for the use of the hose and a scrubbing-brush. While he was at work the gentleman appeared.

"Ah, so Mike has engaged you to help him," he said affably. "He has certainly made a good choice. It looks like a different place. How would ou like to come every morning and repeat the work, my boy?"

"First rate," Jim answered.

"Very well." The gentleman opened his pocketbook, and selected a coin, but Jim shook his head, and drew back.

"It's not the money I'm wantin'," he said quickly. "I—I—if you'd only make Nan a 'fresh-air' I would ask nothin' else. An' I'd come every mornin' as long's you'd want me."

The gentleman looked a little surprised. "I don't quite understand," he said. Then something in the eager, up-turned face made him smile.

"Haven't I seen you before?" he asked.

"Yes, sir; I'm the boy that's been pesterin' you about Nan."

"I remember." He looked at him some moments in silence. "Your sister is a strong, healthy girl, I believe, and it would be unfair to let her deprive a weak child of an outing. We can send only a limited number, you know."

"But Nan wants to go awfully," pleaded Jim.

"Well, suppose you meet me here to-morrow at this time. Perhaps we can do something."

The next morning Jim was again scrubbing the sidewalk when the gentleman appeared.

"You seem to like work," he said, smilingly. "Is Nan equally fond of it?"

"Yes, sir."

"And the rest of the family? How many are there?"

"Just Nan an' mother an' me, sir. Mother takes in washin'."

"And does she like to work?"

"Yes, sir."

The gentleman looked at him thoughtfully.

"How would you like to go into the country and be a 'freshair' all the time?" he asked.

Jim looked at him with incredulous wonder.

"An' Nan and mother?" he asked. "Mother used to live in the country when she was a bit of a girl, an' she often wishes she could go back."

"Yes, all of you. I have a place on the Hudson, and my gardener writes that he wants a boy to assist him, and that his wife needs help in the house. There is a nice little cottage on the place where you can live. Do you think your mother would like to go?"

"Like to go!" Jim could say no more, but his glowing face was sufficient answer.

"Very well, you may come down to my office this afternoon, and we will make all the arrangements."

As the gentleman turned away Jim threw his cap into the air, and then indulged in a series of handsprings and cartwheels and somersaults that made all the children of the neighboring windows clap their hands with delight.—Frank H. Sweet, in *Pittsburgh Christian Advocate*.

AUNT JEANNETTE'S STORY.

By Annie H. Donnell.

"I wish I didn't have any hands, so there!" snapped Clem. "Then nobody'd say, 'Won't you please to pick some string-beans for dinner?' and 'Won't you please to pick some currants for tea?' and 'Won't you please to pick some—some—'"

"Chickens for Thanksgivin'!" finished Danny, gleefully. Clem laughed, and then, of course, felt better.

"But you couldn't make those lovely currant buns out o' mud 'thout any hands," little Dorris remarked, gravely. She smacked her lips as if her mouth watered for a bun.

"Then I'd make 'em with my feet!" laughed Clem. She had put on her "broad-brimmer" and picked up her baskets, ready for the currant picking. The little rain-cloud had quite blown over.

Aunt Jeannette was writing a letter to her soldier. The Children thought she was away off in the Philippine Islands, and it almost startled them when her sweet voice sounded suddenly in their ears.

"I saw a little boy making mud pies with his feet," said Aunt Jeannette.

"Aunty!" With his feet?"

"Yes, with his two little feet, and he did it in a very workmanlike way, too. You would have been surprised."

"Oh aunty, don't stop! Tell us the 'rest!" pleaded the three children, eagerly.

"But I'm afraid to keep Clem waiting—it will be so hot in the currant patch soon," Aunt Jeannette objected.

"Hot! I'd rather pick currants—in—in Vanilla, aunty, than not to hear that story!" Clem cried. So aunty slipped her soldier's letter in her portfolio and told them the story.

"I think he must have been on his way home from school. He was a bright-faced little fellow about as old as Clem, and he had on a little blue cape like a soldier boy. It hung around him in loose folds. There was a new house going up on the street, and he was making his pies out of a little heap of sand beside the great box the men were mixing mortar in. I wish you could have seen the neat way he made them!"

"O aunty, with his feet!" breathed Clem.

"With his feet. He drew the moist sand toward him into a little pile with one foot and worked it and stirred it and patted it with the other. He was so busy he didn't notice anybody watching him until I said, 'How much do you ask for your pies?' and then he looked up into my face and smiled. We felt quite acquainted then."

"Then I s'pose you shook hand's little Doris said.

Aunt Jeannette's sweet face sobered.

"No, but we both smiled. That's a beautiful way to get acquainted.

"They are beautiful pies," I said, "but why do you make them with your feet? It's such a funny way."

"Oh, if I hadn't said that! I am sorry for it still, and I said it years ago. For when the little fellow looked up at me gravely, I knew all at once why he stood there patting his little sand pies with his feet. He need not have told me. There were no hands under his little blue soldier cape."

"O aunty!"

"Oh, no, please no, aunty!"

The tears were in Aunt Jeannette's eyes.

"But I don't mind—huh!" the little fellow said, cheerily. "There's heaps o' things a fellow can do with his feet. There's run an' walk an' skip an'—this." And he went back to his pies again, whistling. I bought a dozen pies, and went away and left him there. Whenever I think of him now, it's standing there still, whistling and molding his little round, wet pies."

There was silence in the big, bright nursery for a minute. Danny broke it with a soft little whistle that had quivery-quavery notes in it. Clem was shuffling her stout little boots about, as if she were trying to make imaginary sand pies on the carpet. They were clumsy little feet at that work.

"I couldn't do it aunty—I couldn't!" she said, soberly.

"Is that all of the story, aunty?" little Doris asked.

"Why, no, not quite. I used to see the little fellow often after that, and I found out some other things he could do. He could print and add sums on the black-board."

"Now, aunty!"

"Now, aunty! But it was true that he could. Wait till I tell you how. His brother went to school with him every morning and took the shoes and stockings off from his little pink-and-white feet. Then the teacher lifted him up on a high stool and let him take the chalk in his bits of toes and go to work. That is truly what happened every day. And they told me he was a real little scholar. That's all, little Doris."

Clem picked up her baskets again and started across the room. At the door she stopped.

"I'm going to pick the currants first and then the string-beans," she said. "An' then, aunty, don't you want me to pick you those red clovers to dry? You needn't say, 'Won't you please?'" she added, softly, looking down at her little brown hands, "because I feel just exactly like picking things."

Secretary Nagel has upheld the decision of the Commissioner of Immigration that each immigrant must possess \$25 when arriving in this country.

The new Persian government has offered Mohammed Ali Mirza, ex-Shah, an annual pension of \$25,000 on condition that he leaves Persia at once.

MILLS COLLEGE**For Young Women.**

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PACIFIC PRESBYTERIAN

769 Phelan Building
San Francisco, Cal.

"Why have you been absent from school?" demanded the teacher.

"Why," replied the boy, "Mom broke 'er arm Monday."

"But this is Wednesday. Why did you stay away two days?"

"Why—er—it was broke in two places."

A boy rushed up to a policeman and said: "Say, there's a man around there what's been fightin' with my father for almost an hour."

"Why didn't you call me before?" asked the policeman.

"Well," said the kid, "paw was gettin' the best of it up to a few minutes ago."

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Pacific Presbyterian,

769 Phelan Bldg., San Francisco, Cal.

Pop (looking up from the paper): "I see there's a new baby hippopotamus at the zoo. What are you laughing at, Johnnie?"

Johnnie (who is almost as bright as he looks): "I was jus' laughin' to think of the stork carryin' a hopperpotamus!"

PACIFIC PRESBYTERIAN

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SAN FRANCISCO, AUGUST 26, 1909.

No.



REV. ERNEST F. HALL,
Secretary of the Western District for the
Board of Foreign Missions.

**THE CHURCH FACING A SERIOUS SITUATION
PACIFIC PRESBYTERIAN HAS A LECTURER
CLAIRVOYANT CRAZE ON DECK AGAIN
FEDERATE SCHOOL OF MISSIONS**

The Editor's Column

Pacific Presbyterian

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The Church Facing a Serious Situation

CAN IT SUPPORT ALL INTERDENOMINATIONAL WORK AND NOT SERIOUSLY HANDICAP ITS OWN?

Shall the Work of the Outside Organizations Be Maintained at a High Level of Efficiency, while the Church Does the Best It Can with What Is Left?

Is not the Church facing a serious situation herself, while attempting to support with both workers and money all the interdenominational, undenominational, and philanthropic work she is now attempting to foster? Is not the time near at hand, if not already here when the Church must decide between supporting outside organizations, and her own work?

Let no one think this is an attack on any of these organizations that are so successfully and ably carrying on their work for the betterment of the conditions in which we live, and the alleviation of the misery and suffering of the poor and needy. We commend them, and believe they should receive from the church aid and encouragement, but not to the extent that will leave the church without sufficient to care for its own work.

The problem that confronts us is one brought about by the custom of opening the church to certain worthy causes that were at first begun by the church, and conducted by the members. These soon drifted away from church control, but still maintained their right to support from the church. Now the number of organizations that demand support from the church has become so large that the church can no longer support them all as generously as she has, and in consequence the church is blamed severely for not being sufficiently interested in these matters that are of such

vital importance to society. Each organization seems to think that their organization is the only one the church has to support, when if the facts were known as to the total amount the Presbyterians are giving to organizations outside the church all would be greatly surprised at the amount, and the number.

Discouragement Amid Prosperity.

Last year the Presbyterian Church made the greatest advance in its history, in the number of additions to membership by examination; in amount of money contributed to home and foreign missions, and in amount for all purposes, yet there never was a time when the people talked so discouragingly, and the churches were struggling so hard to keep up, and so many open fields lying untouched for lack of men and means.

The pressing demands upon the church for support for her own work demand a careful summing up of the church's resources and a definite apportionment of the amounts to go to each. That there is need for this there can be no doubt in view of the following:

The Home Mission committee in one of the largest cities on the Coast met and discussed the needs of the field. The work in several struggling mission churches was standing still because of the lack of a few hundred dollars to assist the congregations in building and carrying on their work, and in three places men were offering to give the lots on which to erect churches, if the Presbyterians would begin work. After the situation had been carefully canvassed it was agreed that not a dollar could be raised in the churches of that city to aid this work, as the churches were then so heavily burdened they could do no more; yet among these was one of about 150 members that had contributed last year about \$160 to all the Boards of the church and \$300 to the Anti-Saloon League, and one of the others had given \$700 to the same cause, and it is reported that the others gave in like proportion. If so, the amount is far in excess of what should have gone into this one work, when their own was in such need.

The money which the churches of that city gave to this one cause, and there were many others that likewise had an offering that were not Presbyterian, was enough last year to have given all the assistance small congregations needed to help build half a dozen churches. If half the money given to outside organizations by the churches of that city, which cannot today raise a dollar to help a mission church, had been placed in Presbyterian work the cause that now languishes there would be prosperous, and the Presbyterian Church would ere many years be a great strength to the city.

There would be no such discussion of this subject, if the churches even with great sacrifice could support both these kinds of work, but it is plainly evident that she cannot do both, hence the query, Is not her first duty to the work God has committed to the Presbyterian Church?

In another city the members of a Presbyterian Church gave \$150,000 to the Y.M.C.A., and when \$2,500 was needed to help build a mission church, there was no money to be found for this worthy cause. Another Presbyterian Church gave through its members \$47,000 within six weeks to objects all outside the Presbyterian Church, and when an appeal for \$1,000 was made for a Presbyterian cause that is the pride of the State, the answer from the elders was No! we have given all we can afford to other work.

One of our churches had accumulated a debt of about \$50,000, and ran behind on current expenses during the

year about \$5,000, but the members of that church gave about \$10,000 to erect a Y.M.C.A. building. We are not saying they should not have supported this movement, but with the church going behind two or three hundred dollars a month, because the people cannot or will not contribute more, should not the church have at least an equal amount of gifts?

A lady is touring the West making addresses in our churches: Speaking in the first person she tells of the High Caste women of India and has a most interesting story, but she is as she plainly says, not a missionary or a Hindu, nor is the money given in the offerings used for any other purpose than to support herself and family. She frankly states that she wished appointments with clubs rather than with churches, yet her appointments are largely with churches, at the urgent request of the pastors. Will not the money given in the offering be credited by the givers against their account for missionary work, and be nearly all that that cause will receive? Will not the facts which are put together to make the impersonation real, be placed alongside the robes and jewelry she wears as simply representing something that has excited and interested us for an hour?

We dare say that she will have better appointments in our churches and larger offerings than the missionaries of our own church, who are here on furlough, and have a less exciting story of the work they have been doing for us on the foreign field. Brethren, is this right?

The conditions of which we speak are not confined to any one locality, but are everywhere pretty much the same. If God has committed to the Presbyterian Church certain work, as some believe, then our first duty is to that work. Now if there is a more important work than that the Church is doing, let us quit the least important, and do that. If the salvation and saving of the nations is not to be accomplished through the preaching of Christ by the Church, and the carrying of the Gospel to "every creature" by the Church, then some of us are mistaken. If any of these other organizations has been intrusted with this great work, and the Church has lost her mission, the sooner we find it out the better. If the Church is the most important thing, let us put first things first.

Far be it from us to suggest that the church members center all their wealth and men on an effort for self-support; such a course would be the means of bringing failure in every way quicker than any other. With the many lines of work now in hand there is no need to lack for an object to interest all our members. We do not say that even these should be the only ones to receive support, but till the first are supplied the others should not receive so large a portion.

What is the remedy for the present condition of affairs? The writer believes that we have been generous before we figured out how much money we had to spend, and that a careful summing up of the whole situation before we made our pledges would have helped the matter very much.

Suppose for example the church officers and pastor sat down with what figures they were able to gather from the previous years reports and made up a program of what they thought the total amount the members could give for the next year, to all objects the church was to support, including all the objects outside the church. From this make a careful itemized statement for the congregation showing how much money was needed for each of the objects to be supported. Have this list put in the hands of

every member, and take pledges to pay for those things. Let reports to the members be made monthly showing progress with these items, or their total payment for the year. Then the people would see that they were doing something and it would encourage them to do more.

This program of work for the year should include as much advance work as it is thought the people can stand; but not more. If we planned to help build another church or start a Sunday School and did it, we would all feel so good about it that we would try to do something larger, and we would attract more workers to help us at our tasks.

This article is not given to express the thoughts of the writer alone, but are the result of careful investigation and many conferences with the most prominent leaders of Presbyterianism on the Coast.

Let no one be alarmed about the Presbyterians shutting themselves up within their own denomination, for that is entirely foreign to the principles and teaching of this body.

B. B.

ERNEST F. HALL, SECRETARY WESTERN DISTRICT.

The Board of Foreign Missions Names as Successor to Late Dwight E. Potter, Man Well Known on the Coast.

As predicted in the Pacific Presbyterian some time ago Rev. Ernest F. Hall, has been named as Western District Secretary for the Board of Foreign Missions.

Rev. Mr. Hall takes up the work begun and so ably carried on by the late Rev. Dwight E. Potter. The field includes the nine western states, and while no official announcement has been made, it is likely his headquarters will be in Oakland, as the office has been maintained there since the work began.

Rev. Mr. Hall will receive a warm welcome to the Coast as he is well known here, having spoken in many places in the interest of the Korean Campaign. Mr. Hall has seen service on the foreign field, having been in Korea several years. He is a gentleman of ability and earnestness, and will "make good" in this work to which he has set his hand.

DR. GEORGE ADAM SMITH WILL ADDRESS PRESBYTERIANS.

This Noted Presbyterian Divine from Glasgow Will Speak in San Francisco, September 3rd.

Much interest is attached to the coming to the coast of Dr. George Adam Smith, professor of Old Testament history and interpretation at Glasgow University, who will deliver the Earl Lectureship course at Berkeley this week.

Dr. Smith is a noted Presbyterian divine and while here will address a union meeting of all the ministers at the First Congregational Church, Berkeley, next Monday at 11 a. m., and Thursday, September 2nd, will speak before the Presbyterians at Calvary Presbyterian Church, San Francisco, at 3 o'clock. The meeting is open to all. The subject will be "A Scotch Presbyterian to the Presbyterians."

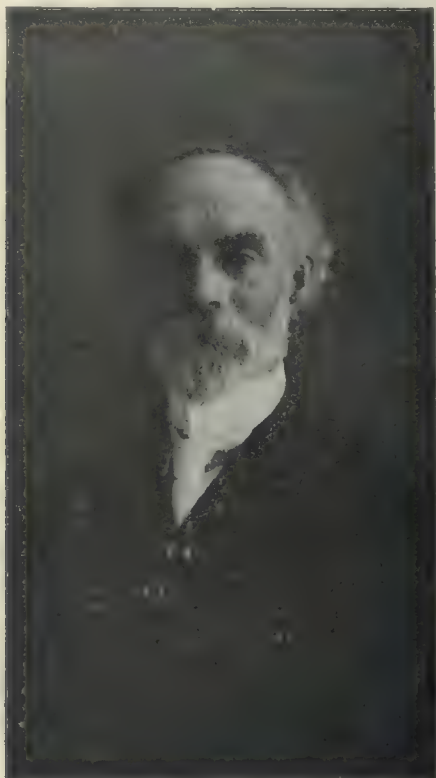
The Presbyterian Ministers' meeting will meet next Monday morning, August 30, at 11 o'clock, at the First Congregational Church of Berkeley, to hear an address by the Rev. George Adam Smith of Glasgow, Scotland. All ministers and elders are invited.

The Pacific Presbyterian Has a Lecturer

REV. WILLIAM FILE, THE "NATURE STORY" LECTURER, NOW REPRESENTING THE PAPER.

Splendid Reports Come from Pastors where He Has Told His Interesting Stories About the Wonders of Nature.

The Pacific Presbyterian is making progress in many lines; its latest advance being in securing the services of Rev. William File to represent the paper, and tell his won-



Rev. William File.

derfully interesting stories in the churches.

Below we give one of his stories which is reproduced from the San Francisco Call, with which Mr. File has a contract for a story a week for the year. The stories are illustrated with objects which form a very interesting collection, as his stories cover a large number of subjects.

Any church wishing the services of Mr. File should address the Pacific Presbyterian, naming a convenient date, and arrangements will be made as near that time as possible. There is no expense to the church for the lectures, which will be given at church, Sunday School or other services; the only stipulation being that sample copies of the paper be circulated and announcement concerning the paper made at the meeting, and permission given to canvass the members in their homes on week days.

The pastors, public school teachers, and scientists who have heard Mr. File have given generous testimony as to the value and interest of the "stories," which are suitable for any service of the church. Mr. File has only been with the paper a short time but has found a most cordial wel-

come where he has spoken, and we are pleased with the results in subscriptions.

THE FERNS.

Among the most beautiful forms of plant life are the ferns. The variety is very great. Some botanists estimate the number of different kinds that have been described at 4,000.

There are about 70 varieties in California and some of them are of the most beautiful kinds.

The ferns are non-flowering plants and are older in point of time than the flowering orders. They, having no flowers, do not produce seeds as the flowering plants do, but are reproduced by spores which grow on the under side of the leaf.

When the spores are ripe the leaf turns brown and in many kinds they curl up. The pollen of the ferns is formed about the seed pods or pockets on the back of the



Sord Fern.

leaf and is a fine dust of yellow color.

The pictures show three kinds of our native ferns. The sord fern grows up from the roots without branching and its leaves set on alternately. It is a very hardy sort of fern and will grow in almost any soil or location. The shield fern is also a single-fronded fern; its leaves are broader than those of the sord fern and are deeply pinnate. This is sought after by florists for decorative purposes and is indeed worthy of the praise the lovers of ferns bestow upon it.

One of the largest of our ferns, and by many prized the most, is the brake. The picture shows it to good advantage. The stalk springs from the root and branches form on either side, and from these the beautifully shaped pinnated leaves form. It grows in the coast



Shield Fern.

range of mountains to the height of six feet. I have seen them above Mill Valley and in the Berkeley hills in great banks and fully that high.

The fern, aside from its beauty, is of no use, but it has played an important part in the life of mankind, because it was in the vast wilderness of ferns that grew in the ages preceding the formation of the coal treasures—it was the ferns that grew to magnificent heights and in such dense forests, we may say, that caught the sunshine of that age. How long these fern forests grew no one can tell, but it must have taken centuries to build a layer of coal 8 and 10 feet thick.



Brake Fern.

These forests by some means were submerged and the plant life sealed up. There could not be decay, as would have occurred had the bed of vegetable matter been exposed to the atmosphere, *• b u t* there was a loss of hydrogen and oxygen and nitrogen and this reduced the bulk greatly. Then the immense pressure of the water and earth which covered the forest compressed the mass into the shape we find the coal beds.

I do not wish to be understood to say that all coal is made

of ferns. Sometimes forests were overturned and buried and went to make up a share of the coal treasures, and at other times vast beds of moss were included.

I have traced in a coal mine a tree eight inches across for 15 or 20 feet and have broken the coal and found the peculiar lines formed by the crotches of the limbs.

That the ferns had much to do with the coal bed formation is proved by the remains of the ferns. Sometimes you will find in a lump of coal a fern leaf with all its fine veins as perfect as if it had been engraved by a skillful artist.

When you sit by your pleasant fireside and the coal is sparkling in the grate, you will remember that you are burning ferns that grew in the sunshine a million years ago, perhaps, and that it is this sunshine that makes your room warm and pleasant when winter's blasts are upon us.

WORLD EVENTS.

Mexico has been visited with another earthquake at Acapulco. No one was killed.

The anti-British agitation continues in India. Boycotts have been instituted in many places.

The strike of the Japanese laborers in Hawaii is ended and the strikers are seeking employment.

The Irrigation Congress recommended that Congress should appropriate \$50,000,000 to reclaim arid land.

Wu Ting Fang, Chinese minister at Washington, whose recall is a mystery, will be succeeded by Chang Yin Tang.

A special session of the State legislature of Washington is called to investigate irregularities in the state's affairs.

The situation in Crete has become more serious. The nations have ordered war vessels to the scene of trouble.

Villazon, the new President of Bolivia, has been inaugurated. It is believed that trouble with Peru is immanent.

One of the most significant movements of modern times is the attempt on the part of thirteen nations to prevent the white slave traffic.

Samuel Gompers, president of the Federation of Labor, will be given a loyal reception in Washington upon his return from Europe.

Ex-Gov. Van Sant was elected Commander of the G.A.R. for the coming year. The next reunion will be held at Atlantic City, N. J.

The Carmichael bill, providing that no beverage shall be sold in Alabama containing more than one-half of one per cent of alcohol, has passed.

Some of the Protestant missionaries returning from Turkey say the Young Turk Government is sincere in its announcement of religious tolerance.

The effort to determine the cause of the death of Lieut. Sutton of the Naval Academy at Annapolis reveals a condition that needs healing with strong medicine.

Mayor George Alexander of Los Angeles, known as the "recall" mayor, has consented to become a candidate for re-election at the solicitation of a large number of citizens.

Gen. Theo. Bingham, former head of the Police Department in New York, says New York is permeated with graft. He estimates that \$100,000,000 is used annually for such purposes.

Gov. Johnson of Minnesota in a recent address at the Alaska-Yukon-Pacific Exposition urged the West to liberate itself from the shackles of the East. This is a matter worth thinking about.

Tom Johnson, known as the three cent mayor of Cleveland, met defeat again in his effort to make possible a three cent rate on Cleveland's traction lines. The mayor is now a physical wreck.

San Pedro by a vote of 3 to 1, and Wilmington by a vote of 2 to 1 have been consolidated with Los Angeles, making the latter a seaport city. The vote was nearly unanimous in Los Angeles.

Speaker Cannon informed the curious that rumors of his retirement were wholly unfounded; that he did not intend to retire. Uncle Joe ought to have enough heart to allow the country the pleasure of anticipation since they can't get the real thing.

Central Japan was stricken with a severe earthquake August 14th. The principal cities suffering from the quake are Kyoto, Osaka, Lake Biwa and Nagoya; the latter has a population of 230,000. It is believed that many lives have been lost.

Much comment has appeared in the press on President Eliot's new religion. The venerable man has been soundly hammered from 11 sources both for his "new religion" idea and for failure to include the Bible in his ideal literature. Among the many comments perhaps Mr. Bryan's suggestion in his "Commoner" is most apt, that "President Eliot ought to include the Bible in his five-foot library and read it himself."

The Irrigation Congress at Spokane revealed to the public the friction between Secretary Ballinger and Gifford Pinchot. Gifford Pinchot is the man who has done more to preserve our public resources than any other man. He was Roosevelt's right hand man in this great work and the friction with the secretary reveals another reversal of Roosevelt's policies. The public is watching the contest with great interest. Ex-Gov. Pardee of California accused the Secretary with favoring the large corporations; a number of Republican papers are suggesting that the country could easily afford to lose Secretary Ballinger but could not afford to lose Gifford Pinchot.

The estrangement between the Government Chief Forester, Gifford Pinchot, who has done so much under the Roosevelt administration to preserve the public lands with their values, and Secretary of Interior Ballinger, is growing rather than decreasing. President Taft's Secretary has reversed the work of Roosevelt and thrown open 180,000,000 acres that had been closed. In spite of the President's efforts the difference was carried from Spokane to the Trans-Mississippi Congress at Denver, at which place Mr. Pinchot seems to have got the better of the situation. The people and for most part the press, regardless of party lines, are supporters of Mr. Pinchot, and the Roosevelt plan; and many papers are taking the liberty to advise Mr. Taft that if either of the two must resign not to let Mr. Pinchot go. The interesting feature from Secretary Ballinger's side is the defense attempted by the Secretary's friends. First they said the Secretary was acting strictly within the bounds of the law. This defense because of its inane was not well received so another was brought forward which was an attempt to exonerate him. This second defense was brought forward by Acting Secretary of the Interior Pierce, who issued a statement to the effect that Secretary Ballinger had refused to have anything to do with the Cunningham coal entries in Alaska, which have brought forth much criticism. This defense is if any difference may be discovered, weaker than the former and it is no surprise to find the press taking the attitude that Mr. Pierce is to be made the Secretary's scapegoat, hoping to draw attention away from the Secretary to an inferior, but this has put the Secretary in a weaker position than before. Altogether the position of the Secretary is an unenviable one and he will find it hard to win back the favor of the people.

PRESBYTERIAN INDIANS WORKING FOR TEMPERANCE VOTE.

The Nez Perces Are Getting their Fellows to Register that They May Vote Liquor Out.

Effective missionary work in the cause of local option is being done by a score of educated Indians among their fellows on the Nez Perce reservation in central Idaho,

southeast of Spokane. They expect to convince the older Indians that it is their duty to exercise the franchise, and if they succeed from 500 to 1,000 Indians will have an opportunity to vote on the local option question when it is submitted to the people this year.

Headed by James Stuart, Paul Corbett and Corbett Lawyers, graduates of Carlisle, an Indian Voters' League was organized last fall, and while little has been said, much has been accomplished by these men, who hope to introduce the old Indians to the mysteries of citizenship.

These men have their lieutenants at work and several meetings have been held to outline a campaign which will bring the reds to a realization of their rights and duties of citizenship. The Indians of the Presbyterian faith are an intelligent and respected entity and they will follow the direction of these young leaders, who are anxious to make the Nez Perces the most enlightened Indians in America.

The church Indians will vote with the "dry" forces, and it is said that the long-haired renegades will do likewise, where they use their franchise at all. If the Indians decide to vote, they will hold the balance of political power in Nez Perce county and will be a power to be reckoned with.

Scheming politicians will find they can no longer control the reds, especially since liquor has been banished from the reservation, and any campaigner who goes out after the Indian vote with a suitcase full of whiskey flasks will land in jail facing a charge of introducing liquor.

It depends on what the tribal leaders decide in regard to the way the Indians vote. The men who have instituted this movement have no desire to foster partisanship. They hope to get the reds to study governmental questions with a view to looking after legislation which relates to Indians.

Church News

BAIRDSTOWN.—Rev. J. Overton preached here last Sunday, and Rev. R. Dodd is announced for next Sunday. Pastor W. Allison has been on a trip to Yosemite Valley, and later plans to take his family into the near-by mountains. The Sunday School picnic at Sycamore Park, Los Angeles, on Tuesday of this week gave a pleasant outing.

SAN FRANCISCO.—The Home Mission committee has secured the promise of money from the Board in New York to pay the salary of a man to take up the development of the work along the Ocean Shore railroad, where three or four Sunday Schools which will soon be churches, are to be organized. New schools have been begun at Park Side and Colma.

SAN FRANCISCO, University Mound.—The "call" of this church to Rev. Robert Irwin was placed by Presbytery, at its regular meeting last Tuesday, in the hands of Mr. Irwin and accepted by him. The installation will take place here September 26th. The Moderator of Presbytery will preside. Rev. L. A. McAfee, D.D., pastor First Presbyterian Church, Berkeley, a college mate of Mr. Irwin, will preach the sermon. Rev. H. N. Bevier, pastor Memorial Presbyterian Church, will deliver the charge to the pastor.

SAN FRANCISCO, Richmond.—The pastor, Rev. C. S. Tanner, is giving a series of addresses at the Wednesday

evening services on "What the Presbyterian Church Believes." On Friday evening, August 27th, Mr. Tanner will give an illustrated lecture in Richmond Hall on "The Man from Italy." Last Sunday evening a C. E. Society was organized and on Tuesday evening the following officers were elected: Will Gunn, president; Mrs. Beard, vice-president; Miss Edna Witty, corresponding secretary; Miss Margaret Gunn, treasurer. About twenty will compose the charter membership.

LONG BEACH.—Dr. George Adam Smith, under appointment of the General Assembly of the Free Church, Scotland, as Professor of Old Testament History and Interpretation at the University of Glasgow, was the guest of honor at a banquet given at Hotel Virginia by the Clerical Club of Los Angeles last Thursday evening. Seven denominations were represented, by prominent ministers and laymen, among the Presbyterians being President Baer, who came from La Jolla for the occasion, and Revs. T. T. Creswell and J. Sibley. Dr. Smith's address has been spoken of as a frank talk on Old Testament study in which he manifested a deeply spiritual religious life. The next night before a great congregation in the Auditorium he gave a sermon under direction of the Christian Convention that was well intended to give a strong impetus to the spiritual life.

SANTA ROSA.—This church is planning for a vigorous forward movement this year. A Home Department has just been added to the work of the Sunday-school with an initial membership of over fifty. Rally Day will be observed on the 29th of August. The Session here appointed a special worker for six months to act as a pastor's assistant in the way of making a thorough canvass of the town in the interests of the Sunday-school and church, and of finding out such unattached Presbyterian families as may be within this field. A generous member of the church has pledged one-half of the expense. The Men's Brotherhood is looking forward to another year of pleasure and profit. In spite of unusually heavy losses on account of members leaving to attend the universities and normal schools, the Christian Endeavor is large and earnest. The pastor, Rev. William Martin, is now entered on the fifteenth year of his ministry of this church, and at no period in all these years has the outlook been brighter.

OAKLAND, First.—Rev. Alexander Patterson of Chicago occupied the pulpit Sabbath evening in response to the invitation of the pastor, Rev. F. L. Goodspeed, and gave a resume of the book of Job. September 5th will be communion Sunday, at which time a large accession is expected. Next Sunday will be Rally day in all departments of the church, beginning with the Sabbath School at 9:45. Mr. E. F. Weihe, who has served so faithfully through the trying days past, has resigned and H. H. Gribben has been elected to the position. Mrs. Dr. Irwin of Laos will speak to the King's Daughters, Friday, and some of the Chinese children from the Home will be present to sing. Friday evening the C. E. will hold a social, with program and refreshments. There is much discussion over the matter now before the City Council regarding the application of the S. P. R. R. for permission to pass the church on Franklin street with electric trains. A petition signed by the trustees granting permission has been withdrawn by action of that body on Tuesday. The Council had delayed action for one week.

LOS ANGELES.—Grandview is favored with regular

supply work by Rev. W. H. Connett of Pasadena, while Dr. Fishburn takes his vacation at Long Beach. Rev. Geo. C. Butterfield preached at San Pedro last Sunday, Mr. Mills being gone to Canada to visit his family and friends. Rev. E. P. Baker spoke at Knox Church last Sunday and at Dayton Avenue the Sunday before. Rev. I. M. Gandier of the Anti-Saloon League spoke at the Arlington, Riverside, church recently and is booked for Los Angeles Second for an early date. He is glad to avail himself of opportunities for presenting his work, at the same time helping pastors or churches. The Federation Club bulletin this week announces an address by Judge John D. Works, on "Can Good Morals Be Maintained in a Large City?" The announcement is that he will treat his subject from a point of view different from that taken by Dr. E. S. Chapman in his address to the club. Dr. George Adam Smith, of the University of Glasgow, gave a sermon of great uplifting power at the First Congregational Church on Sunday. Dr. Wm. H. Day, pastor of the church, knew Dr. Smith at Oxford.

ALAMEDA.—Vacation is over and the various departments of the Alameda church are once more hard at work. The Sunday-school is rapidly gaining in members and efficiency under the able leadership of Mr. Edward Albert, principal of one of our grammar schools. The school has been graded and supplemental work introduced in each department. The adult Bible class, in charge of Rev. Nash, is one of the best about the bay. It has a membership of over 50, with a large percentage present each Sunday. The ladies' missionary society continued its sessions through the summer months with its usual good meetings and attendance. The August meeting was held at the new home of one of the presidents, Mrs. Beardsley, and took the form of a house warming. Mrs. A. J. Murger had the meeting in charge. Mrs. E. Y. Garrette's prayer of dedication was followed by choice missionary quotations from the members. Dr. Brush gave a splendid talk on "Conditions Our Pioneers Faced in the Old World," which was introductory to the new study course in "The Call of the Waters." At the conclusion of the program the front door opened and several of the ladies entered, bringing with them a very beautiful chair and table of old oak. These were presented to Mrs. Beardsley, in the name of the society, by Mrs. Nash, who likened their usefulness and durability to the strong, helpful character of our hostess. As the presentation was a complete surprise to Mrs. Beardsley, her response was brief but heartfelt. The nominating committee expects to have little difficulty in finding officers to care for the society during the coming year, for, by a strange coincidence, the four presidents, two home and two foreign, have all gone into new homes during the last six months.

SAN FRANCISCO, Trinity.—On Wednesday evening of August 18th, it was our privilege and pleasure to have with us at the mid-week service, Dr. Alice Fish Moffett, who gave a very instructive talk on some of the historic points of Pyeng Yang, Korea, and of the great work done there by the missionaries, assisted by the natives. One point of special mention was the school for the blind and of a letter she had received from that school signed by ten of the boy students, who asked her if she would not tell some of the Christian people in America about them and ask that "good people" if they could not send some help to them—they needed so many supplies. This was the first opportunity Mrs. Moffett had had to speak of it—the result was seven dollars from two members of our Bible School. It was

a gratification to have so many of the children from the Bible School to hear Mrs. Moffett and the music for the evening was furnished by the Sabbath School choir. On Sabbath morning following, Mr. Bostwick showed the letter from the blind boys at Pyeng Yang and asked that this might be a "self-denial week" in the school, and that the money thus saved might be as a gift to this blind school there. We are hoping several more dollars may be given Mrs. Moffett before she sails for her Korean home, on Sept. 8. The Wednesday evening service this week will be in the nature of a "remembrance" service for Mr. Samuel Booth, who passed away recently. Mr. Booth although not a member of our church at the time of his death had been for many years identified with this church and was always one of the welcomed guests at any and all social gatherings, although his place of worship was Westminster Church.

On next Sabbath evening our choir will resume the regular monthly praise services, consisting of vocal and instrumental music, with short remarks by our pastor, Dr. E. K. Strong.

CORNER-STONE CEREMONIES.

Mizpah Presbyterian Church, San Francisco.

The laying of the corner-stone of Mizpah Presbyterian Church on the old down-town site, Harrison street near Fifth, last Saturday afternoon was a most impressive service. It was witnessed by many members and friends of the church. After singing the "Doxology," the pastor, the Rev.



Frederick A. Doane, briefly reviewed the history of the work. He read a document issued twenty-five years ago by the Session of Harvard Presbyterian Church which was the initial step to Mizpah Church. Mention was made of the practical interest manifested in the work by the First Presbyterian Church, also how on August 21, 1894, just fifteen years ago, the corner-stone of the former building was laid by the donor of the edifice, Mrs. E. B. Hopkins, who likewise gave the first offering for the new building.

To her was sent a telegram of appreciative greeting. Special reference was made concerning the increasing interest shown by Rev. Robert Mackenzie, D.D., LL.D., and his wife in the welfare of Mizpah Church, emphasizing the inspiring words of the former written shortly after the earthquake and fire, viz., "Be of good courage, God reigns and has a personal interest in Mizpah."

A silver trowel given by Shreve & Co. to the members to be used in laying the corner-stone was then presented by Mr. Doane to Dr. and Mrs. Mackenzie. Besides the presentation inscription, the words above mentioned were engraved thereon, also an etching of the building.

The sealed box, the same used on the former occasion, which was rescued after it had been rifled subsequent to the destruction of the old building, was placed in the receptacle by Mrs. F. A. Doane. It contains a copy of the Bible, the Westminster Confession of Faith, Minutes of the General Assembly of 1909, names of members of the church and Sabbath School and many other documents of interest. After an earnest prayer offered by Elder O. F. Hintz, most impressively Dr. and Mrs. Mackenzie laid the stone, the former offering the dedicatory prayer. The stone used was a part of the arch at the entrance of the old building and bears the following inscription:

MIZPAH PRESBYTERIAN CHURCH

August 21, 1894

August 21, 1909

CHRIST OUR CORNER-STONE

It was gratuitously prepared by Mr. H. J. Lloyd. After the rally-cry by members of Mizpah Castle. K.O.K.A., viz:

"One, two, three, four,
Who for, wherefore,
Who are you going to yell for
M-I-Z-P-A-H
That's the way you spell it,
This is the way you yell it—
Mizpah! ! !

The friends assembled in the temporary chapel, where the remaining exercises took place.

Several girls, clad in white, sang, "We Are Temple Builders." Words of greeting were spoken by Rev. W. J. Fisher, D.D., Rev. J. S. Thomas, Rev. H. N. Bevier, Dr. E. A. Sturge, Mrs. H. T. Ames, and Rev. W. H. Landon, D.D., representing various branches of Presbyterian work. A poem by Mrs. L. F. Ferris was read by Mr. George A. Gielow. As the faithful financial secretary of the church, he also made a statement concerning the amount of money in hand and what would be needful to complete the building.

Mrs. Mackenzie spoke words of good cheer.

The closing address was made by Dr. Mackenzie. It was a heartfelt expression of congratulation, good will and hopeful prophecy. Letters of regretted absence were mentioned and one read from Mr. Edward L. Holmes, the architect, also president of the Ferrolite Construction Company, the contractors.

It is expected that the building will be ready for occupancy by Thanksgiving. Although Mr. and Mrs. Doane have accepted the Superintendency of the Presbyterian Orphanage for one year, they are not to give up the work at Mizpah Church.

A red letter day in the history of Mizpah Church came to a happy close by the pronouncing of the benediction by Dr. Mackenzie.

SEMINARY NOTES.

San Anselmo, Cal.

Dr. and Mrs. Moore's son, who has been spending his summer vacation with them, has returned to Omaha to resume his medical studies.

Rev. Frederick A. Doane, '92, has been called to be superintendent of the Presbyterian Orphanage at San Anselmo. The date on which he will assume charge has not been determined. Mrs. Doane has been engaged as one of his assistants. For the present he will also continue in charge of Mizpah Church, San Francisco.

Dr. and Mrs. Mackenzie laid the corner-stone of the new edifice for Mizpah Church, San Francisco, last Saturday afternoon. It will be a beautiful building, standing on the site of the old building which was destroyed by the great disaster. This church was a child of Howard Church at the time Dr. Mackenzie was pastor of Howard. He has always been a warm friend and supporter of Mizpah and of Mr. and Mrs. Doane. He has secured the principal part of the funds used in reconstruction. After the corner-stone was laid the large company present entered the temporary structure, which has been in use since the fire, and held further services. Dr. Mackenzie made a very interesting and impressive address. Short addresses also were made by the officers of Presbytery, Mrs. Mackenzie, Mrs. Ames, Dr. Landon and others. Many congratulations were offered Mr. and Mrs. Doane for the courage and fidelity with which they have stood by this work amidst all the desolation around them and for the present bright outlook.

Rev. Henry Sloane Coffin, D.D., pastor of Madison Avenue Presbyterian Church, New York, with his wife has been spending his summer vacation with relatives in Ross Valley. Mrs. Coffin was the grand-daughter of Dr. Ellis, a former professor in the Seminary. Dr. Coffin preached in San Rafael last Sabbath for Rev. Mr. White.

*The Clairvoyant Craze On Deck Again***W. T. STEAD WILL INVITE PUBLIC TO TRY HIS BUREAU TO COMMUNICATE WITH THE DEAD.**

The Bible Gives Many Instances Where Spirits of the Dead Have Been Talked to, but Prohibits the Practice, and Says, "Seek Unto Your God."

By Rev. Wm. Nat Friend, Golden, Colorado.

A formidable effort, it appears, at present is being attempted by the Society of Psychical Research to clothe clairvoyance and other forms of mediumistic spirituality with the cloak of scientific sanctity. From the statements of W. T. Stead, the famous English editor, scientist, and psychic, in a recent number of the Fortnightly Review (London) it would seem that he shortly intends to invite the general public to try his novel "bureau" for communication with the dead which is to be presided over by his long deceased friend "Julia," who tells him that with the proper "sensitives" on earth the great gulf can be spanned.

To one who sees no peculiar difficulties in continuing to reconcile scientific discoveries with the biblical statement of natural as well as supernatural principles, it is disappointing to find that Mr. Stead's investigations have resulted in no real advance. The belief has been that the gains of the psychic researchers would be along lines at least not flatly

contradictory of the scriptures whose pages already acknowledge the mediumistic process of speaking with the dead. But from beginning to end of its unfolded message Holy Writ anathematizes it so positively as dangerous even to the point of deadliness, that one cannot help suspect that this old process of dealing with familiar spirits, now newly proposed, will prove, in the end, as unscientific as whiskey for snake bites and as dangerous as the X-ray booth at the Nickelodeon.

One of the earliest formal statements of the Biblical position and reason is found in Leviticus (19:31 and 20:6): "Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out to be defiled by them: I am Jehovah your God. * * * And the soul that turneth unto them that have familiar spirits * * * I will even set my face against that soul and will cut him off from his people."

Then follows the declaration of Deuteronomy (18:10-13): "When thou art come into the land which Jehovah thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found with thee any one who maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard or a necromancer. For whosoever doeth these things is an abomination unto Jehovah; and because of these abominations Jehovah thy God doth drive them out from before thee. Thou shalt be perfect with Jehovah thy God. For these nations that thou shalt dispossess hearken unto them that practice augury, and unto diviners; but as for thee Jehovah thy God hath not suffered thee to do so."

Isaiah in his day repeats the proposition and the reason when (8:19) he inquires, "And when they shall declare unto you, Seek unto them that have familiar spirits and unto wizards, that chirp and mutter, should not a people seek unto their God?" Josiah shows that though fallen into disuse, the law was still to be enforced for we read (2 Kings 23:24): "Moreover them that had familiar spirits * * * and all the abominations * * * did Josiah put away * * * that he might confirm the words of the law which were written in the book that Hilkiah the high priest found in the house of Jehovah." Ezekiel asks the question with a modern as well as an ancient significance (13:7), "Have ye not seen a false vision and have ye not spoken a lying divination in that ye say, Jehovah saith; albeit I have not spoken?"

It is interesting to contemplate the disappearance of the creature dealing with the familiar spirit during the presence of Jesus on earth. In the story of the rich man and Lazarus we find however the same proposition and reason put clearly to the people by Jesus when he closes the narrative thus (Luke 16:30, 31): "And he said, Nay, Father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead."

There appears to be no hesitancy on the part of Peter to anathematize such characters as Simon Magus. Paul releases the poor slave soothsaying damsel from the spirit of divination without a question. I wonder if in these days we would think it better to leave her in that condition for pseudo-scientific purposes? How like a prophet of the ancient covenant he flayed the scheming Elymas when he exclaimed (Acts 13:10): "Wilt thou not cease to pervert the

right ways of the Lord?" What a flat failure was the effort of the exorcist sons of Sceva to make "Jesus, whom Paul preacheth," (Acts 19:13) their "familiar!"

But the case celebre of all scripture and which parallels the Stead discovery in every principle involved is the vivid account of the visit of King Saul to the witch of Endor (1 Sam. 28). That story, abbreviated, is on this wise: "Now Samuel was dead and all Israel had lamented him. * * * And Saul had put away those that had familiar spirits, and wizards out of the land. And the Philistines gathered themselves together * * * And when Saul saw the host * * * he was afraid. * * * And when Saul inquired of Jehovah, Jehovah answered him not. * * * Then Saul said unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and inquire of her. And his servants said unto him, There is a woman that hath a familiar spirit at Endor. * * * And they came to the woman by night: and he said, Divine unto me, I pray thee, by the familiar spirit, and bring me up whomsoever I shall name unto thee. * * * Then said the woman, Whom shall I bring up unto thee? * * * And he said, Bring up Samuel. * * * And Samuel said unto Saul, Why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me and God is departed from me, and answereth me no more, neither by prophets nor by dreams: therefore I have called thee. * * * And Samuel said, Wherefore then dost thou ask of me, seeing Jehovah is departed from thee, and is become thy adversary."

Why this scripture-wide prohibition? It is sweeping. It is uncompromising. It is in the beginning. It is very plainly now. It is at the last day when those who do these things shall not be found within the gates. If clairvoyance will satisfy, what need for God in the flesh? Across the centuries rings the answer from the voice of God himself: "I am Jehovah your God. * * * Should not a people seek unto their God?" The refusal not only destroyed the nations of Canaan, but slew Saul, and wrote across the page of an uninterrupted history the cause of the Lost Tribes of Israel. (2 Kings: 17).

Under such circumstances there appears to be no valid reason why Science should feel free to a priori ignore the entire biblical phenomena under discussion while not excluding modern clairvoyance from at least prima facie recognition. With all the indiscrimination we may use in our zeal and effort to penetrate the future, considering any means as ethical upon which we may lay hands, calling the devil's ways scientific, and feeling at liberty to ignore the historic laws of God in the so-called interest of science, it nevertheless is true that if God himself does not answer when we take his legitimate means to penetrate the future, we ought for experimental as well as ethical considerations to call off the pursuit of this banned process. There are valid precedents. Science does not dare vivisection a human being. Yet that method of learning would be a short cut to as wonderful advance in knowledge as all our modern and ancient clairvoyance put together. It would also be what humanity as well as Deity would on the spot declare abomination of abomination.

Perfect candor demands the assertion that the Stead proposal is neither a new nor a fair process for any kind of modern scientist to foist upon a twentieth century. The whole history of wizardry, sorcery, clairvoyance and dealing with familiar spirits has shown only a movement in a circle. The clairvoyant life of Mary Baker G. Eddy is an interesting example of the ineradicability of the scripturally declared

taint. Knowing her early dealing with familiar spirits no wonder the abomination that is characteristic of clairvoyance, namely, the debasement of the historic God, should appear at the forefront of Edyism in the denial of the deity of Jesus.

There is one good that may come from this proposal of Mr. Stead. Science, if it acts, is brought to the brink of the supernatural. It ought to have been there long ago and reaching out its scaling ladders in the hope of spanning the chasm. In all reverence one may ask, Where dwells the Julia of Mr. Stead's new exploit? From the declaration of the Stead communicant the location seems hardly different in essential character from that of the ancient judge of Israel. The intermediate state has its borders going down to the Sodom of the second death or upward unto the slopes of that plain whereon rests the eternal city, not as yet by any means what it shall be, for it is a growing metropolis. But some day it will become the New Jerusalem, the "Greater Heaven" of eternity, "without which are * * * sorcerers" (Rev. 22: 15).

If the Great Scientist demands that we prosecute our search of the Grand Country by other methods shall we insist on talking over the back fence clandestinely with Julia and Samuel? At least one of them has said that the right and natural way is by serious conversation with the keeper of the front gate. If the Julia experience is practically a repetition of Endor why does not the scientist once and for all quit his obstinate round-the-bush methods to find out about the supernatural, and go like the man he generally is in other respects, straight to the revealed God whose Word is ever a match for science, and ask him who condemns the ethics of both these stories, for as much of the truth in the case as it will be profitable for him to possess?

It has finally come to this. If we are going to have supernatural exploits let us go the limit. "He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber."

Federate School of Missions Great Success

THE MOUNT HERMON SUMMER ASSEMBLY LARGELY ATTENDED AND VERY PROFITABLE.

The Leaders of Study Classes Persons of Much Prominence, and Their Classes Trained Many Leaders for Church Mission Study.

The third summer assembly of the Mount Hermon Federate School of Missions has just closed a most profitable session. The attendance this year was large and interesting, especially in class work, greater than ever before.

After devotional service the morning hours of each day were given to classes in Bible and mission study, and to methods; all with the aim to train leaders who would in the home church carry forward the great missionary work of the world.

Of those who have given unreservedly of time and talent for the promotion of this enterprise on the Pacific Coast are two deserving of special mention: Mrs. I. M. Alden (Pansy) and Mrs. E. Y. Van Meter. Mrs. Alden has led large classes in Bible Study each year. The subject this

session was Paul's letter to the Ephesians. A careful analysis of this wonderful letter, so full of gospel truth, so rich in Bible history, was so presented that he would be a dull student indeed who could not, with those outlines, conduct a class in Bible Study in the home church or in the woman's club that would be both attractive and profitable.

Mrs. E. Y. Van Meter, leader of the Mission Study Class in the text book, the Gospel in Latin Lands, puts her own rare personality into her class work, and yet her plan is essentially for the training of the leader.

Miss Grace Fisher, our leader in the Mission Study, "From Darkness to Light," proved herself a most valuable addition to the leaders in the Federate School, and we anticipate that many classes in this charming book will grow out of her work.

Miss Lillie Sherman led a class of young ladies in the Young People's Textbook, "Korea in Transition," and her work we feel is the beginning of a splendid work for our young people, whom we have heretofore been obliged to neglect for lack of a leader. Miss Sherman has consented to lead in this work next year and we can promise our young friends something worth coming to Mount Hermon for in the future.

"Our Substitutes," the missionaries, held the afternoon hours from 2:30 till four o'clock. Dr. Joseph Clark and wife, of the Congo Free States, brought a thrilling message from that field: first of the cruelty practiced by the Belgian traders upon the natives, and then, to dispel in a measure the horror and gloom that this painful recital left upon their hearers, they each told of the rapid growth of Christianity, of the sunny, happy lives of those natives who by its power are no longer in constant fear of the evil spirits that so abound in the heathen world. Mrs. Robinson of Africa, Miss Ednah Bruner and Mrs. Hansen of Siam, Dr. Caroline Merwin of China, Dr. Bently, missionary to the Japanese in California, and Miss Flemming, Miss Work, and Miss Taylor, missionaries to the Indians of this coast, were some of those who brought messages from these several fields. All were thrilling, inspiring and full of encouragement. Not one pessimistic note was sounded by these who substitute for you and me, fellow Christians, on the "fighting line."

The Sabbath sessions of the Federate School were opened by a rare missionary sermon in the morning by Rev. Wm. Rader, pastor of Calvary Presbyterian church, San Francisco. At four o'clock p. m., Miss Grace Fisher of Oakland led a missionary session of Christian Endeavor, and in the evening a service of song and praise was conducted by Prof. Patterson of Long Beach.

Under the Mount Hermon Association the committee of management for this year consists of representatives of five denominations: Baptist—Mrs. C. H. Hobart, Mrs. L. A. Johnson, Mrs. R. E. Beach, Mrs. M. A. Williamson; Christian—Mrs. Mattie O. Shelton, Mrs. I. N. McCash, Mrs. B. F. Brunk, Mrs. J. H. McNutt; Congregational—Mrs. E. R. Wagner, Mrs. F. B. Perkins, Mrs. C. W. Lucas, Miss Laura Richards; Methodist Episcopal—Mrs. Geo. B. Smyth, Mrs. F. J. Masters, Mrs. C. A. Westenberg; Presbyterian—Mrs. H. B. Pinney, Mrs. R. B. Goddard, Mrs. E. G. Denniston, Miss Julia Fraser.

Officers of this committee are: Mrs. H. B. Pinney, chairman; Miss Laura Richards, 1st vice-chairman; Mrs. R. E. Beach, 2nd vice-chairman; Mrs. George B. Smyth, recording secretary; Mrs. B. F. Brunk, corresponding secretary; Mrs. F. J. Masters, treasurer.

IN MEMORIAM.

On Sunday, August 15th, Mr. Samuel Booth of San Francisco entered into rest. A long life of almost seventy-eight years was ended here, and begun there! The rugged strength of his character, the vital faith of his daily life, and the ready willingness of his hand, remain with us. The quiet, steady and faithful service he rendered his Master, in Howard Street, Trinity and Westminster Presbyterian churches, will never be forgotten by the many who knew and loved him, and who will ever rejoice with his beloved wife and family in the rich memories of his life, and also his triumphant entrance into the life beyond. In his social, lodge and political career, he has left an untarnished record. Always courteous and kind, he gained and held the affection of his friends, and it would be hard to find in the church or community a more generally loved man.

It was in the early days of Howard Street Presbyterian church that he became one of its members, and those who remain of that little band hold him in close and affectionate remembrance—no other rendered greater, more loving or more able service than he. He moved with them into Trinity Presbyterian church fifteen years since, and five years ago, having changed his residence in the vicinity of Westminster Presbyterian church, took his letter there, continuing the same happy service, as was feelingly testified to by his pastor, Rev. D. A. Mobley, at the funeral on Tuesday, Aug. 17th. He practiced and sung the gospel of cheer and helpfulness; his good deeds were many, and so quietly performed that few knew of their extent. His "left hand" knew not what his "right hand" did. "Blessed are the dead who die in the Lord."

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THE HOME

BREADS TO EAT FOR STRENGTH.

By Bernarr Macfadden.

The problem of selecting wholesome and nourishing bread and at the same time gratifying one's particular taste is by no means unimportant. Bread is said to be the staff of life. It is looked upon as an important adjunct to a meal. Many persons cannot eat a meal without bread, no matter what they may be eating, bread forms part of the repast. For instance, bread and potatoes or bread and meat are eaten together, and if the meal is continued on to dessert and the appetite is not satiated, it is not at all unusual for one to eat bread even with dessert. Under such circumstances, it is easy to understand the very great importance of selecting the right kind of bread.

The table of the average home, in most instances, is supplied with white bread made from the bolted white flour of wheat. When white bread is not used, hot biscuits or rolls made from the same flour, serve as a substitute. Now this bread is a delusion and a snare. It is nothing more nor less than a pretense. It is supposed to be rich in nourishment and to be capable of supporting health and life, but this supposition is absolutely false. To be sure it contains a large amount of starch, much larger in proportion than

whole wheat bread, but you must remember that there has been removed from the flour used to make this bread the organized salts which really constitute the life of the food—one might call it the vital element. This is found largely in what is termed the germ of the wheat, and the germ of the wheat is removed with the bran in bolted white flour. It is cast aside as worthless for human food. In the bran that is removed from this bread there are also found elements that provide nourishment for the muscles and bones of the body.

Those who rely upon white flour as their principal article of diet, in nearly all cases have bad teeth, and have frequent need for the dentist. Their teeth have been actually starved. The blood is not supplied with the elements needed to properly nourish the teeth.

Of course, where one uses the products of white flour and mixes with them a large variety of other foods, the deficiencies of the white flour may not be especially noticed; but where the diet is chiefly confined to such food, the physical and mental effects upon growing children and upon adults are disastrous to an extreme degree. For instance, some of my readers may remember an experiment that was carried on several years ago, and described in detail in this publication, in which a young man attempted to live on white flour products exclusively for two weeks. At the end of that time he was in what might be termed a frightful condition. The same young man on a former occasion had fasted for two weeks, and amazing as it may seem to the average individual, he lost more weight and more strength while eating white flour products for two weeks than he lost on the occasion of his two weeks fast.

In other words, it is quite plain that white flour products, if used exclusively, are worse than no food at all. You will lose strength more rapidly if you eat these products alone than while fasting. I believe the cause of this result is largely due to the organized salts having been removed from the grain. With this vital element eliminated, the food is deficient to an alarming extent. It is almost like taking the life element out of the human body and expecting it to perform the same service that it would be capable of performing with its powers intact. It is like depriving a dynamo of electricity and expecting it to do the same work that it would be capable of doing under normal conditions. Thus you can realize the terrible mistake that is now being made everywhere in the use of white flour products.

An ordinary meat diet is unquestionably ill-suited for one enjoying normal health. A non-meat diet will in practically every case serve to nourish the body in such a manner as to increase the endurance and general strength, but white flour products are unquestionably many times more harmful than meat could possibly be. This accounts largely for the frail appearance of some vegetarians. They become interested in a non-meat diet for sentimental reasons; that is, they consider the killing of animals cruel and needless, and in following out their principles, they proceed to avoid meat entirely. When avoiding meat, however, and attempting to make white flour products take its place either partially or wholly, one will suffer severely. Not only do they fail to properly nourish the body, as heretofore explained, but at the same time they clog the alimentary canal. They are what might be termed the most important cause of constipation. The human alimentary canal requires a certain amount of waste products to assist in the proper digestion

of the food. Whenever a highly concentrated food is used especially if it is hurriedly masticated, it provides a source of danger. The peristaltic activity of the bowels requires a certain amount of coarse or fibrous material in order to secure proper digestion and assimilation. This is furnished very thoroughly by the covering of wheat and all other grains. When this has been removed, and the usual hurried process of mastication followed, there is defective digestion and assimilation, and slowly but surely functional defects develop which in practically every case finally result in some chronic disease more or less serious in nature.

My advice to those who are seeking a wholesome nourishing bread would be to avoid white flour products. If the meal is made up of a large number of different articles of food one or two slices of white bread or a similar quantity in rolls or biscuits, may not do serious harm, but at the same time you must remember that digestion would be facilitated if even this small amount of bread was replaced by more wholesome food. If you find you cannot secure anything else except white bread, then make up your meal without bread. Potatoes, for instance, or any ordinary vegetables, form what might be termed fairly wholesome food, and will thoroughly nourish the body without the addition of bread. They will also be more easily digested than if accompanied by white flour products of any nature.

Though the ordinary white bread is objectionable, the products of white flour that you find in the form of hot biscuits, pancakes or hot butter cakes are still more harmful. Hot white bread usually forms a doughy mass in the stomach unless it has been very thoroughly masticated. Remember also that hot biscuits are not objectionable unless they are made from white flour. Hot bread made from whole meal of the wheat or from any of the other grains is wholesome in every case, especially so if thoroughly masticated. Graham gems, for instance, make a splendid article of food, wholesome and nourishing, and one could make an entire meal on them without being harmed to the slightest extent.

The question would naturally arise, how can one secure a wholesome bread? Everywhere you have put before you the products of the white flour in the form of bread or rolls. What is one searching for a wholesome bread to do? If you cannot secure white bread, as a rule you can find what is termed Graham bread, which is made from a combination of bran and white flour. Even better than this, however, is the bread made from the whole wheat, that is, from wheat meal, the entire grain of the wheat having been ground into a meal and no part of the grain having been removed. This makes the best and the most wholesome bread, and can be relied on to nourish every part of the body. If you cannot secure this, then there is pumpernickel, which is made from whole rye and is a wholesome article of food in every way. The next choice would be in the nature of rye bread, that is, the rye bread commonly sold, which is usually made from a mixture of white and rye flour. This is, of course, much better than white bread, though it is far from being a perfect food.

Corn bread is a wholesome food; and can be depended upon for nourishing all parts of the body. Of course, it is an article of food that is difficult to secure unless made at home. Occasionally it is served at restaurants or can be bought at bakeries. Corn bread is also frequently made of a combination of white flour and cornmeal. It is much more tasty if made almost entirely with the cornmeal.—Physical Culture.

THE KINDERGARTEN AGE.

The pedagogy of recent times has concerned itself a great deal with the first few years of the child's conscious life. Some writers on the subject have perhaps overstated the degree to which the whole destiny of the individual rests on the training which he receives during those years. Most people will agree, however, that those are indeed momentous years. The rapidity with which knowledge is acquired, the proportion of impressions received which are retained, and the consciousness of self-adjustment to the world which mark the three or four years after speech begins to be acquired, are matters which should be seriously considered by all parents.

The child's first teacher is his mother. It is ill for him if she is not also his best teacher. She first stands for him for the world outside of him—the "not-I." And as embodied in her it is to him a good and a kind world. While he has this conception of it his mind expands like a plant in the sun. It grows because it is stimulated to grow and that by wholesome and pleasing influences.

A child's mind during those earlier years is mostly concerned with objects. It is his divine right to have things about him, and to be let alone in his investigation of them. He is full of vague wonders also and imaginings. It is likewise his right that these should be dealt with sympathetically. He does not know always what is his observation of outer things as distinguished from his consciousness of inward dreams. These obscure workings of his imagination and memory are hereditary. They mark his kinship with those of whose stock he is born. He should be dealt with concerning them by somebody who can probably understand them. Who is so likely to do that as his mother?

Again, the discipline of life should come to the little child in as kind a form as possible. It is inevitable that it should come, and it may come in a way that is tragically cruel. Children, for example, should not be left too much to one another. They are heartless little barbarians, and inflict suffering not only without a sense of sympathy, but even with a sort of fiendish glee.

This very thing may prove a serious objection to sending little children to school. That necessarily means much contact with other children when no teacher is present. On the whole, it is better that small children should be taught at home. No child who has a reasonable supply of toys, a comfortable nursery floor on which to play, and a loving mother to turn to at any moment that she may read and sing and talk to him loses anything by missing the whole kindergarten course of schooling. If to his home privileges is added the range of a dooryard, with grass and trees and real dirt for mud pies, he can well forego the songs and painted toys of the play school.

If, however, the mother is going to turn her little children over to servants—to a nurse especially—with exposure to the gossip and selfish coarseness which make up the conversation between the average nurse and her fellow-servants, and to which the innocent ears must listen during their most impressionable months, then by all means the kindergarten. Or if the mother is an over-worked housekeeper, unable to hire coarser hands for drudgery of her home, or cramped by ill health, she too may find the school a blessing. Only let it be understood yet that the best of all schools for a little child is the Christian home, with its good breeding, its gentleness, its self-sacrifice, its love, its conscientious firmness of discipline, its mother as the presiding

deity. And this being so, any kindergarten draws 'ts excellence from the measure in which it approaches an ideal home. No woman is fit to be a kindergarten teacher who has not the motherly spirit. The development of the intellectual side of the child's mind may at this period practically be left to itself. The learning and classifying of the multitude of natural objects about it, the identification and analysis of its sensations, and the accumulation of a vocabulary in our terrifying language are all that should be expected of any little tot. More work than that might well be expected to bring on nervous prostration. It is on the side of morals that these years are so critical. Here again is the mother's great advantage. Nobody longs as she does for nobility and purity in her child. Nobody else can yearn over it, pray for it, draw out its childish powers and longings as a mother can. The woman who has children who does not sacrifice every other interest or care to the beauty and glory which is hers in the forming of their young lives is inexcusably blind to her high calling.

Young People

HOW TOGGLES PAID THE RANSOM.

Of course we all know it is much worse to do a bad thing "on purpose" than to do it accidentally; but perhaps we do not even stop often enough to remember that, even if it is not done "on purpose," it generally makes someone unhappy just the same. I doubt if Toggles ever thought of it until, just by accident, he did this thing of which I am going to tell you and had to pay the city's ransom.

It was a busy little city, with citizens hurrying to and fro in the streets and popping in and out of their strange houses, and all as active and contented, apparently, as they could be. And yet, for all it was so near, Toggles had never seen it until that day.

He was playing ball with his friend Tommie and the ball went past him into the vacant lot across the street. He ran to get it, and was hardly over the fence before he stumbled; and, when he turned around, there lay a fourth part of the city little better than in ruins, and Toggles exclaimed:

"My, what a big ant-hill!"

There was a perfect panic among those whose houses had been destroyed, and they were all running about as if distracted, except a few who kept cool and were busily carrying away and hiding some little white things that looked like tiny grains of rice, but Toggles did not stop. He hurried off to finish the game. Still it interested him, and when Tommie had gone home, he came back.

All the white things had been put away, the panic seemed to be over, and it looked as if the citizens had bravely resolved to build everything up again just as quickly and as well as they could. Toggles watched them working and, as he watched, began to think; and it did not make him feel any more comfortable.

Fifteen minutes ago they had all been happy. Each family had its own little house (a dirt-house, to be sure, but some people had no better), and each citizen was free to go about his own business or pleasure. Now all that was over. A fourth of them were homeless; the rest must all turn in and help their unfortunate neighbors. It might take weeks, for all he knew, to repair the injury; and he,

Toggles, was to blame for the whole thing.

He tried to think how he would feel if a giant, as much bigger than he as he was bigger than the ants, should stumble over the schoolhouse and the church and leave nothing of them but brick-dust and slivers; and he felt sure it would scare him nearly to death.

To be sure, he had not meant to hurt the city; but the ants did not know that, and were just as badly off as if he had come on purpose to kick their town to pieces.

He wished he could make it up to them, but he could not think what to do. The ball began the trouble; but, if he burned it up, that would not do the ants any good, and as to helping them rebuild their houses, Toggles knew very well he was not smart enough for that.

Very fortunately, Uncle Gene dropped in that night and, when supper was over, Toggles crawled up into his lap and told him about it. He liked Uncle Gene, because he was always serious and did not just make fun.

"I see," he said. "You have injured the city and want to make it up. There is only one thing to do—you must pay an indemnity."

"A what?" asked Toggles.

"An indemnity—like a ransom; you know. And I would pay it the first thing in the morning. It's a dreadful thing to owe everybody in a whole city."

"I know it," exclaimed Toggles, "but what shall I pay? I spent all my money for the ball; and anyway, they would not want money."

"No," said Uncle Gene. "It must be something ants like. Let me see—sugar, I should say. And I would ask mamma for it—I would earn it. I believe, if you filled the wood-box, she would pay you two spoonfuls of sugar; and that, I think, would be enough so that every one in the city could have some."

Next morning, as soon as breakfast was over and the wood-box filled, Toggles was off. When he reached the city he sat down, and then he emptied his indemnity just outside the limits. There were not so many inhabitants out as there had been the day before, but their attention was instantly caught. A big black alderman ant came up to examine the nearest sugar grain, then seized it, and some others, encouraged by his example, each took a grain and started off.

In five minutes every one in the city had heard the news. But the mayor and council appeared to have taken charge, all was done with so much order and system. First the sugar in the streets was gathered up, then the scattered grains collected, and finally the laborers, going and coming in regular files, began their work upon the heap itself.

Toggles had never imagined anything could be so interesting, and lay flat upon his face watching until the sun was almost overhead. "Mamma," he exclaimed, when he returned, "do you know what I am going to do?"

Mamma did not.

"Well, you know what Uncle Gene says big countries do for little ones sometimes? I'm going to 'stablish a protectorate. And you know that flag in the book you gave me Christmas—the snake, you know, and 'Don't tread on me!' I'll have that for their flag and I'll put it up right where they live, so there won't any other boy step on the city the way I did. And—I think I'll go and make that flag right now."

And he was off like a shot.—Sunday School Times.

CHILDREN OF THE SUNSET SHORES.

The cities of our Western coast are truly cosmopolitan. Los Angeles has its Italian precinct and its Russian quarter, its Greeks and Poles; but nowhere else does one find so many Spanish-speaking children, and so many Japanese and Chinese.

Tourists coming to the coast for the first time are curiously interested in the cunning little pantalooned mite of a girl on the strets of Chinatown, and the Spanish baby whose baptism they witness in the old Plaza church. They go into Sonoratown or out to San Gabriel, and feel that they have almost penetrated a corner of old Spain when they see the brown-cheeked, curly-headed babies who look as if they might have tumbled out of one of Murillo's pictures.

But one must go to the haunts, so to speak, of each nationality if he would see more than the occasional straggler. It is in the university settlement that he will find most of the young Italians and Greeks. At Bethlehem mission and thereabouts the Russians, with their embroidered aprons and handkerchiefs over their heads, are in full force; but they are not alone, for this mission, more than any other one locality, gathers all sorts and conditions of children into its loving, sheltering arms.

Sonoratown and Chinatown are side by side, with only a street dividing them, but this line of demarcation is sharply drawn, and each nationality keeps well within its own borders. The Japanese quarter is down in the neighborhood of Seventh and Eighth strets, along and near the station of the Pacific Electric railway.

Chinese and Spanish-speaking people cling to their own customs and costumes. The babies chatter each in its own tongue, and are dressed and fed as were their forbears. Not so the Japanese; they jump immediately into American clothes and make a grand struggle towards the English language, often with weird success. A Japanese boy takes kindly to the dress of our land, but the girl rarely learns to walk well in American shoes, or to wear the dress with comfort to herself, or others, this being more particularly true of the lower classes in the social scale. But when she does succeed in assuming the costume as one to the manner born, she ranks high in her attractiveness. When a China-woman chooses to put aside her bifurcated garments for petticoats she does it easily and well, but there are fewer women and children of this nationality to be seen in the common streets. Now and then, if the course of one's walk happens to be along Apablasa or Marchessault streets, one may encounter a woman leading a little child, both in Chinese garb, but they are few, usually alone and quite silent. The one bit of American noise these quiet people have taken kindly to is the phonograph, and they have all sorts of fun and all sorts of sounds in their little living rooms back of the Chinese stores, where the combination of music (save the term!) and China-laughter is sometimes quite startling to the shopper and sightseer.

The Russian women and children are almost always in groups, and, all chattering at once, their jagged consonants break the air into fragments. They seem to spring up around the bridges in the neighborhood of Aliso street and the river, or rather south of that locality, along the side streets and crosspaths. Most of them belong to the order of Molokanes—literally, "milk eaters," a sort of religious sect which comes to this country for greater freedom in worship. Their services consist entirely of music, and anything more solemn-

weird I have never heard. Only the men and boys participate, and the great desire seems to be to see who will be able to sustain the voice the longest time without taking breath, the music being in the nature of a chant, all ringing in the air. The voices are less clear and high than are the voices of American boys of the same age, but there is a decidedly pleasing depth and fulness despite a somewhat nasal effect.

Occasionally, if one is in touch with these people, there is an invitation to a wedding. The bride is often little more than a child, and the gay colors of her costume and the clothes of the guests make a bright picture. After the ceremony tea is made in a samovar, and as a settlement seldom costs more than one, it necessitates carrying the bulky brass receptacle from place to place. A great delicacy at social affairs is the sweet preserves served with the tea, a generous teaspoonful being put into each cup as the dish is passed. Strange as it may seem, it is really pleasant to taste.

Among our acquaintances we number a bright young Russian boy—not, however, of the molokanes—who is succeeding in his efforts to obtain an American education. He works in gardens and cares for lawns out of school hours, and is now in one of our best technical schools.

"How does it go?" I asked him the other day.

"It is hard," he replied, "because I have first to master the language in which my lesson is printed before I can learn the lesson. I do not read English fluently yet, you know, but I am learning, and it becomes easier."

I felt that his use of such English as he knew was very good. One day I stood outside an orange packing house watching the workers. It was in the neighborhood of San Gabriel mission, and a more thoroughly Spanish scene would be hard to find even hereabouts. In the distance were the mountains, the higher peaks snow-capped; the valley was fragrant and beautiful with rose and orange bloom, and overhead was a blue, blue sky, intense in color and cloudless. It was not a large packing house, just a warehouse with a wide platform where a few men were lifting boxes and nailing on the covers, and as many more were wheeling them through the doors and piling them high in the cool interior. Eight or ten women and girls with as many children were sorting the oranges as they were brought in on hand wagons, rolling them down troughs into great tubs of water where they were washed. No one was hurrying, and everyone acted as if there were a great many tomorrows in which to work. There was one, a girl of about twelve, whom they called Concha (a diminutive of Conception). Her eyes were large and black, her hair is black as ink and wavy, and her skin a clear, warm olive. She was ready to laugh at anything—at the baby who sat smearing its face with the rich juice of an orange which it held in both chubby fists, at Jaun who made such funny faces when he tipped the heavy boxes out of the truck, and at the donkey in a near-by corral when he lifted up his voice and he-hawed. When these amusements failed, she laughed anyway—at the sunshine, perhaps, her white teeth showing like pearls between her red lips. She was charming as I talked with her.

"Sí, Senora, I like the work with oranges," she replied in response to my questions. "It is not that I need to work for something to eat, but I will buy a white dress for the *pasqual*" (Easter).

Then she told me of her saving and hoarding, and how she would soon have enough; and how the grandmother had made drawn work to trim it, and how she had never had a

white dress of her own, but had worn a borrowed one at confirmation.

It chanced that I attended Easter service that year at the old Mission San Gabriel, and among the little maids who marched in procession down Boabdil street none was prettier or prouder than Concha in her first white dress, earned in the orange packing house. The old mission bells in their arches were ringing, and in the dimness of the choir loft where once the Indians used to sing, one could almost fancy their dusky forms still lurked, looking down in silence on the congregation below.

But the last time I saw Concha was at the Presbyterian mission for girls in Los Angeles—now in her fourteenth year, and thanks to the teaching, a consistent Christian girl. All hope of redeeming the people from Catholicism lies with the children; the adults are rarely, if ever, won.

Several years ago there was a tiny box of a curio store kept by a Japanese who had long been in business on the coast. He has since retired, a moneyed man of leisure. I often used to drop in at quiet times and talk with him, after a fashion, of things Japanese. I knew some words on the printed page that I did not recognize when spoken by the Japanese tongue; so when I faltered, he took out his fountain pen and printed the word for me. If I could not make it plain in that way he drew a picture of the object he was trying to describe. He was an artist of ability. In one way and another he gave me much enjoyable information. One day there came into the store a bright boy whom he called Wawara, a boy of fifteen perhaps, quiet, quick, deft, polite, altogether winning. Later the shopkeeper told me that the boy was in the high school, working for his board nights and mornings in the home of an American family.

I followed this boy's career with interest. Finishing his studies at the school, he was graduated with honors. A teacher in the State Normal for whom he had cleaned rugs and washed windows, determined that he should have a college education, and herself assumed the expense of sending him first to Berkeley and later to Andover. His course completed, he returned, married an educated girl of his own nationality whom he had met at one of our missions, and is now an able pastor in charge of one of the largest and best Japanese churches in Los Angeles, doing great good among his people.

"The world do move," and with each revolution it brings into a clearer atmosphere of living and loving these new lives from old decaying civilizations of the world. The beautiful roses of this season come from the new wood that was grown on the old bush. The great Gardener, pruning here, budding and grafting there, may combine all this plentitude of young bloom, some of it foreign to us but not to him, in a wealth of flowering for his joy. His evolution, his culture, protects all.—Gussie Packard Du Bois in the "Interior."

A MORNING PRAYER.

O Thou, unseen one who art always near,
Dispel my doubts and drive away my fear.
Take Thou my hand, and lead me on
Through life's long night to the eternal dawn.

Help me in Thy name this day to speak,
That some wandering one may Thy blessing seek.
Grant Thy favor to all who Thy name confess,
That they may not live for self, but others bless.

—J. A. Batchelor.

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A German peddler rapped timidly at the kitchen entrance. Mrs. Kelly, angry at being interrupted in her washing, flung open the door and glowered at him.

"Did yez wish to see me?" she demanded in threatening tones.

"Vell, if I did," he assured her, with The peddler backed off a few steps. you."

It is better to make a thousand mistakes and suffer a thousand reserves than run away from battle.—Henry van Dyke.

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Pop (looking up from the paper): "I see there's a new baby hippopotamus at the zoo. What are you laughing at, Johnnie?"

Johnnie (who is almost as bright as he looks): "I was jus' laughin' to think of the stork carryin' a hopperpotamus!"

PACIFIC PRESBYTERIAN

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SAN FRANCISCO, CALIFORNIA SEPTEMBER 2, 1909.

No. 35



Twenty-sixth Annual Meeting of the Presbyterian Teachers' Association of Utah, Held at Springfield, Utah.

Top row, reading from left: 1st man, Thos. Weir; 2nd, Prof. Sweazey; 3rd, Rev. Josiah McClain. Middle row, reading from left: 1st man, Prof. McKirahan; 2nd, Rev. R. S. McNiece, D.D.; 3rd, President R. M. Stevenson. Bottom row, reading from left: 1st man, Dr. W. M. Paden; 2nd, Rev. G. W. Martin; 3rd, Rev. R. M. Donaldson (reclining); 4th, J. K. MacGillivray; 6th, Prof. Burkholder; 7th, David R. Boyd, Ph.D.

MEN AND THE CHURCH. Dr. Goodspeed Urges Men to Man the Church

BACK TO THE CHURCH



The Editor's Column

Pacific Presbyterian

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READ "MEN AND THE CHURCH."

This is a Call to Men That Every Man Should Read.

In this issue we give an article entitled, "Men and The Church," which every man should read. It is a call to duty—a call to man the church. It will stir the blood to read it, and its picture of what the church should be will waken a desire to make the church the powerful and beautiful thing she ought to be. Read the article if you read no other this week!

"BACK TO THE CHURCH."

A New Slogan is Suggested For Christians and the Result of Following it Predicted.

Christians have had many battle cries. Each has had more or less truth and virtue and stimulus in it. The last slogan was, "Back to Christ." It came as a result of the feeling on the part of many that we were drifting away from the practice of placing Him at the forefront of all our work, and exalting him in every service.

There is no question but what this was the proper position our Lord and Master should occupy; but it brought about a condition of things that has not glorified the Savior as much as it was expected it would, as every organization bearing the Christian name, or doing benevolent or humanitarian work, immediately said, "Christ is here, therefore work with us." Then every one claimed the privilege of saying what Christ they were exalting; some set up the Christ of brotherhood, others the Christ of healing, and others the Christ of sympathy; but few the whole

Godhead perfectly, and it has resulted in much confusion, and not the results hoped for.

While all these workers for the good of mankind and the betterment of humanity were crying loudly that the true Christ was with them, the voice of the Church was scarcely heard, or if listened to, few heeded, as the Church was saying nothing new. Few went to the church to see if Christ was there, and those that knew where to find the Son of God the Savior of the people, have taken it for granted that everyone knew where to find Him, and have said little about it.

What has been the result of this hurrying hither and thither to see where God was manifest Himself? First, it has resulted in the people forgetting the Church; second, it has resulted in the Church losing the blessing God was ready to bestow. As one of our Presbyterian elders said, "God is a jealous God, and He has withheld his hand of blessing, because his people have dishonored Him by seeking success through other means than through His Church." The Church is the bride of Christ, the object of His affection, and at the last will be presented to Him in perfect loveliness. How can this bride be prepared for Him if neglected and deserted by those who have sworn allegiance to the task of doing this work? Then again what is the result of the work done in the so-called religious organizations outside of the Church? Is Christ exalted? Nay, rather the organizations get the honor. How often do we hear it said, "Such an organization did this and accomplished that;" not, "Christ did such and such a work through this organization." We say this with sorrow, and regret that it is true. Even some of the institutions that are loudest in defense of the Bible and proclaim strongest their allegiance to Christ take frequent occasion to speak against the Church, the beloved of the Son of God.

Is there any other institution that we have any hope of saving the world through? Is there any one, or all, if given all the money needed and had all the men and women in all our churches, could hope to bring the nations to the foot of the cross where every knee should bow and every tongue confess the glory of the God the Father? We say no.

This work through all these means outside the church has been of greater service to the church than few realize. We have given every form of work outside the church a fair trial. The best men and women have been taken out of the church to conduct them. The millions of money they have consumed is proof that they have been amply equipped, and now what is the result? Is it what has been hoped for? Is it what the same amount of effort and means would have accomplished if directed through the regular channels of the church? We are sure we speak advisedly when we say it has not brought half the results.

This effort to do things outside the church has resulted in our seeing the futility of it, and now we are ready to go back to the church, chagrined and penitent, but with a well learned lesson, and to do God's work in God's house and receive God's blessing, as He has promised us when we "bring all the tithes into the storehouse, and prove Him." He will open the windows of heaven and pour you out a blessing that there will not be room to receive. We say, "Back to the Church," where there is no question but where Christ is and has been, and will be till time shall be no more.

B. B.

PRESBYTERIAN TEACHERS ASSOCIATION OF UTAH.

Prominent Educators Take Part in Program of the Twenty-Seventh Annual Meeting at Springville, August 19th to 25th.

The twenty-seventh annual meeting of the Utah Presbyterian Teachers' Association was held at Springville, August 19th to 25th, and it was a most interesting affair, being attended by nearly all the teachers and pastors of the state belonging to the Presbyterian work.

A full report of the meetings are not at hand, but a letter from our correspondent, Rev. J. K. MacGillivray, of Ferris, Utah, indicates that a good meeting was held, and Rev. Francis Robinson of Nevada writes that the closing made it a sign of better things in Utah. Mr. Nelson was fine, and the circumstances under which it was delivered made it a sign of better things in Utah. Mr. Nason was born and bred a Mormon, so that his words of appreciation of the work being done by the mission schools in all the years past were especially appreciated.

On the cover page we give a picture showing the prominent workers, and giving the names of the men. Our correspondent probably thinks we are not interested in the women. We are able to throw no light on the identity of any but Miss McGraw of California, who is the one in the middle row at the far right.

WORLD EVENTS

It is announced that the United States army will be reduced to 80,000.

Walter Wellman's trip to the pole resulted in a bursted balloon not far from Spitzbergen.

Glenn H. Curtiss, by a spectacular race, won the International Aviation Cup at Rheims.

Prince Menelik of Abyssinia denounces England for encroaching upon his territory and appeals to America for aid.

It is rumored that President Diaz will abolish the Vice-Presidency in Mexico to rid himself of General Reyes. This ought not to be impossible for he has long since abolished the Presidency.

E. H. Harriman, railroad magnate, who went to Europe for his health, has returned to the United States. Reports in the press are conflicting, though the majority seem to indicate that he is better.

Monterey, Mexico, was flooded as a result of a cloud-burst. Many lives were lost but the full extent of the injury and loss is not known as yet. An appeal for aid has been made to the United States.

There are signs of political unrest throughout the country. The situation is unique. Men are discovering that they have been voting for party names more than for principles. Still they have unconsciously grown to be more partisan than patriot, and though they resolve upon a new course of action for the next campaign the drum beat usually brings them back into the old ranks.

New records are being established almost daily in aerial flights. Bleriot, Latham and Curtiss and Wright have become familiar names because of the attention given in the public press to their inventions and experiments.

Flying is now becoming little less a wonder than wireless telegraphy, and in a decade the former will become as common as the latter.

The discovery of the North Pole is just announced by a telegram from Dr. Cook, who is returning from his trip to the far North. The date of the discovery is given as April 21, 1908. We are unable to give data regarding the price of stock in the N. P. Company or the date of the grand opening excursion, but will try to supply this in the next issue with the price of lots.

Political parties, which were intended to be, and which ought to be, a means to the end sought by all citizens, viz: good government, have, in reality, been made the end for which our government has existed. Statesmanship has well nigh disappeared from our legislative halls in nation, commonwealth or municipality. We have developed a keen system of bartering among our legislators; and this not for the good of government but mainly to fix them with their constituents. This is the evolution of wrong party methods and men are growing restless under such a system. The chiefest of the arguments have been, "for the 'Grand Old Republican Party'—the party of Lincoln, etc.—you know the rest; or 'the Great Democratic Party'—the party of Jefferson, etc.—an equally familiar story. We all honor the memories of these great men, but we grow weary of having these "has beens" trotted out and we have a right to demand that they show us a living Lincoln or a Jefferson jewel of today. There are good men; we have opportunities to vote for many, but party prejudice stands as a stone wall to block honest action. Many of the political descendants of Jefferson and Lincoln are good but many more show marked evidence of total depravity. Now the question that comes to the honest citizenship is, What shall we do? At this point emerges, energetically, the idea of a new party. Shall a new party be formed or is there a better program? The new party idea has a strong hold upon many minds. It is a recognized fact among unprejudiced students of politics that the rank and file of voters in the great parties believe in the same thing. It is hard, however, to start a new party; it takes a warlike crisis to bring men to break old ties and this is urged against a new party. The new party idea spread rapidly, however, and Mr. Hearst seized upon the psychological moment to organize the Independence Party for personal hatred and spite and people resented the notion that Mr. Hearst had become champion of public morals. Thus the new party notion received a solar plexus blow that will require many moons for recovery. But citizens can show their sanity and independence by making the character of the man the chief issue. Throw their votes to that party which offers the best and most capable men. The votes must break away from partisan slavery and seek the common good. A party is nothing more than a group of people believing in a common principle of principles; whenever a party name ceases to embody those principles it ceases to have a right to the allegiance of the voter. Our government depends upon our citizenship. If that citizenship is crooked or negligent—so the government. If honest industrious and independent—so shall the nation be.

DR. GEO. ADAMS SMITH IN LOS ANGELES.

This eminent preacher and author has recently paid a brief visit to Los Angeles on his way to the University of California where he is delivering a course of lectures. He preached on Sunday morning, Aug. 22, at the First Congregational Church, and on one occasion during the preceding week in connection with the annual convention of the Disciples of Christ at Long Beach. The daily papers announced that a public reception was to be given to him by the Church Federation at the Emmanuel Presbyterian Church, but this arrangement was subsequently cancelled owing to a fear, it was said, lest such a public welcome should seem like an endorsement of Dr. Smith's critical

views of the Old Testament.

Would it not be well for the Church Federation to let it be known, once for all, that acts of courtesy extended to distinguished ministers visiting the Pacific Coast by no means implies either agreement or disagreement with the particular views such men may hold with regard either to theology or politics, but is simply a recognition of their high character and conspicuous ability. Surely the platform of the Church Federation should be broad enough to afford standing room for every true servant of Jesus Christ, and certainly for one coming to us with such credentials for piety and learning as Dr. Geo. Adam Smith of the United Free Church of Scotland.

A CORRESPONDENT.

DR. SMITH ON HIGHER CRITICISM.

Had one not known the subject announced and had the speaker not used the words "Higher Criticism" he could easily have persuaded himself last Monday at the preachers' meeting at the Congregational church, Berkeley, while listening to Dr. George Adams Smith of Scotland, that he was hearing a great gospel sermon.

Dr. Smith is a master of the king's English and a scholar of wide range, deeply devout, and as a theologian and thinker has no peer possibly in Europe or America. He is delivering the Earl lectures at the Pacific Theological Seminary of Berkeley Cal., an institution belonging to the Congregational Church, and it has been exceedingly fortunate this season in securing the services of so valuable a man, in this day of such wild vagaries and heretical views touching the Holy Scriptures. His characterization of higher criticism and lower criticism, and his tribute to their worth in the understanding of the meaning of the Scriptures was in clear, concise and charming English, and awakened no doubts in the minds of his hearers regarding the genuineness and authenticity of the Bible, but tending rather to confirm them in their "cradle faith" in the inspiration of the "Old Book" containing the revealed will of God.

After speaking of what lower criticism does, dealing with the text itself, and what higher criticism does, giving the historic setting of the text and value of such as containing spiritual truth, the inculcation of which makes man like his God, Dr. Smith claimed from personal experience and satisfaction as an evangelical preacher that higher criticism alone gave to him the broad base for the promulgation of a full gospel, as the grace of the Father, found in both the Old and New Testaments, without being forced to assume an apologetical position touching certain historic development of the Scriptures which had been forced upon him by traditional teachings. * * * *

Dr. Smith's advice to young preachers in using higher criticism in the pulpit was timely, in that it was cautious, urging them not to let the smell of the lamp of higher criticism be on their message to their people hungering for the Word of God, lest they give them chaff rather than wheat. —W. E. Vaughan, Editor Pacific Methodist Advocate.

DANGEROUS CONSERVATISM.

People of all denominations have listened with pleasure and profit to the lectures by Professor George Adam

Smith of Scotland, on the Earle foundation, Pacific Theological Seminary.

It seems however that some self-constituted guardians of the faith in Los Angeles felt it incumbent on them to stamp him as a heretic on the occasion of his visit in that city just before coming to Berkeley.

According to Los Angeles papers arrangements had been made by the Church Federation for a union meeting in Immanuel Presbyterian Church, to be addressed by Dr. Smith. It is said that the church had been tendered for that purpose and had been accepted by the Federation. In the meantime some of the church officials heard that Dr. Smith had been called heretical. The matter was discussed and the permission to use the church was withdrawn.

We regard this as dangerous conservatism. Churches that take a stand against such devout and scholarly men as Professor George Adam Smith cannot retain in this day and age of the world the respect and confidence of thinking people. In this age of publicity young and old get the doctrinal positions of these scholars in various ways, and the wonder is that churches ignorantly think they can prevent it by closing their doors to them.

But it is gratifying to think that the great body of Presbyterians in this and other countries will not align themselves with the Los Angeles contingent.

Two weeks ago The Interior, perhaps the leading Presbyterian paper in the United States, said concerning Dr. Smith:

"The election of Professor George Adam Smith to be principal of the University of Aberdeen will greatly interest Bible students upon this side of the Atlantic, many of whom have listened to him with pleasure and more of whom have read him with delight. Dr. Smith commenced his distinguished career in this same university city. At first he taught Hebrew in the Free Church College as a substitute for Professor Robertson Smith, and afterward he became minister of the new West End church, called the Queen's Cross church. He rapidly made a place for himself as a preacher of eloquence, and as a pastor he was greatly beloved. But his chief distinction has always been in his scholarship, for he has made the Bible text and Bible lands a lifelong study. Since 1892 he has been professor of Old Testament language and literature in the United Free theological school at Glasgow. His academic tastes, his oratorical power and his charming personality all fit him for the honor which has been paid him in his old home, while he was still fulfilling engagements with the summer schools in America."

The Presbyterian ministers of San Francisco and vicinity invited Dr. Smith to speak to them Thursday afternoon of this week in Calvary Church, San Francisco.

Last week the California Christian Advocate, organ of the Methodist Episcopal Church, remarked: "This renowned scholar and delightful personality has made a remarkably strong impression upon the educational forces of the state.—Rev. W. W. Ferrier, Editor of The Pacific.

According to the New York Post the deposits in savings banks in the East are increasing so rapidly that officials are at a loss how to reinvest the funds placed in their care so as to pay depositors the four per cent interest they have been allowing heretofore.

MEN AND THE CHURCH

Rev F. L. Goodspeed Urges Men To Man the Church

THE CHURCH IS NOT A CHARITY BUREAU OR SOCIAL CLUB, BUT A PROPOSITION OF TREMENDOUS IMPORTANCE.

Christianity is Not a Lily-Fingered, Cotton-Wool, Sofa-Pillow, Jelly-Fish Affair; But it is Business For God.

If Many a Thing of Trousers and Beard Would be Honest
He Would Confess, "I Am Not Man Enough
To Be a Christian."

[Delivered at the First Presbyterian church, Oakland, California, August 29, 1909, by Rev. Frank L. Goodspeed, D. D., the pastor.]

Joshua 1: 2: "Moses my servant is dead; now therefore arise."

It is said that when a dispute arose as to the birthplace of the artist Thorvaldsen, the question was referred for settlement to the great sculptor himself. Thorvaldsen seemed strangely uninterested in the matter. He said, "What matters it to anyone where or when I was born; it was March 8th, 1797, that I began serious work at Rome." That expresses my feeling as we stand here today, the past of this Church and of our lives all behind us, and fronting the opportunities and responsibilities which are ours. The time for "serious work" in this church and in this pastorate has come. Past errors of judgment, failures, neglects, can be of use only as warnings. That time past does not count now. Let it go. Face front—march! Take up the serious work which some one must do, if we are to master our circumstances, and by and by when the sun bends to the west furl our victorious flag. And if I were asked for a motto for us just now, a motto appealing to the manhood and the strength of this church, I would give you this:

"Fill up the gaps in our files,
"Strengthen the wavering line;
Stablish, continue our march,
On to the bound of the waste,
On to the City of God."

"Moses my servant is dead; now therefore arise." Strange call! The greatest man Israel ever knew was gone. The mightiest leader and lawgiver of their nation was dead. "Now therefore arise." Usually when death comes, when such a calamity as the taking away of a great leader befalls, men sit down to mourn. But here God summons them to rise up and march and fight and possess. The duty of the hour must not suffer while men mourn the leader who had bravely conducted them through perils indescribable but who could now lead them no more. God was not dead. "Now therefore arise!"

Efforts to Popularize the Church.

With your permission I desire to speak this morning to the men here about a man's place in the church. When the present indifference to the church and to spiritual things began to be felt and the sense of religious responsibility commenced to grow feeble, men cast about for remedies to correct these unhappy tendencies. We were told that we must popularize our services. We did it, but the outgoing tide, the sweep away from the church, was not stemmed. Then we were told that in order to hold our intellectual people we must rationalize our preaching. And many tried it, with the general result that those who rationalized most had fewest people to preach to. We

tried to cover up or tear out the supernatural, and men went off into Eddyism and other isms in search of it. Then they told us that we could do the business by institutionalizing our churches, and very soon they hummed with busy industry, they trembled under the tramp of youthful soldiers, they resounded with the roll of bowling balls and billiard balls, and in one case I know, even dancing classes and theatrical companies were organized. But on the whole, little was accomplished by any or all of these devices to steam the outward tide.

Tried to Organize the Church Into Activity.

We have tried to institutionalize, and failed. We have tried to gormandize ourselves into spiritual power, hoping thus to reach men's souls through their stomachs, and have worked the women to death feeding men who needed the bread of life, but stood in no great necessity for earthly banquets. We have tried to organize the church into action; and Mr. Spurgeon used to say that if our Lord were to announce the date of his return the church would probably appoint a reception committee to meet him; but oftentimes the power at the center of our organization has proved too feeble to move the vast machinery and we have lacked the spirit within the wheels. We have tried to psychologize the church into life. We have gone mad over religious pedagogy and child psychology. Schools for the study of children, and youth have sprung up all over the land, and we have the Emmanuel Movement and a host of other movements, all of which have failed to move the church very far toward a more effective and conquering ministry.

Church Not a Charity Bureau, Gymnasium or Medical Clinic.

Please do not misunderstand me. To a certain extent I believe in all these things. By all means popularize your services, break up the stiffness and have an air of cheer and hearty democracy, preach a theology as liberal and rational as Christ did, which was, "Whosoever will may come." Have all the attractions in the way of an institutional church that you can spiritualize and use. Study the child-mind. Know all about "adolescence" and "suggestion" and the "sub-conscious mind" and "psycho-therapy." Ignorance is not the mother of devotion—that is a monkish lie from the middle ages. But after all, the church is fundamentally neither a charity bureau, nor a gymnasium, nor a lecture platform, nor a social club, nor a medical clinic. Its vast expenditure of money and time can only be justified on the ground of its social force through the production of saved men. Its specialty is religion, the relation of man to God. Its instrument is prayer, its manifestation is conversion secured by bringing man into living relationship to Jesus Christ. Its gospel is not primarily social reform, but individual salvation. It is neither the bulwark of capitalism nor the propagandist of socialism. If it were either, it would be an emasculated and maimed Christianity. It will be a social force, correcting evil and enthroning good, awakening conscience and rebuking selfishness; but it will do this by sending into the social mass individual men and women who will practice the service of man because they have first learned the practice of the presence of God.

Only Twenty-Three Per Cent of the Men Working.

I have so much to say on this subject that thirty minutes is inadequate. I am somewhat like the college professor who was the master of ten different languages and married a woman who talked so much that he couldn't speak a word in any language. If things keep on as they are going, even Diogenes with his lantern will search the church in vain for a man. We are told that only 23 per cent of the men in the churches hold any real connection with the work of the congregation, and "77 per cent do absolutely nothing toward promoting the development of the church." The women do splendid service. But how long are the men going to sit and sing,

"Take my wife and let her be,
Consecrated, Lord, to Thee."

Women More Than a Match for the Men.

Did George Elliot tell us why women are foolish?—because they were made to match the men? The explanation does not explain for the reason that in church matters they

are more than a match for the men. It would seem that the little boy's explanation was nearer the truth than George Elliot. He said that after God made man he took out his brains and made woman. For myself I hold the fine old theory that woman was not made from man's brain to rule over him or be ruled by him, nor from his foot to be trampled down by him, but from his side, to be loved by him and to stand as his equal and helpmate in all things.

But in religious matters man is not doing his part. To the automobilist it is said the world is divided into two classes, the quick and the dead. This is almost a description of some churches. Sing to the men the song, "Must I be carried to the skies on flowery beds of ease," and some of them would lean back in their office chairs, give a puff from their cigar, and respond, "The proposition looks good to me." A lot of you men make me think of the Irishman who was found sitting on the crosspiece of a guidepost. And they said, "Pat, what are you sitting there for?" And he answered, "Can't ye see? This says it will take you to Cork, and I've been here two hours waiting for the thing to start and it hasn't moved a foot yet."

Church a Proposition of Tremendous Importance.

We believe we have a proposition of tremendous importance in this enterprise of saving the world. To arouse men a great task is needed. And a great task is provided, so great that it takes God and man. God wants two things of you—pursue and personality. "Money is a good servant of God but a bad master of men," therefore dedicate your all to him. We need consecrated brain, dedicated talent, your time to plan, your energy to execute. We want common sense also, and we want to get the other fellow's point of view. A horse strayed away and was lost up in the Adirondacks. Not a man could find him. Finally a half-witted boy consented to try, and in thirty minutes came back leading the horse. They asked him how he did it. "Well," said he, "I first went and set down and thunk, now if I wuz a horse, what would I do? And I just went and done that, and I come right to where the horse wuz." Certainly that was good horse-sense and we need a lot of that in church work.

The Church Is the Great Fraternity.

First, we ought to fraternize the church, make it a great brotherhood. The church ought to be the one great fraternity where brotherly love is carried to its extreme expression. "One is your master, even Christ, and all ye are brethren." Here should be no classes, no social separations, no money distinctions, no divisions such as obtain in the world. All are one in Christ Jesus. I do not ask men to leave their lodges or neglect them. The fraternities no doubt serve a good purpose, though they are often substituted for the church. But they minister to a real need. Men somehow feel stronger in the mass. The lodge ministers to the social instinct, and its benevolence is a ray from the light of the world. But to the highest in man, to his divine and immortal self, to his nature as a son of eternity the lodge does not even pretend to minister. This is the church's opportunity. It is to take man to the mountain top, to the ultimate of truth, to the heights of character and possibility, where sin is forgiven, where reality shines forth, where God takes the body and the mind and crowns them all with that "faculty divine" of knowing that "Now are we the sons of God and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him." This is the great fraternity where we are brothers to one another because we are brothers of Jesus Christ.

Talk Up the Church.

Then help to fraternize the church. Everything depends on the spirit in which we come to the task. Pin on a smile. Talk up your church as if it was the best ever. Talk up the choir, talk up the brotherhood. Carry a gulf stream in your heart instead of an ice-berg. Determine to minister to the church instead of waiting for it to minister to you. Give in vigor of service whatever vigor of health God has given you. Cultivate the fellowship of the church, help kindle the church with the fire of your enthusiasm. Don't flood the altar with water—this is not Mt. Carmel. Bring fire—bring fuel. Be in the church, not a burden borne but a burden bearer. Some one has said that the difference between Columbus and Field was that Columbus said, "Here is

one world, let's make two," while Field dropped his cable in the Atlantic saying, "Here are two worlds, let's make one." That is our motto, One church, united, loving, co-operating, lifting, praying, giving, planning, winning!

Energize the Church.

Energize the church. First, by attending it, supporting it and throwing your personality into it. Keep your Sundays for a glimpse into soul-land. Sunday is, of course, no longer what it was in the old days of few books and no newspapers—the intellectual treat of the week, the day when from the pulpit as from an oracle emanated all truth and all information. Now newspapers and magazines are multiplied and of making many books there is no end. The motive today is a higher one than to get a topic of conversation for the next seven days or even to get intellectual stimulus. It is to worship God. The intellectual plane of the preacher may be no higher than the majority of the auditors, and even below that of some; but that should make no difference when the motive is the worship of God. If there ever comes a time when men cease to assemble for that purpose and the church is deserted, and the hymn of praise is stilled, the moral advance of the race will have received its death-blow and humanity will have turned its face backward toward spiritual darkness and moral midnight.

Men at the Best Want to Worship.

When men are at their best, they want to worship. Prayer is the highest expression of intellect and moral passion. It is instinctive in the human heart. It differentiates man from the animal. The Christian Church conserves this worshipping instinct, ministers to it and satisfies it. Despite all its faults, faults which attach to it as to all things human, still it is the church which has fostered the moral and intellectual progress of mankind. If its influence wanes, moral advance ceases. It is possible for people to forget this, to seek on Sunday their own ease or pleasure or convenience, but in the measure in which they neglect the house of God they become essentially pagan and withdraw their presence and support from an institution which is the higher heaven in the lump of society, which keeps the world decent enough to live in and ministers to all that is noblest and most God-like in the soul of man. Every person who wants to lend a hand to his own children and to his own generation and to the future, should by example and precept help on a revival of the good old habit of church-going.

Church Has Always Stood for the Rights of the People.

More than this, without the church our laws, our institutions, our civilization will fall. The church and what the church has created will go down together. What has the church created? Heroism, spiritual passion, self-sacrifice, honor, home, philanthropy, liberty. In every age the church has stood for the rights of the people. Not always institutional Christianity, but the spirit of Christianity is the leader of the forces of freedom. Who led the barons at Runnymede when they wrested from King John the great charter of liberty? An English bishop! Who headed the peasants in securing the rights that belonged to them under the Magna Charta? A poor priest, John Ball by name! Who refused absolution to Lorenzo de Medici until he should restore the liberties of Florence? A monk, Jerome Savonarola! Who championed the rights of the poor in 1522 against the tyranny of medieval power? A preacher, Thomas Munzer! Who served out the powder at the taking of the Bastille? A French priest! Among the signers of the Declaration of Independence was there the name of ordained and dedicated clergymen? There was, the name of John Witherspoon, minister of the gospel, first moderator of the General Assembly of the United States, descendant of John Knox! There is no brighter chapter of our colonial history than that of deeds of heroic self-sacrifice done by those whose calling was to teach and preach the word of God. In calling for more energy, more Christian knight-hood, more manly facing and grappling with and righting of public affairs, we are only summoning men to take their place in the great succession of God-called and God-anointed men from Moses until now.

God Hasn't Had a Fair Chance in California.

Somebody back East has foolishly said that God has never crossed the Rocky Mountains. He was thinking of

our crime, of our graft, of our land of no-Sunday. Oh, men, help get God over the Rocky Mountains! Help build up here an imperial and Christian civilization. God has crossed the Rocky Mountains, and I bear glad testimony to the fact that right here in California are some of the most royal and splendid spirits I have ever met. But let us be honest. God hasn't yet had a fair chance in California. God hasn't yet caught up with the gold-seekers of '49 and the multitudes that, around the Horn and across the Isthmus and over the plains, rushed out here in those days and later. Help God, by Christian institutions and Christian influences and Christian truth and Christian living, help God to catch up in California. We have got to say whether the locusts of vice shall devour this garden of God, whether the Canaanite with his abominations shall sully this fair land of promise, whether heritage so rich and future so excellent shall be blasted by men blind to every consideration save their own base and selfish ends.

Never Yet a Great Commonwealth Without Moral Genius.

You want a great civilization here, not merely a big state, but a great state; but you can never have a great outer material civilization without first having a great inner civilization of manhood and character and justice and spiritual enrichment. Riches, without God, smother men. What shall it profit if by increase of goods our sons decay! There never yet was a great commonwealth without a great moral genius at the foundation of it. The Hebrew commonwealth had its Abraham and its Moses. Back of Germany stands Luther. Back of New England stand the Pilgrim Fathers. John Fiske tells us that the pre-eminence of Connecticut in moulding our free institutions can be traced directly to Thomas Hooker. The great Middle States were saved by the schools and churches and colleges planted by the Home Missionaries. The great Northwest was saved to this nation by the heroism of the Presbyterian missionary, Marcus Whitman. Our work here in California is to help God catch up, to keep pure and bright the ideals of the American Christian home, to establish Sunday as the soul's sunshine day, as the soul's symphony day, to keep alive in men the sense of God's mercy and Christ's redemption and human brotherhood and the hope of eternal life, and to make God's glorious truth and saving institutions firm as the mountains and bright as the stars.

Heroicize the Church.

Then, if you will let me coin a word, we must heroicize the church. We must have more of the valorous spirit. When the church rolls up her sleeves and goes at it she can do anything. Put saloons out of business. Put grafters in jail. Establish a square deal for rich and poor and white and black and yellow. Love is no mere mawkish, mushy sentiment. Love is a thing of fire, of justice, of righteousness. God is love, and from that follows equity, judgment, reward, heaven and hell. What will become of society and the church unless men give themselves to the great causes? What are we going to do when men get so selfish that they only feel the pull money-ward and none God-ward? What use can be made of a man who hasn't owned any equity in his own soul for twenty years, and whose every pore bears a dollar sign, and who spends his Sundays in money-grubbing or automobiling or lounging or eating? What is going to become of these men and their children and the next generation?

Man, There's a Sky!

Man, there's a sky! The muck-raker may never see it—he may only see the mud and scum of things. There is life, too, and happiness in life, though the soul of the selfish be atrophied, and the only thing essential for you and me as we cross the narrow isthmus between two eternities is to fill that life, given us by divine purpose, with an ideal and a service worthy of us as men and worthy of God as our Father.

Mightiest Men Are Christian Men.

Christianity is a man's religion, appeals to a man's intellect, to a man's strength and courage and heroism. A real man likes hard things to do, and here they are—knotty problems, towering difficulties, all the challenge to robust and mighty manhood. The strongest nations are the Christian nations and the mightiest men are Christian men. The Anglo-Saxon race is the most Christian. Mother's

meetings and Dorcas Societies and kindergartens are not all of Christianity. They are part of it, for Christianity is inclusive. But Christianity is not a matter of sentimental women and lady-like men. It means backbone, courage, heroism, grit, force. It is not a lily-fingered, cotton-wool, sofa-pillow, jelly-fish affair.

Christianity is Not All Cologne Water and Boquets.

If many a thing with trousers and a beard would be honest he would confess, "I am not man enough to be a Christian." Christianity is not all cologne water and boquets, it is business for God, sacrifice, soldiership, athletic endurance, magnificent everyday heroism. Are there any blooms in California to be compared with the beauty and sweetness of Christian virtue? Has Yosemite any grandeur like the magnificent divine splendor whose radiance falls on a humble and God-filled life? If you think the world is wicked today, what would it be without the Christian ideal, the uplifting influence, the testimony of Christian conscience, the resistance to evil, the moral rectitude, the spiritual uplook which are the fruit of Christianity—what would society be? It would soon be so corrupt that business would be impossible. Seal up the Evangel, blot out all Christian influence, put out the lights and lock up the Christian temples,—become heathen, godless! What a distracted world it would be! No forgiveness for sin, no relief for its woe, no ending of the awful monotony of its heartbreak. And yet, to perpetuate this supreme institution of light and love for securing the sweetness and soundness of society we have to beg like a pariah for his crust! Why don't you put the church first, if you believe all this, and henceforth endeavor to see, not how little you can do for it, but how much!

Jesus Christ Wants Passionate Devotion.

Let us stand for something in this world. John Howard stands for the time when the last prisoner shall be reformed. Florence Nightingale stands for the hour when the last wound shall be staunched. John Huss stands for the glad morning when the last martyr fire shall be quenched. David Livingstone stands for the day when darkest Africa shall be all light. Carey stands for the evangelization of India. Frances Willard stands for that day of triumph when the last saloon sells the last glass. Lincoln stands for the moment when the last slave shall go free. Jesus Christ stands for all this, in all lands, in all time and through all eternity—this is the travail of His soul which he is to see, and seeing, be satisfied. What do you stand for? You can have purer politics, better business, happier homes, mightier churches when you get ready for it. But it costs, and the price demanded is your influence, your time, your money—your self. This is the kind of heroism, this is the brand of manhood, this is the sort of passionate and burning devotion our Lord wants, or none at all.

"If Jesus Christ is a man,

And only a man, I say

That of all mankind I will cleave to Him,

And to him I will cleave away.

"If Jesus Christ is a God,

And only God, I swear

I will follow Him through Heaven and Hell,

The earth, the sea and the air."

Spiritualize the Church.

And above all, spiritualize the church. By joining the church some people mean just sending in their names. They themselves never get in, all in. Some send in their money, but not their mind. Oh, how much we need the consecrated brain of able men in the administration of the things of the Kingdom! What could we not do if we had the large talent of men who are lifting commercial and industrial empires off their hinges, directed to the extension of a kingdom that shall have not end. Jesus died for the church. The heart of Paul bled for the church. He could never find language to express the glory of the church. His deepest humiliation was over his early shameful treatment of the church—"I am not meet to be called an apostle because I persecuted the church." It was a despised thing in his day, weak, stained, outcast; but in his eye it is beautiful, majestic, "A glorious

church, without spot or wrinkle or any such thing."

Feed the Church.

Across twenty centuries he thrills the blood of the preacher even today by that word of commanding appeal, "Feed the church of God, which He has purchased with His own blood." Therefore, spiritualize the church. It admits of no classification with other organizations. "On this rock will I build my church." It is the voice of Christ. Approach the church from below, and you see a lot of fallible mortals in an organization much like others. Approach it from above, and you see a multitude of erring, striving men who compose the bride of God's only-begotten Son. Belittle him and you belittle the church. Make him only a martyr, only a teacher, and your church is merely a benevolent society. Make him the world's Redeemer, Lord of all, Emmanuel, and you lift the church into a region solitary, sacred, alone, —now she is the body of which He is the head who declared, "I am the way, the truth and the life," "I am He that liveth and was dead, and behold I am alive forevermore."

March With the Swing of Victory.

"Moses my servant is dead; now therefore arise." When General Grant was going around the world he reviewed the native troops of India and the greatest compliment he could bestow was the sentence, "They march with the swing of victory." When will the church march with the swing of victory? When I think of what the church is as compared with what she ought to be and might be, when I think of her mission and of the world to which she is sent as a light, as a saving salt, as a herald of God, when I think of wasted talents and undeveloped possibilities and paralyzed activities, then there occurs to me the picture of the ancient death-stricken city. You remember the legend, how this ancient city was compassed about by its fierce foes and sent out its armies to raise the siege and punish the invader. But in the midst of the preparations there issued from the ranks of the besieging host a magician, wand in hand. He waved his wand and lo, every citizen and warrior was turned to stone. Upon everything and everyone there fell the helplessness and silence of death. Knight and horse stood motionless. Captain and soldier-at-arms were rigid as statues of bronze. All citizens, all soldiers took on the silence and semblance of images carved in stone.

Break the Spell of the Sorcerer.

Then all at once there passed down the silent ranks a youth of radiant face and supple form, in his hand a golden trumpet. Standing in the midst of the motionless host he put the trumpet to his lips and out on the silent air there rang a loud, clear note. Instantly the spell of the sorcerer was broken. At the sound of the blast from the trumpet of Gold, life came again to the soldier host. Where death had reigned life was victor. In the cold veins blood flowed. The knights leaped to the saddle. The sword left the scabbard. The spear poised for the thrust. The arrow flew to the bow. The militant host was on the march. The battle joined. The invader was put to flight, then rout, then overthrow.

Waken the Hosts for the Battle and the Victory.

What if the story of the legend is the picture of the church. The wand of the magician may be greed, may be pleasure, may be unbelief, may be indifference. Whatever it is, the church stands chilled. An icy breath has congealed her blood, withered her bounding heart, sapped her spiritual force. Many of her members stand inactive and useless as a statue of a warrior to do a soldier's part. Over many a man who should be a good soldier of Jesus Christ the waving wand of worldliness has passed and dulled his soul with slumber, cowardice and inactivity. His arms broken, his guns spiked, his spear blunted, the fine edge of his sword dulled! How the hosts of evil sneer at his powerlessness and his undoing. Oh, for a trumpet loud enough and clear enough to destroy the spell, to break the slumber, to arouse to life, to call to prayer, to arm for service the great host of inactive Christians! Oh, God of the Prophets, we call as called thy prophet Joel, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Thus may Thy hosts be awakened, summoned, marshalled for the battle and for the victory and for the crown, that the world may be won and Christ be crowned Lord of all.

Church News

Rev. S. C. C. Hickman, formerly of Kaysville, Utah, has removed to Ogden and his new address is 3338 Washington avenue.

Rev. Charles H. Cook, who for more than forty years has been teaching and preaching to the Indians of Arizona, has been East for a vacation, and now returns to his work at Sacaton.

The regular monthly meeting of the Occidental Board of Foreign Missions will be held Monday, September 6th, 1909, at 10:30 a. m., and 1:30 p. m., at 920 Sacramento at San Francisco. Young People's Day! Sunday-school classes and Christian Endeavorers are especially invited. Dr. Robert Mackenzie will give an address at 2 o'clock.

Rev. John E. Stuchell, who has been serving the First Church, San Francisco, so acceptably during the absence of Dr. Guthrie, has gone to Monterey to spend a few weeks with his relatives. Beginning with the third Sunday of September he will begin supplying Howard Presbyterian church of San Francisco for one month.

Mrs. Alice Fish Moffett has decided to return to Pyeng Yang by the steamer leaving San Francisco September 8th. Her address before the Trinity Bible School, San Francisco, so interested the pupils that they with some of the friends gave about \$25 for Mrs. Moffett to use in buying supplies for blind children in an orphanage she is interested in at Pyeng Yang.

A Home Coming reception will be tendered to Rev. and Mrs. William Kirk Guthrie, and Dr. and Mrs. Robert Mackenzie by the congregation of the First Presbyterian church, San Francisco, Friday evening, September 3rd, in the parlors of the church at Washington, near Van Ness Avenue. Rev. Mr. Guthrie, the pastor of the church, has been absent for five months, and now returns to take up the work again next Sunday. Dr. Mackenzie was pastor of the church several years ago and for the past seven years has been in New York serving as pastor of the Rutgers Presbyterian church, and he has returned to San Anselmo to take the presidency of the San Francisco Theological Seminary. The evening will be spent in social pleasures rather than in speech making, and it is expected that many friends will drop in to renew acquaintances.

TUSTIN.—Many regrets are expressed at the removal of J. W. Miller and family, who go to Brawley soon. A number of receptions and parties were given for Mr. and Mrs. Miller and the children. As expressions of affection a purse was given to Mr. Miller and valuable and pleasing gifts to the others.

CORONADO.—Rev. J. W. Miller is preaching here a few Sundays before going to Brawley, and Rev. W. G. Palmer of Los Angeles will supply during the remaining time of Dr. Wilber's absence on a somewhat prolonged vacation trip. Dr. W. B. Noble and wife are living here now, the Doctor keeping up his itineraries through the state on his work as Syndicate Missionary in spite of warm weather.

SAN DIEGO.—This church has of course been some-

what unsettled since the sudden home-going of Dr. Jordan. The pulpit has been ably supplied and congregations are of good size and interest. The pulpit committee is giving careful thought to the question of a new pastor. Dr. W. A. Hunter and Rev. C. H. Kershaw of Los Angeles have given pulpit ministrations recently. The first Sabbath in September Dr. W. B. Noble, formerly pastor of the church, will preach and administer the sacraments.

HIGHLAND PARK.—Rev. Wm. Sickles of Deming, N. M., preached last Sunday, Aug. 22. On Tuesday the Ladies' Missionary Society met with Mrs. Dr. J. A. Gordon, using both the house and glen. Beginning at 3 p. m., there was an afternoon session; then after supper together an evening session to which the gentlemen were invited. The program included music, special prayer for outgoing missionaries; the Chinese in Los Angeles, by Miss Banks; work in China, by Mrs. A. A. Fulton of Canton, and the closing song by Dr. Wishard and his daughter, Mrs. Fulton.

STANWOOD, Washington.—The Presbyterian congregation in this place dedicated a beautiful church valued at \$3,000, free of debt, on the 18th of July. The pastor, Rev. Walter A. Conden, deserves great credit for this achievement. He was assisted on dedication day by several local ministers. Dr. W. E. McLeod of Everett preached the dedication sermon, after which he made an appeal for contributions to pay the remaining indebtedness. In a few moments the amount necessary (\$350), was raised, and was followed by the dedication prayer. Since then the pastor, Rev. Conden, has been busy raising funds to build a manse and the amount needed is practically assured.

WOODLAKE.—At the close of the regular preaching service in the Woodlake school house last Sunday a Presbyterian Sunday-school was organized by Rev. Hugh J. Furneaux. Orvis Woodard was elected superintendent, Miss Viola Smith assistant, and Miss Nora Stafford, secretary and treasurer. Rev. W. B. Noble, D.D., whose headquarters at Los Angeles, preached in the Woodlake school house Sunday evening at 7:30. He also preached Sunday morning at 10:30 in Kaweah Presbyterian church, Antelope Heights. Dr. Noble is Synodical Superintendent of Presbyterian Home Missions in California and Nevada, and a preacher of rare eloquence. He went to Woodlake by request to prepare the way for the organization of the Woodlake Presbyterian church. The same will be grouped when the way is clear with Kaweah church, both to be under the care of a resident Presbyterian minister.

SANTA ROSA.—The Christian Endeavor of the Presbyterian church of Santa Rosa held a reception to the strangers that have come to town for the schools Friday night and at the same time extended their congratulations to their President and his bride. There was a large attendance and a good time had by all present. While the normals and universities have been a heavy drain this fall upon this society the new young people will give much work to be done. Claire McWilliams, the president, was united in marriage the first of the month to Miss Carrie Reeves, daughter of Mrs. M. H. Reeves, one of the most ardent Endeavorers, and it was the first instance in the society where two active members have started a new home in our midst and it was made the most of at the reception. The Sunday-school of the Santa Rosa church celebrated

Rally Day Sunday and made a good contribution to the Sunday-school work. One hundred and sixty-two are enrolled in this school. There are 175 families connected with the church, of which there are 100 with no children under 18. This statement, made by the pastor at the rally, caused considerable surprise.

LOS ANGELES.—Rev. J. C. Berker, Ph.D., of Clay Center, Kansas, has been supplying Third Church a few weeks during the vacation of Rev. H. H. Fisher. His brother, Dr. C. A. Berker, preached here last summer. They have relatives in the church who, with the rest of the congregation, enjoyed their visits. Rev. F. H. Geselbracht, pastor at Albany, Oregon, and teacher of philosophy in our college there, with his family, have been enjoying Southern California while visiting relatives. Rev. W. G. Palmer of South Park church spends September at Coronado, his pulpit being supplied during the Sabbaths of the month by Rev. J. R. Beard of Independence, Kansas, Dr. W. S. Young, Dr. F. J. Mundy and J. M. Newell. Last Friday evening the people of South Park church had a rare treat in a musical entertainment given by the three Young Brothers, sons of Dr. W. S. Young, and Mr. Owen Bird, son of Rev. Bird. Fourteen instruments were used and a large audience was greatly delighted. Vacation time is drawing to a close; some pastors are already back.

EVERETT, Washington.—The First Presbyterian Church of this city has received seventy-four members in the last seven months, most of them on the confession of faith. Operations have been started on a new brick church, to cost when furnished about \$25,000. Including four corner lots in the heart of the city the property will be worth \$49,000. This is the largest church in the Presbytery, and has a fine prospect for future growth. The city of Everett is on the Sound, thirty-three miles from Seattle, and is called the city of Smokestacks, because of its two score of mills and factories that line the harbor and the Snohomish river skirting the city. Eighteen years ago the first house was built in what is now a city of 35,000, with miles of paved streets, up-to-date street car service, fine business blocks, a dozen modern school buildings, palatial homes, and over thirty churches. The First Church has a mission Sunday-school under its care, with one hundred scholars enrolled. The pastor, Rev. W. E. McLeod, D.D., has delivered nineteen special addresses in the last five months, before different lodges, the High School, the G. A. R., and Y. M. C. A., He has also made noonday addresses to men in local mills and railroad shops.

SAN FRANCISCO, Lebanon.—Lebanon church is justly proud of her young people. At the present time there are four organizations beside the general Sunday-school. The Knights of King Arthur, consisting of about thirty-five boys, ranging in age from twelve to sixteen years, with their "Merlin," Rev. R. Logan; The King's Daughters, about equal in number with the Knights and of about the same ages, Miss Charlotte Linden, superintendent; The Brotherhood of David, consisting of about fifteen boys from the ages of ten to twelve years, under the leadership of Mrs. Ira M. Gentle, and "The Queens of Avillion," composed of girls from nine to twelve, Mrs. Mason in charge. These young people are very enthusiastic and are increasing the attendance at Sunday-school perceptibly. They attend the morning church services in a body, occupying

the front seats and are a sight to encourage the heart of their pastor. The annual Sunday-school picnic was held Saturday, Aug. 25, at East Shore Park, Contra Costa County, and was voted by the hundred or so who attended an unqualified success. Rev. Dr. Hemphill preached the sermon Sunday morning, taking as his text, 1 Corinthians 3: 21, 22. It was a beautiful sermon and many of the remarks were addressed particularly to the children who sat in the front seats listening with rapt attention.

BAKERSFIELD. The Presbyterians of this city have called to the pastorate Rev. W. H. Reedy of Oakland, California, who will begin his ministry next Sabbath. The



REV. W. H. REEDY.

church is fortunate in securing one so largely experienced in religious work, as the church is on the eve of erecting a new building and reorganizing its work as a result of the uniting of the two Presbyterian congregations, one of which was Cumberland. Each owned property, and the proceeds of both will be expended on a fine commodious house of worship in the best section of Bakersfield. Already a lot has been secured and the work will be at once pressed forward. Rev. Mr. Reedy had had experience as a pastor in Nebraska, and as assistant pastor of the First Presbyterian church of Oakland, California, and during the last year has been the General Secretary of the College Y. M. C. A. of Berkeley. His work in Oakland brought him in close contact with all the lines of church activities of a large city church, and will be of service in his new field. Mr. Reedy will soon be joined by his wife who will be not a little help in the church as she is a singer of recognized ability.

OAKLAND, Golden Gate. The church is in a fairly prosperous condition and the people are hopeful that some real good may be accomplished the coming year in the community other than simply fostering the life of the church. The past year has been marked by a growth along the lines of helping others. Besides making two donations in money and useful articles to the Chinese Home at 920 Sacramento Street, the Orphanage at San Anselmo, the distribution of about \$30 locally at Christmas, the paying of \$100 to the Manse fund, \$300 to street improvement, the paying of all our incidental expenses, cutting loose from the Board of Home Missions, we gave \$256 to the several boards of the church. In addition to this, certain members of the church have made it possible for us to have a paid home department visitor who gives all of her time to this and other Christian work of the church. Our Sunday-school has almost doubled itself within the year under the careful superintendence of George Malcolm, assisted by a faithful corps of assistants. We are now nearing the 200 mark and hope to reach 250 before Thanksgiving time. Our prayer meetings are well attended, the prayer meeting time once a month being given to a monthly concert of missions. During the year, Dr. E. A. Sturge, Dr. Caroline Merwin, C. R. Callendar, Mr. A. Hicks, Miss Donaldina Cameron, assisted by her Chinese girls, Miss Julia Fraser, Mrs. Gerrior, Mrs. Abby Snell Burnell and other interesting speakers have been an inspiration to our people. The congregations attending these Wednesday night meetings have averaged about 100. About 50 of our children have earned the solid gold cross and crown button which means a year's continuous attendance at Sunday-school, and next Sunday our pastor is going to preach a sermon and present 25 of our children with a diamond star that forms a very beautiful appendage to the pin; this is for continuous church attendance. We have been handicapped for room for Sunday-school and social purposes but are looking forward to the time when in the near future we will be able to enlarge the annex and so take care of our growing work. Our church building has taken upon its exterior a new coat of paint and shingles. The interior has been made very inviting by the doing away of all signs of the earthquake and retinting throughout.

SKYLAND. High up in the Santa Cruz mountains, amid the redwoods and pines and madrones and the most magnificent stretches of mountain scenes, is Skyland. For forty years it has been noted for its splendid climate and excellent fruits and fine scenery. Here on every hand you have mountains and canyons, and tall redwoods that have seen hundreds of years of growth, rearing their heads 300 feet in the air, monarchs of the woods and patriarchs of the tree kind. The view to the south presents clusters of orchards and gardens and vineyards, and looking over all, Monterey Bay presents its winding shore. At one end Santa Cruz, with its white surf, and intermediate between the two points of the semicircle Pacific Grove, and at the other end Monterey itself. Here on one of the most beautiful summits is Skyland. I had the privilege of lecturing before both the Skyland and Burrell congregations last Sunday and found in each a very appreciative audience. The people of Skyland worship in a little church which is the common gathering place for a large section of fruit growers and vineyardists. Rev. Allen F. De Camp is the shepherd of the Presbyterian flock here and his three years of service have been full of work and faith. Mrs. De Camp

is a most worthy and excellent helper, a graduate of the Moody Training School, and has been a missionary in Japan, which makes her every way competent for this or any other work in the line of gospel work. Mr. De Camp and his wife gave the writer very cordial greeting both in the church and in their home. It is with regret that the writer has to state that their labors are soon to close at Skyland and work in the far off land of Corea taken up before the beginning of the new year. They will be worthy representatives of the Presbyterian cause in the foreign field. I have referred to the beautiful scenery about Skyland, and wish to say that in the very midst of some of the most beautiful and romantic scenery of the Santa Cruz mountains there is located a home-like resort, the Terrace Grove hotel, kept by Mr. Robt. Griffith, formerly of Berkeley, who is expert as a caterer and who gives such close personal attention to the comforts of his guests that once having been under his roof you want to go again and again. His hotel is two miles from Laurel, on the S. P. railroad to Santa Cruz. For a vacation sojourn or a week-end outing there is no better place.

Berkeley, Aug. 23.

WILLIAM F. FILLIE.

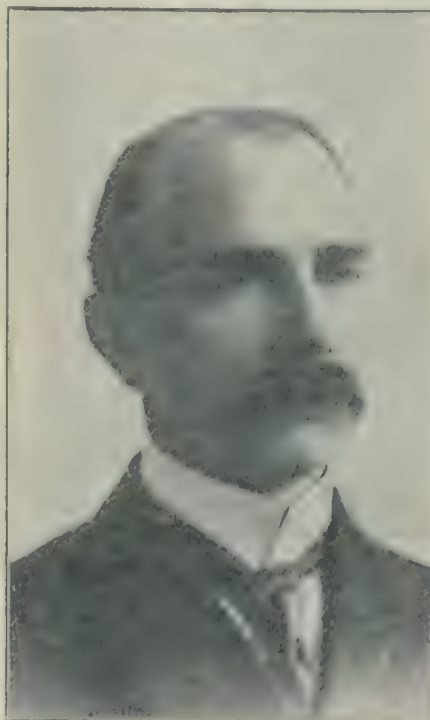
ALAMEDA, First. The fifteenth anniversary of the pastorate of Rev. F. S. Brush, D.D., which occurred last Easter, and which could not then be remembered publicly, was celebrated Friday evening, the 27th. An eager and



enthusiastic company, which taxed to the utmost the seating capacity of the lecture room, gathered to greet their pastor and one another. The following entertaining program, both musical and literary, was contributed, all of the participants being recognized artists in their special parts: Bass solo, by Mr. Arthur Leydecker, (a) O, That We Were Maying (Nevin), (b) On the Shore (Niedlinger); Recitation by Mrs. Walter S. Garrett, (a) Going to Church, (b) Beaten Biscuit; Piano solo, by Mrs. Edward Duncan, (a) Rustle of Spring (Lindburg), (b) Sunset (Sir Arthur Sullivan). A tenor solo by Mr. Stanleigh McLewis of the choir should have come in here but Rev. E. L. Nash, the first pastor of this church and the efficient and loved teacher of the New Movement Class, interposed with the statement that he would take the singer's place. He then proceeded to give Dr. Brush some very plain talk as to what the people thought of their pastor, and unfolded the fact that

a conspiracy of great extent had been going on for some time which involved the use of automobiles, street cars and sundry foot pilgrimages. After elaborating humorously in this strain, the speaker placed in Dr. Brush's hand a substantial draft, also a well filled purse, remarking as a fitting close to this pleasant episode that, like Aladdin, who rubbed his lamp, the pastor had only to scratch the back of the paper to produce the treasure desired. Greetings from the different departments of the church were then presented as follows: Session, W. A.

Underhill; Deaconesses, Mrs. Caroline Fox; Woman's Home and Foreign Missionary Societies, Mrs. A. J. Burgner; Ladies' Aid Society, Mrs. P. L. Cortelyou; The Young People's Senior and Junior Endeavor, Mrs. W. G. Le Boyd; Sunday School, Superintendent Edward Albert; Girls' Westminster League, Miss Mabel Balrd, and the Knights of King Arthur, Charles Bradley. A treat worth coming miles to hear was denied the occasion on account



REV. FRANK S. BRUSH, D.D.

of the absence of Mr. R. L. Simpson, who was to have represented the Board of Trustees, and who has an almost national reputation as a humorist. Mr. Mac Lewee contributed, as a close to the program, (a) An Indian Love Lyric (Finden), and (b) If I Could Know, by Miss Elizabeth Westgate, the talented and valued organist of the church. Dr. Brush, though completely overcome by the unexpected gift and the expressions of love and trust which accompanied it, yet was able to respond in a few well chosen words of appreciation, and of his desire to better serve his people in the future. A social hour over the coffee-cups in the social hall marked the close of a most enjoyable occasion in the progress of the work of the church.

SEMINARY NOTES.

San Anselmo, Cal.

Dr. George Adam Smith of Glasgow, Scotland, visited Dr. Moore last week and spent a night in the Seminary. Dr. Moore had the professors and a few neighboring ministers together to meet Dr. Smith.

Dr. and Mrs. Mackenzie and Dr. Landon all made short addresses at the farewell reception given to Miss Julia Fraser, the new corresponding secretary of the Woman's Board of Home Missions, at 929 Sacramento St., last week.

Rev. Thomas Boyd, D.D., of Fresno, one of the efficient

directors of the Seminary, and Mrs. Boyd, after spending their vacation in Oakland and visiting many old friends in San Francisco, San Rafael and other places about the Bay, have returned to Fresno.

Dr. and Mrs. Wicher are having a very enjoyable visit in Toronto, where Dr. Wicher has been preaching in several of the prominent churches, such as St. James and Chalmers.



REV. E. A. WICHER, D.D.

The Knox College authorities have been disposed to call him to their New Testament chair made vacant by the removal of Prof. Kennedy, to Edinburgh to succeed as professor the late Dr. Marcus Dods. Such a position in Knox College is one of great influence. As Dr. Wicher is one of the sons of that institution they have paid him a high compliment. But his interest in the work here and his faith in the Seminary, present

and future possibilities are so great that he has discouraged all advances and will be here about September 10th ready for the year's work.

At the monthly missionary meeting of the Young people's Society of San Anselmo last Sabbath evening Mrs. Dr. Mackenzie read a long letter from her daughter, Miss Mackenzie, who is a missionary in Baraka, Africa. Her letters come but once a month and are messages of rare interest.

Miss Mabel Bouick, eldest daughter of Mr. Alexander Bouick, superintendent of Seminary grounds, left on Thursday to pursue a special course of study in the Western College, Oxford, O. Miss Bouick is a graduate of the San Rafael High School and of the San Francisco Normal and has for two years been the popular principal of the Fairfax school. She has for some years been organist in the church, teacher of the infant class, and an active helper in all departments of church work. She will be greatly missed.

THE PRESBYTERIES.

The Presbytery of Southern Oregon met in Pro Re Nata session at Roseburg, Oregon, on Tuesday, August 24th, at 2.30 p. m., and dissolved the pastoral relation existing between the Rev. George H. Roach and the church at Bandon, the dissolution to take effect the 1st of September. Mr Roach was authorized to declare the pulpit vacant on Sunday, August the 29th.

August 24, 1909.

J. E. BURKHART.

The Presbytery of Bellingham will meet in Snohomish.

Wash. on Tuesday, Sept. 21st, 1909, at 7:30 p. m.

Creston, Washington, August 23, 1909.

The Presbytery of Spokane will meet on Thursday, September 30th, 1909, at 7:30 o'clock, in the Centenary Presbyterian church of Spokane, Washington.

Creston, Washington, August 24, 1909

The Synod of Washington will meet on Tuesday, October 5th, 1909, at 7:30 o'clock, p. m., in the Westminster Presbyterian church of Seattle, Washington.

SAN FRANCISCO, Calvary.—The regular monthly meeting of the Berean Society was held on Monday evening at which time Hon. Frank McGowan addressed the



MR. GEO. A. MULLIN.
President Berean Society.

members on "The Asiatic Problem," calling attention to the overthrow of other nations by invading hordes which had sought to overthrow the advanced civilization, and contending that such a fate awaited this nation if the laws of immigration were not rigidly enforced. The election of officers for the year resulted in the choice of those who had so well led the Society during the previous term. Our pastor, Rev. Rader,

has been engaged by the students of the University of California to give weekly lectures on the life and works of the Apostle Paul during the next university year. The substance of these addresses will be given at the regular Wednesday evening service in Calvary. The probable time of the university lectures will be Tuesday evenings. Sunday morning, Aug. 29th, our pastor preached on the topic, "To whom shall we go," and in the evening gave the fifth of his series of Sunday evening sermons, "The Perils of Pleasure." There was a large congregation out in the morning, but there was an unusually large attendance, mostly young people, at the evening service. The Metropolitan Quartette rendered several very beautiful and inspiring selections. They sang as the offeratory, "Lead Kindly Light." Prof. Geo. Adam Smith, the distinguished scholar from Glasgow, Scotland, will make an address in Calvary Church, Thursday, Sept. 2, at 3 p. m. His subject will be "A Scotch Presbyterian to American Presbyterians." Prof. Smith is delivering the Earl lectures before the Pacific Theological Seminary in Berkeley. He is probably the most eminent Presbyterian scholar in the old country. Our ladies' auxiliary, with Mrs. Poole as chairman, is preparing for Calvary's annual dinner. Sept. 20th has been set as the date. Reports will be made by all the departments of the church and it will be an evening of reunion and fellowship.

THE HOME

ANNE WARNER'S CHURCH WORK.

A Story for Those Who Think Themselves Unappreciated.

Anne, tall and grim, went to the door in answer to a knock. It was Sunday morning, but she did not have on her usual attire for that day. She wore a clean gingham dress and a white apron. She opened the door and Cornelia Bryant smiled back at her. Cornelia was one of the young girls in the church and an unusual favorite. There was, however, no relenting in Anne's eyes.

"Good morning, Miss Anne," smiled Cornelia, a trifle anxiously. "Are you sick, or what is the matter? We've all been worrying about you. The last bell has rung and Mrs. Howard sent me over after the communion glasses. She said you had always brought them on time before, and she couldn't understand why you didn't come. Old Mrs. Perkins even suggested you had been murdered by burglars." But Anne did not smile.

Without answering, she went to her pantry and brought out a covered basket.

"You'll find what you want here," she said briefly, "and clean. But you can tell Mrs. Howard and anybody else, as far as I am concerned, that I've fetched and carried for that church as long as I'm goin' to.

"I've kept them individual communion glasses clean now for a matter of six years or more, and nobody has once said, 'I'll wash 'em for you next month.' I carried 'em in rain and snow and mud, and every other kind of weather, backward and forward, without a 'thank you' from any one. A church that'll ride a free horse to death, I have my opinion of.

"And that ain't all," went on Anne. "I've been talking about individual communion glasses so far, but I've noticed that if there's anything else that's hard and disagreeable to be done, they're pretty apt to let me know about it. Now what I've got to say is this: By the American Constitution, I am entitled, as far as I know, to life, liberty and the pursuit of happiness, and if you've got any dishes to wash, or any cakes to bake, or any church curtains to do up, why you'll have to settle on somebody else besides Anne Crosby Warner. That's all I got to say."

Cornelia looked distressed. She was a pretty, dark-haired girl, with smooth, round cheeks.

"Why, Miss Anne," she cried, "I'm sure no one ever thought of making a slave of you; if we have, it's just thoughtlessness. Of course you shan't wash the communion glasses any more, and I'll tell the ladies not to put any more tasks on you. I suppose they thought that, living alone as you do, you had more time, and some of us got it in our head that—you liked it. I'm sorry."

Anne did not reply, but she watched the slender, graceful figure go across the yard, with its covered basket. Just two blocks away was the church, and by going out the back way one could save nearly a block. Anne stood still a moment, then resolutely she closed the door.

"I guess that talk I gave Cornelia will open their eyes some," she thought, with an air of satisfaction.

On Monday morning Mrs. Deacon Emerson came over. Anne was washing. Her iron-gray hair was combed se-

verely back. Her limp blue calico hung in straight folds. Mrs. Emerson looked at her. She was a pleasant little old lady, with kindly eyes.

"No, I'm not going to stay, Anne," she said. "You're washing.

"Cornelia told me what you said yesterday," she added with a queer look. "I'm real sorry you feel as you do, Anne, about the church work. My conscience hurts me considerably, too. I guess we have put more on you than we knew about. Those individual communion sets are dreadful hard to keep clean and I, for one, want to apologize right now, for lettin' you tend to 'em for so long."

Anne's face relaxed.

"You needn't apologize to me," she answered, a trifle grimly. "I've done what I have willingly enough, I s'pose, until lately. I got tired of not bein' appreciated, that's all."

Mrs. Emerson went over and took the hard, tollworn hand. "But we do appreciate and love you very much," she argued.

"It don't look like it," replied Anne in a choked voice.

Mrs. Emerson essayed not to notice the break in Anne's tone.

"You shall have a good rest now," she went on gently. "Well, I must go, you're busy, but I do wish you could have heard the minister's sermon yesterday. It seemed real lonesome without you."

"What was the text?" asked Anne, absently.

"I don't know as I can quote it, it was about the ark and how the family of Obed-edom was blessed by taking care of it.

"Well, good-by."

After Mrs. Emerson's departure, Anne left her boiler of clothes and went in the sitting-room to look up that passage about the ark. Sure enough there it was. "And the ark of the Lord remained in the house of Obed-edom the Gittite three months, and the Lord blessed Obed-edom and all his house." In the kitchen the boiler of clothes bubbled and boiled, but Anne did not stir. The first doubt of her wisdom in the fact of yesterday took possession of her.

"I wonder now if I ain't missed a blessin' in givin' up takin' care of them communion glasses," she whispered.

That afternoon, after her washing was done, she sat down in her clean calico dress. Her hair was not strained back quite so tightly, and she wore a white turnover. She looked less forbidding than she had in the morning. There was a knock at the door and Anne rose, ushering in the minister's little wife.

"Dear Miss Anne," she began anxiously, how very sorry I am about the way we have imposed upon you. We thought you liked to do it. It quite upset me when I heard how you felt about it. Now if you'll forgive us for our selfishness, we'll see that you have a good long rest."

"There's no call for you to be disturbed about it," said Anne, a little shamefacedly. She loved the minister's little wife, with her brood of small children, and she was plainly troubled about it. For the second time, she began to question the wisdom of what she had done.

After the minister's wife had gone, Mrs. Howard came in, portly, white-haired and rheumatic.

"Anne," she said, without any formalities, "I'm dreadfully sorry about the way you feel about your church work. Those individual communion glasses are a sight to keep clean, and I don't know as I blame you for rebellin'. You certainly have kept 'em beautiful, though."

"Who's going to do 'em next month?" asked Anne.

Mrs. Howard hesitated. "Mrs. Todd said she'd take 'em," she answered, finally.

"Mrs. Todd!" cried Anne. "Why, Marie Howard, you know as well as I do that she's a dreadful poor house-keeper and manager. She don't take pains with anything. Ten chances to one she'll either forget 'em or else not half do 'em."

"Well," answered Mrs. Howard, philosophically, "I couldn't promise, for I'm not to be depended on now for anything until this rheumatism gets better, and I wouldn't trust Ephraim with 'em. He's been washing my dishes now for over a month, and he's only broken two blue bowls, my big platter and four cups, and I hadn't the heart to ask the minister's wife, she's so overworked, and nobody else quite wanted to take the responsibility. You see, Anne, you've done that work so well for so long a time, we're afraid to undertake it lest we fall short."

"By the way, we've about decided we'd have a social Friday night."

Anne set her lips firmly. For years every church social had been graced by a white cake, the work of her hands. Anne's white cake had a reputation all its own.

"Are you?" she said. Mrs. Howard rose.

"Now, Anne," she admonished cheerfully, "don't you go to nursin' grievances. I feel you have done too much, but land sakes, we thought you liked it."

There it was again, the same old remark.

"Single women do have burdens put on 'em," added Mrs. Howard, still cheerfully. "But think what women have with families, husbands and children, and everything dependin' on one pair of hands. That's hard, too, Anne."

For a week Anne rather enjoyed the dearth of church work, in spite of an uneasy conscience. Nobody asked her to do anything; the social came and passed, but she sent no white cake.

"I'd like a piece of Miss Anne Warner's white cake," said old Deacon Sparrow at the social. "It's all the kind that agrees with me."

Mrs. Howard looked sober. "Miss Anne did not bake one for us this time," she said gently. "Here's one of Mrs. Cox's, and I'm sure you'll like it." The old man shook his head.

"It don't look like Miss Anne's," he said slowly. "I'm kinder afraid to tackle it."

Anne kept wondering as communion Sunday drew near whether easygoing Mrs. Todd would remember the glasses. She went to church early that morning. There was the communion table spread with its white, spotless cloth, but the glasses had not been brought. At the last minute, however, little Martha Todd came in breathless.

"Ma plum forgot 'em till this mornin'," she said to one of the deacons. "She's awful sorry."

Anne noticed them as they were passed at the communion service. Instead of being shining and sparkling, as they were from her hands, they were undeniably dingy. She felt another quail of conscience as she took one, and the verse she had read that Monday morning flashed into her mind again. Was it possible that after all she had missed a blessing? Things went on, and Anne (there was no question about it) began to tire of her idleness. She missed the calls that had been made upon her time and capabilities. She wearied of her self-imposed isolation, and then one Thursday afternoon, when the Aid Society met in the church parlors to sew for a poor family, she looked very

thoughtful.

"Dear me. I wish Anne Warner were here," complained little Mrs. Cunningham. "I don't know about this yoke Anne is so capable."

The minister's wife sighed. She had been up half the night with a sick child and was struggling over buttonholes.

"Yes," she said, "Anne is; but because she is, we must not expect her to give us all her time. We've imposed upon her. I'm afraid."

"You haven't done any such thing," said a voice. Another every one started. There, grim and capable and strong, stood Anne, but with a pleasant twinkle in her eye.

"Give me that apron," she said to Mrs. Cunningham. "And don't work any more buttonholes any of you, I'll do 'em at home."

Somehow every one fell to work with renewed courage and before the meeting closed a goodly pile of well-made garments was completed. Things always culminated in results with Anne at the helm. As they were preparing to leave, Anne asked suddenly:

"Who took the communion glasses for next month?"

For a moment no one replied. Then Mrs. Emerson spoke. "No one, Anne," she said. "They're there in the closet."

Without a word Anne walked to it and opened it. Sure enough there they were, piled in much disorder into the basket.

"I'll wash 'em," she said.

"But," interposed Mrs. Emerson, "you said—"

A quick look of pain crossed Anne's face. "Don't remind me of what I said," she replied gently (for her).

"I'm going to take care of these individual communion glasses from now on, and that's all there is to it. And these curtains need washin'. While I'm about it, I'll just do them up." As she spoke, with strong, capable hands she stripped them from their fastenings.

"We'll have to give this room a good cleaning before the great while," she remarked cheerfully. "I'm going to see if we can't raise money enough for a new carpet."

"But," interrupted Mrs. Howard, "you—" The minister's little wife raised a pair of warning blue eyes. Mr. Howard took the hint. Anne, with her basket of communion glasses and the soiled curtains, left the church. It had been a beautiful afternoon and the sun was still high.

Somehow Anne felt very happy. All her injured feelings were gone. She was glad, glad to come back and help do the humble duties she had discarded. That same verse went through her mind, as it had done every day since she had read it, "And the ark of the Lord remained in the house of Obed-edom the Hittite three months; and the Lord blessed Obed-edom and all his house."

Anne walked slowly; all at once she stopped and took a look at the individual communion glasses. In her mind's eye she saw them as she kept them clean, shining, beautiful.

"They were grimy," she said happily.—Susan Hubbard Martin.

Young People

A MOTHER TO HER SON.

Do you know that your soul is of my soul such part,
That you seem to be fibre and core of my heart?
None other can pain me as you, son, can do;

None other can please me or praise me as you.
Remember the world will be quick with its blame.
If shadow or stain ever darken your name.
Like mother, like son, is a saying so true,
The world will judge largely of mother by you.
Be this, then, your task, if task it shall be,
To force this proud world to do homage to me.
Be sure it will say, when its verdict you've won:
"She reaps as she sowed. This man is her son."

THE HOLMES CENTENARY.

"A prize for the one who will write the best essay upon Oliver Wendell Holmes," said Mrs. Day as she gathered her little family about her in the cozy sitting room. There were four in her family—Ada and Bert, the blue-eyed ones, and Carrie and Dick, whose eyes were black as were mother's—as black, but not quite as kindly, for it takes many years to put into the eyes of any one such kindness as there was in mother's.

"How long can we have in which to write our essays?" asked Ada.

"Until the twenty-ninth of August, which is the one hundredth anniversary of the poet's birth."

"And what will the prize be?" asked Bert.

"A volume of Holmes's poems," replied mother.

"Then we must get all the books about Holmes that we can out of the library," said Carrie, "and read them, too."

"This will give each of us a good deal of information about the poet," said Dick; "and I, for one, will be glad of this, even if I don't receive the prize."

"It seems rather strange for brothers and sisters to be trying for a prize," said Ada, who was one of those rare creatures who always preferred others to herself.

"But whoever receives the prize is not obliged to keep it," said the mother with a loving glance at her firstborn.

During the following days the brothers and sisters made an exhaustive study of the life of Holmes. They read about his student days at Harvard College, his subsequent study of law, his later interest in the study of medicine, his experiences abroad as a medical student, his professorship at Dartmouth and later at Harvard, and of his literary work in both prose and verse. They also read several of his poems, and portions of his story, "Elsie Venner," which mother had selected for their perusal.

At last the twenty-ninth of August arrived, and all were waiting for mother's decision; for the essays had been in her possession for a full week. All knew that she would be a perfectly just judge, for one child was as dear to her as was another.

All were again gathered in the sitting room, and in the midst of the group sat mother, the four essays (all so neatly written) and the prize on the table beside her. There was a hush of expectancy over all. Each really wanted the prize, and at the same time wanted each of the others to gain it.

At last mother arose from her chair, and, casting a tender glance at all of her precious group, said: "I have very carefully considered your essays; and while I realize that each excels in some one point, one seems to contain more points of excellence than the others, and therefore deserves the prize; and this one was written by Ada." With these words the mother handed the volume of poems to her eldest child.

"Thank you, mother," said Ada, taking the book, while a gleam of joy came to her face. Then even brighter was the gleam as she said: "I had made up my mind that if I received the prize I would give it to Bert." Then, turning to her brother, she said very sweetly: "The prize is yours, Brotnor, because I have earned it and it is mine to make yours."

"Thank you," said the lad in a tremulous voice, while the mother said softly: "God bless you, daughter."

Then Bert spoke further. Nervously turning the leaves of the beautiful book, he said: "I had made up my mind that if I earned the prize I would give it to Carrie. Although I have not earned it, I find it is mine to give away; so I now give it to Carrie."

"Good for you!" laughed Dick, while Carrie took the volume with smiles and tears and a dozen or less pretty "Thank you's" to her gallant brother, while mother repeated softly: "God bless you, my son!"

"I am glad that I own the prize, even if I did not earn it," said Carrie; "and I made up my mind at the very first that if it should be mine I would give it to Dick; so here it is, brother."

"Well, I never!" exclaimed Bert as he joined in the peals of laughter in which all indulged; but the laughter was not so loud as to drown the third "God bless you" which came so sweetly from the lips of the mother.

"I thank you for the book, Carrie," said Dick as he took from her hand the volume; "but I had made up my mind that if I got the prize I should give it to Ada; so here it is, sister. It's doubly yours now. You have earned it, and it has also come to you as a gift."

At his words a general clapping of hands was added to the merriment; and yet above it all these words of mother uttered with tears of joy in her eyes, could be heard: "God bless you all, dear children! God bless you!"

When quiet reigned again, mother said: "I do not know that there is any use for the prize to again go the rounds. I think it will be best for you all to own it together, and so I will write the names of you all in it, and I assure you that the generous manner in which each has preferred the others to himself is to me one of the sweetest surprises of my life."

"And to us all," said Ada.

Then mother wrote the names of all on the title-page, and the remainder of the evening was passed with games, songs, and chitchat.—Alice May Douglas.

PROHIBITION PROHIBITED \$79,059,743.60 WORTH.

That is the official statement of the United States government, for the fiscal year ending June 30, 1909, the comparison being with the previous year. The drop in the production of whisky was 4,828,268 gallons, being more than 3 per cent of the previous year's production. The decrease in the beer item was 2,444,183 gallons, 4 per cent of the production. Uncle Sam lost nearly eight millions in taxes, but the people are ahead by nearly eighty millions that did not go for beer and whiskey. If it be true that "more liquor is consumed under prohibition" the moonshiners must have made rivers and ponds of it that escaped taxation. But it is the claim of increased consumption that is "moonshine," and everybody knows it.—Cumberland Presbyterian.

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A TRUTHFUL WITNESS.

Walter was the important witness, and one of the lawyers, after cross-questioning him severely, said:

"Your father has been talking to you and telling you how to testify, hasn't he?"

"Yes," said the boy.

"Now," said the lawyer, "just tell us how your father told you to testify."

"Well," said the boy modestly, "father told me that the lawyers would try and tangle me, but if I would just be careful and tell the truth I could tell the same thing every time."

The lawyer didn't try to tangle up that boy any more.—Selected.

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Tommie was about to have a children's party. "Mother," he said thoughtfully, "it won't look well for me to be stuffing myself when those other kids are here. How will it be if I eat my share before they come?"—Harper Bazaar.

PACIFIC PRESBYTERIAN

University Library

Vol. VII.

SAN FRANCISCO, CAL., SEPTEMBER 9, 1909.

No. 36



REV. WILLIAM KIRK GUTHRIE
Pastor First Presbyterian Church, San-
Francisco.

*NAT FRIEND SAYS WE NEED "BILLY" SUNDAY
WHERE TO SIT IN CHURCH
WHO ARE THE LABORERS?*

The Editor's Column

Pacific Presbyterian

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WORLD EVENTS.

It is reported that car shortage will be greater this year than last.

The deficit in the Imperial treasury of Germany for 1908 was \$30,500,000.

A society has been formed in New York for the suppression of professional beggars.

The railroads in the United States had the most profitable year in their history last year.

The Crown Prince of Abyssinia has invited ex-President Roosevelt's party to an elephant hunt.

China and Japan have ended their dispute by concluding a treaty, thus dispelling the Oriental war-cloud.

The keynote of the convention of the League of American Municipalities, at Montreal, was Home Rule.

The great strike in Sweden is at an end. What promised to become a national upheaval closed a miserable failure. Strikers have returned to work at reduced wages, while those who did not strike are receiving maximum pay.

Mulai Hafid, Sultan of Morocco, has promised the French Consul at Fez that he will put an end to the cruel tortures such as were inflicted upon the rebellious Moors—such torture as is almost unbelievable in these latter days.

Speaker Cannon has not ventured a reply to the public letter addressed to him by Congressman Fowler of New Jersey. Whatever may be the reasons for his silence it is wisely maintained, for Cannonism is one of the political cancers seeking to destroy fundamental Americanism.

This "Czar" of the House has prevented much good legislation and put through much that was bad; and we can only hope that his rule is soon to end.

The press has been filed with reports of the discovery of the north pole by Prof. Frederick Albert Cook. He has arrived at Copenhagen where he received a royal welcome and the evidence of his discovery seems to satisfy the scientists. Dr. Cook left the United States on a hunting trip into northern Canada; while on this trip he was seized with the pole fever and started on his daring feat. He was accompanied by Esquimos and lived as an Esquimo, and now as he returns declares there is no doubt of his discovery. The region which knows no direction but south is, according to the explorer's description, nothing more than a field of ice.

Hon. Gifford Pinchot, United States Forester, has been visiting the Coast States after speaking at a number of Congresses. He is the upflinching enemy of corporate greed and enthusiastic supporter of the "square deal." In his address before the City Club of Los Angeles he said he "did not object to the representatives of the power trust attending Congresses and presenting their claims, but he did object to them coming disguised as representatives of something else when they were there in the interest of the corporations." Mr. Pinchot has touched upon a very difficult and dangerous problem. How can you get these men to come out into the open? When men are seeking something that does not belong to them and are not willing to pay a reasonable compensation for it, they do not dare come into the open. If men would actually stand squarely for the thing they represent the greatest of the problems of government would be solved.

WHO ARE THE LABORERS?

The hosts of labor paraded this week in all the principal cities of our land, and a great demonstration of their number was evident. But they were only the union laborers. If the whole army of labor had paraded there would have been no bystnaders, and the procession would have had to countermarch to have secured an audience. We are all laborers, and while the majority have not got a union card, they may have something just as good and be working harder to advance the cause of freedom from the oppression the slave drivers of commerce are attempting to foster on the laboring man.

It is interesting to note who are considered laboring people. A new definition is needed or a new feeling should come about as a result of all those who work being classed as such: The truth of the matter is we are all laborers, except such as are sick, and a few off on a vacation. The rest all work. The idle rich are in the story books and a few splendid establishments that are extracting their wealth from them at a startling rate and passing it to the laboring men working therein. The rich man is not supposed by the ditch digger to work, but he puts in more hours hard labor than the man with a shovel and has less hours of comfortable rest after it. The brick mason thinks he is the hard worker, and he is, but he gets bigger pay for it than thousands of his fellows that he envies. He thinks the man with a good suit of clothes on, sitting in an office does not work hard, has short hours and more money

than he, when such is not the case. The matter of clothes will illustrate. The office man wears a neat fitting suit for the same reason the mason wears overalls—they are suited to his work, but it is an even wager that the mason has more suits of good clothes in a year than the office man, and if both live with the same care the mason will have a larger bank balance at the end of the year than the office man.

Most people would laugh if you suggest listing the minister among the laboring men, but there is no harder working man than he. If his salary is one or ten thousand, you may rest assured he will be compelled to spend nearly all of it to provide for the demands made upon him in his work. For every minister that has at the end of his years of usefulness enough saved to carry him in comfort to the end of his days, there are one hundred that have to take up some other line of work to eke out a pittance to give them a bare living. More than this, every minister who has had brains and brawn enough to make more than a bare living in the ministry had the ability to have made more money and achieved success far in advance of anything he could do in the ministry. No one is entering the ministry for the money they can make out of it. Nearly every one is in the ministry because God would not let him go anywhere else. "We are laborers together with God." Let us not therefore despise one another's labors.

B. B.

WHERE TO SIT IN CHURCH.

Your Seat Indicates Your Attitude Toward the Service.

Where is the best place to sit in church? This is a question that it is interesting to think about, and profitable to consider as an indication of your attitude toward the minister and the church itself. It is also interesting to note where other people sit in the service, and by their position sit in judgment on them and their attitude toward the church and its minister.

If one is to enjoy to the utmost the service a seat well toward the front is the best place for the following reasons: The fewer the number of persons between you and the minister, the fewer the chances of having your attention distracted by the movements of others, and every movement distracts your attention and causes you to lose interest in the service. The people in the front seats are there to hear the sermon, and will be likely to do nothing to disturb your attention. Your being able to hear everything will make it easier to follow the service and fix your mind upon it, and the time will pass as quickly then as to the minister; whereas, if you do not follow the service with your mind closely, the hour will seem the longest of the week.

Those who sit in the back seats are usually not there because they have come primarily to get the most out of the service. In this place sit the young who whisper, the fellows who come to meet their girls after church, the latecomers, the indifferent, and those who have babies that disturb the peace. In churches where the practice is to rent pews, here will likely be found faithful saints, whose revenues will not permit of a better sitting, or they would be farther forward.

To consider this matter of where to sit, a further word of advice is: wherever you sit, sit still, especially if you

sit forward, as every move attracts the eye of many behind you and will disturb their attention.

If you can afford it and want to show your generosity, take a pew in the center of the church, as these are the most expensive, and then be sure to come after most of the worshipers are seated, and while it will disturb some, the people will see you and note your presence, and the location of your pew, which will give you pleasure and add to your prestige.

B. B.

WHAT THE PEOPLE SAY ABOUT US.

Editor Pacific Presbyterian:—

I am surprised to think there is such narrow-mindedness in the Presbyterian Church as exhibited by "B. B." in the last issue of the Pacific Presbyterian. Let our people give all they will and then urge them to do more. It has well been said that one does not give till it hurts and then he is only beginning to give.

In the first place if \$300 or \$700 was given to the Anti-Saloon League, the members doing it well knew that if the saloon is closed the Church will accomplish treble what it does with it running full blast.

Again, the men that give to the Y. M. C. A. are not the ones as a rule that give to the Church, and if not given there would not be given at all. To a great extent that giving is done as an advertisement as well.

If in some special instances the church as a church gives to outside causes to the injury of the Church that is the fault of the local pastors and session and not to the Church at large. The day that the Presbyterian Church stops giving to the interdenominational causes just so soon begins the decay of the Church.

If instead of deploring the spirit of giving in the members of the Church, every effort was bent toward getting all the members to tithe their earnings there would be less worry over the needs of the Church. I would that every Presbytery insist on Synod making tithing as much of the doctrine of the Presbyterian Church as any doctrine we have. When every member realizes that giving is as much of their duty as Christians as joining the church or more so, we will have a better Church and the Gospel will be preached to all the world as commanded.

H. J. W.

Gridley, Cal., Sept. 4, 1909.

Editor Pacific Presbyterian:—

Enclosed is check for \$2, my subscription to Pacific Presbyterian. I think "B. B.'s" article of August 26, "The Church Facing a Serious Situation," is worth \$10,000 to the churches of the Pacific Coast. I hope it will be followed up until the situation is fully realized by the Presbyterian Church.

Yours truly,

RICHARD JENKINS.

So many favorable comments have been made regarding the article appearing in last week's issue by Rev. F. L. Goodspeed, pastor of the First Presbyterian Church, Oakland, that we are pleased to say that the article has been put in pamphlet form. Also the article appearing some weeks ago entitled "Colleges that Cannot Teach Constructive Religion Should Keep Still," by Dr. Goodspeed, is now in booklet form, and can be obtained at the office of the Pacific Presbyterian at ten cents per copy.

THE PRESBYTERIAN BROTHERHOOD.

By Rev. William Hiram Foulkes, D.D.

The editor of this department is back from the woods, and figuratively taken his coat off and plunges into work. Upon his desk, piled high with correspondence, he finds a



REV. WM. HIRAM FOULKES, D.D.

"Pacific Presbyterian," mutely accusing him of failing to furnish copy during the last two or three weeks. How insatiate even a religious paper becomes—always saying, "More copy, more, more, more!"

As to Brotherhood activity, I presume that August at least is permissible as a month of passivity. We of the North Pacific coast this summer, however, are vaunting ourselves almost to the level of Southern California, because of the multitude of tourists that are coming. Strangers from

fifteen different states, and eleven ministers, made themselves known to the pastor of one of Portland's churches one Sunday in August, and the proportion of strangers has been almost the same throughout the entire summer. The Brotherhood of the First Church has prepared attractive announcements of the First Church services, and has put them, in card form, in the possession of the clerks of eight of the leading hotels, all within walking distance of the First church. Upon the bottom of each card is inscribed the legend,—“Issued by the Brotherhood and presented by (then giving the name of the particular hotel in which the card is placed). This has involved the running of the cards through the press eight different times, but it has given us good grace in the eyes of the hotel clerks. Though the Sunday audiences are never composed of a large proportion of men, the first Sunday after the cards were used showed several pews filled with men only. This of course is not a novelty, as hundreds of churches are doing it, and the only unique element of the suggestion may be having the name of the particular hotel printed on the card given out by it.

What is your Brotherhood doing? What is it finding to do? What do you think it can do? What would you like to have it do, busy pastor?

If I had the spirit of modern journalism I think I would offer a prize to the parties who would write the best article on "What Brotherhood Means to Me." But I fear that the prize might go begging, because most of our Presbyterian ministers are very conservative. Unless some volunteers come to time with ready, readable material for this department I shall have to draft some into service.

A closing suggestion. Most churches observe Rally

Day in the fall. We are planning to make our communion service the first Sunday in October, the converging point of all our church activity the next month. What better thing for the Brotherhood to do, but to put its masculine shoulder to the wheel in order to help the church reach this goal more gloriously?

Church News

SAN FRANCISCO MINISTERIAL UNION.

The Presbyterian ministers from about the bay met at the Presbyterian Mission Home, San Francisco, on Monday,

REV. H. K. SANBORNE, D.D.
President San Francisco Ministerial Union

at 10:45 a. m., and after the election of officers gave attention to an able address by Rev. Robert Mackenzie, president of the San Francisco Theological Seminary regarding the work done by the Presbytery of New York, which suggested some lines of work for the brethren about the bay.

The officers elected were: President, Rev. H. K. Sanborne, Oakland; vice-president, Rev. J. C. Tanner, San Francisco; secretary, Rev. J. M. McElhinney, San Francisco.

The executive committee chosen are Rev. Lapsley A. McAfee, Berkeley; Rev. Alexander Eakin, and H. N. Bevier, San Francisco.

At the next Monday meeting of the Ministerial Union, in addition to reports from the churches, there will be a general discussion of the subject matter of Dr. Mackenzie's last Monday's address. The discussion will be opened by Dr. Landon. Devotional exercises will be led by Dr. Goodspeed.

OAKLAND PRESBYTERY.

The Oakland Presbytery will meet in Grace church, Berkeley, Monday evening, September 13, at 7:30, and continue in session till the close of business the following day. Grace church may be reached by the Grove street car line. It is located at 62nd St., between Dover and Grove streets. Rev. H. W. Harbaugh, the retiring moderator, will preach the sermon.

Rev. J. K. Stage, who has been very successfully serving the church at Davis, Cal., has been compelled to go East for his health, and he plans to spend the winter in Chicago and take a post-graduate course at McCormack

Seminary. The church at Davis will miss him, and it is hoped the good work he begun will not be allowed to cease.

EL CENTRO.—Rev. F. B. Fraser closes a successful work here, a special feature having been the clearing off a debt of over \$3000. The present membership is not large, but there is a wide open door for service in this growing country.

BELLS.—Rev. R. M. Robinson has resigned the charge of this field, and for a time will devote himself to piano tuning and repairing, together with evangelistic and mission work, in all of which he is well skilled. Mr. E. W. Henry spoke last Sabbath, and Rev. R. W. Cleland will look after the work for a time.

MILTON, ORE.—Beginning October 1st, Rev. Levi Johnson will have charge of this field alone and give his whole time to it. In the spring it was united with Freewater, but the people prefer that the churches be separate. Freewater hopes to call Rev. Jesse C. George to supply their pulpit the remainder of the year, and it is understood that he will come to them. The Milton congregation have just about completed a fine large room 40x80 feet, just back of the present church building, at a cost of about \$3,000. This building is to be used as a "gym," and other institutional work of the church and pastor's study.

OAKLAND, FIRST.—Last Sabbath was communion, when 39 additions to the membership were received, of whom five were by confession of their faith. The following elders were installed in office: Messrs. Helmke, Adams, Horn, Starrett, Greenwood and Gribben. Rally Day was observed in the Sunday-school by special exercises, at which time Mr. E. F. Weihe, the retiring superintendent, was presented with a gift of appreciation, and Mr. H. H. Gribben was inducted into the office. Tuesday evening the Brotherhood met and had dinner together, and were addressed by Rev. Robert Mackenzie, D.D. The installation of the pastor, Rev. F. L. Goodspeed, will take place on Sunday, September 19th, at 2:30 p. m.

SELMA.—September 1st was the first anniversary of the pastorate of Rev. Warren T. Howe, and the event was appropriately observed by the church. A prayer service was held at 7:45 and was largely attended by the members, who expressed themselves as well pleased with the work of the year. Reports showed that the membership had increased 31 per cent and that \$22 per member had been contributed for the support of the church, and that all bills were paid in full. Following the prayer service all adjourned to the lawn of Mr. and Mrs. Edward Aspinwall, where a pleasant evening was spent in a social way. A program consisting of piano solos and readings was rendered, after which ice cream and cake was served. Both pastor and people are expecting great things for the church during the following year.

VALLEY AND FRUITVALE, ORE.—At a pro re nata meeting of the Presbytery of Pendleton held at Milton, Ore., August 17th the pastoral relation between Rev. B. F. Harper and these churches was dissolved and their pastor was elected to the office of Sunday-school missionary of the Presbytery of Pendleton. The two congregations were loath to give up their beloved and devoted pastor, but did so from a sense of duty in that the committee on Sabbath-school

work had asked them for the pastor for the work that he has accepted. These churches have called Rev. Geo. L. Washburn, who will close his work at Mount Hood church October 1st, and it is understood that he expects to take charge of the churches at that time. We are looking for a good man to go on the Mount Hood field October 1st, and the chairman of the Home Missionary Committee, Rev. J. M. Cornelson, will be glad to hear from any one interested.

SAN FRANCISCO, FIRST.—A most enjoyable home-coming reception was tendered Rev. William Kirk Guthrie and his wife by the congregation of the First church last Friday evening, when a large number attended to welcome the pastor after his five months vacation, and to extend congratulations on the recovery of his health. The church after the fire erected a temporary structure on Washington street, and now the question being considered by the people is whether the new building they are soon to erect will be on the present site or on a lot they own on Van Ness avenue. As soon as this is determined steps will be taken to erect a commodious building. The return of the pastor to his pulpit was celebrated with an attendance at the Sabbath services which crowded the house. The pastor's residence is now at 2353 Pacific Avenue; telephone West 5144. Mr. William Balnaves, clerk of the session, who has been visiting relatives in Scotland several months, will be home in a few days.

LOS ANGELES.—Rev. Allen Kennedy of Florence, Arizona, who has been spending vacation at Long Beach, is in the city a few days, arranging to place in Occidental Academy his son, who is a candidate for the ministry under the care of the Presbytery of Phoenix. Dr. W. A. Hunter of the First Church spent part of his vacation in Laurel Canyon, back of Hollywood. While there he preached on two Sundays—said to have been the first services held there, and much appreciated. Most of the pastors who were away for vacations were back in their pulpits last Sunday and ready for the work. Occidental College opens on the 15th, with the outlook for large enrollment. There are a number of changes in the faculty, of which definite notice may be given later. Dr. Glen MacWilliams began a series of evangelistic meetings in Calvary church last Sunday. Following closely upon the meetings which awakened large interest, these give promise of great helpfulness. Rev. G. D. Hemer, Ph.D., of Bethesda church, has been called to South church, Galena, Ill., and intends to go about October 1. The work in Bethesda has been successful, and a large petition was presented asking him to remain, but the Galena call offers some special opportunities and seems to him to be the call of God.

SAN FRANCISCO, Memorial.—Our work is progressing smoothly and vigorously. The new things are a Castle of the Knights of King Arthur and a Children's Playground. The Knights are twenty strong with several Paj-nims peeking in at the Castle windows waiting for a degree. The formal initiation was last Friday evening when we were visited by King Pendragon Mobley and his round table of Westminster church under the guidance of their Merlin, Mr. George F. Vale. After greetings and introductions a formal conclave was held and two of our representative boys were initiated. Refreshments followed and words of appreciation and thanks were extended to the boys from Westminster. Mr. Vale responded happily. Sev-

eral ladies, mothers of the boys, were present to whom much of the credit is due for the pretty regalia of the society. The new playground at the "manse," with its gymnasium apparatus is a popular feature. The boys and girls have separate days and there is for the present volunteer instruction in simple exercises. The Junior Congregation introduced a half year ago is working well and adds gratifyingly to the morning congregation. Rally Day is to be observed next Sabbath, and a sermon preached by the pastor, Rev. H. N. Bevier, on "Christian Knighthood." The Ladies' Aid Society held its last meeting in Fruitvale at the beautiful home of Mrs. Lottie Eastman, one of the prominent young women of the church in earlier days, where they were pleasantly entertained.

TUTUILLA, OREGON.—The Indian church and Mission on the Umatilla reservation, Oregon have been undergoing some changes and repairs. In all about \$300 worth of work has been done by the trustees for the congregation. The bell tower has been raised ten feet and opened on all sides so that the sound of the new \$225 bell will be heard still farther, and the appearance of the building has been much improved by the change. The bell was bought about two years ago. The water system of the mission plant was overhauled by putting in some new piping and concrete foundation and heavy platform for the pump and gasoline engine and wind mill, and a cover was built over the platform and engine. The Indian pastor, Rev. E. J. Connor, is taking his vacation during September, having gone with his family by team to Idaho, his home, presumably for the month. Many of the Indian people are away from the Reservation during September and October. Some go away to the Snake river country for salmon, some to hunt in the mountains, some to Yakima, Wash., to work in the hop fields or to La Grande, Or., to dig sugar beets. The children, too, have gone to the Government school on the Reservation, where services are held for them by the missionary, and a Sunday-school is conducted by the superintendent and employees. Though so many are gone, yet there is always a goodly number of people at church during these two months. For ten months of the year the congregations have many Sabbaths considerably more than a hundred, and the two mid-week services well attended. The whole work of the year past up till July has been a very happy and encouraging one for these people in that they not only had a very successful evangelistic service in May and another over July 4th, but because they were able to send delegates to Yakima, Wash., Warm Spring, Ore., Fort Hall, Idaho, and to some of the Nez Perce churches in Idaho to help in special evangelistic services on those reservations at different times. Those going to these meetings are helped and strengthened as well as helping to others, and the people are encouraged as they bear the good reports from their friends on other reservations. Their plan is to continue these joint meetings.

SEMINARY NOTES.

San Anselmo, Cal.

Dr. Mackenzie supplied Howard church, San Francisco, last Sabbath. Next Sabbath he goes to Davis. Rev. J. K. Stage, '09, who has been in charge of the Davis church for two years, has gone East for post-graduate study.

Last Friday evening the First church, San Francisco, gave a reception to the pastor, Rev. W. K. Guthrie and Mrs. Guthrie. Mr. Guthrie resumed his labors last Sabbath.

Our second Alumni Fellow, Rev. Sidney McKee, is hav-

ing an interesting time in Marburg, Germany, trying to come to an understanding with the German language before entering on his studies in the University there. Our first Alumni Fellow, Rev. George M. Day, '08, is taking a vacation in the Alps preparatory to entering on his work in Russia the first of October.

Dr. Mackenzie gave two strong addresses last Monday. The first was in the forenoon to the ministers' meeting. The attendance was very large, the largest in many months. He spoke of the newer methods of conducting presbyterial work in the New York Presbytery. In the afternoon he addressed the Occidental Board at the young people's hour, interesting and impressing both young and old.

Rev. William Kapetyn, who was a graduate student in the Seminary last year, and who has been supplying the Tomales church for two months, has been called to the pastorate of that church.

Rev. and Mrs. Charles A. Douglass, '01, have recently returned to this country from Resht, Persia, for their first furlough. They are stopping for the present with his friends in Greenfield, Ohio.

There will be no formal address or other exercises at the opening of the Seminary on the 15th when regular work will be resumed. Instead of this Dr. Mackenzie will deliver an address at the first Wednesday conference on the 22d.

Mrs. Dr. Day and her father have returned from Portland. Dr. Day will come a week later. They take possession of their house again on the 11th.

Dr. Mackenzie and family are now settled in the Montgomery house, their former home.

Rev. Charles L. Campbell, '09, pastor of the West Berkeley church, reports the election of three new elders, which gives him a session numbering five.

Rev. A. J. Montgomery, pastor of the Third Presbyterian church, Portland, Oregon, one of the faithful and efficient directors of the Seminary, has accepted a call to the Second church of Oak Park, Ill. He refused a former call but finally yielded to the second.

REV. KENNEDY CALLED TO SANTA MONICA.

A most delightful district missionary meeting was held in the First Presbyterian church at Santa Monica on Tuesday, August 31st. Mrs. Clellman, the Presbyterial President, led the devotional service, taking "Prayer" as her topic. After the quiet, helpful talk Mrs. Baker introduced a young missionary from Porto Rico, who told of the work in the Islands. After luncheon we heard of the school for the Indians at Tucson and the work in Africa. This church voted, after the morning service on Sunday, September 5th, to extend a call to Mr. Kennedy, who has filled the pulpit through the month of August.

PRESBYTERY OF NEVADA.

A pro re nata meeting of Nevada Presbytery was held the early part of August in Virginia City. Rev. Jas. Byers, who has recently taken up the work of our church in Reno, presided as the moderator. Rev. Francis H. Robinson, Sunday-school missionary acted as clerk. Thomas Wallace Boyd of the Bailliboro Presbytery, and a student for three years in the Magee College, Ireland, was received under care of Presbytery as a candidate for the ministry. After passing to the satisfaction of Presbytery, a searching examination, he was formally set apart to the work of the

gospel ministry by the laying on of the hands of the Presbytery, and his name was enrolled as a member of the same. For a year past Mr. Boyd was a student at McCormick Seminary. He will have charge of the Virginia City church.

The Presbytery also received under its care as a student for the ministry Mr. A. D. Swagger, a member of our Reno Presbyterian church. He will, it is expected, pursue his studies at San Anselmo.

The new Presbytery has a large field and plenty of work to do. More workers are needed.

PRESBYTERIAN CHURCHES FREE FROM FRIVOLITY.

Recently while attending service in a church of another denomination I could not help but notice the lack of reverence for the church service by some of those present. In fact these seemed to attach no more regard to the church service than they would to any other meeting of a public character. To illustrate: A young man sitting behind a girl, talked to her continuously and she gave him her address and made an appointment with him, and then he arose and left the church. The girl was the sister of one of the ushers. No one seemed to think the matter was enough out of the usual to speak to the man, or even show they were annoyed. Not many years ago I attended a large church where the minister paused in the middle of his sermon to rebuke the young people for flirting across the church and going out to meet in the midst of the sermon.

I have no wish to insinuate that these practices are at all general in churches not Presbyterian, but so far as my observation has gone, the practice of behaving unseemly in the Presbyterian church has never been tolerated even for a single service.

While it is a delicate matter to speak to one who is doing such things as annoy the other worshipers, yet it is a duty that none should shirk, as the continuance of it brings the church and its service into disrepute. B. B.

OCCIDENTAL BOARD MEETING.

The regular monthly meeting of the Occidental Board was held at 920 Sacramento St., September 5th at 10:30 a. m. Mrs. J. G. Chown opened the meeting with Psalm 50 and the singing of a hymn by the audience. Reports from the different secretaries then followed showing renewed activity along all lines of work. There was not one discouraged note in any report. Miss Partridge spoke of several new societies among the young people. We seem to have a royal company springing up all around us, for these societies were all Kings, Queens or Knights. Surely the hope of our missionary societies is in these young Kings and Queens. May they always hold the standards high and right in the front ranks.

Interesting letters were read from our missionaries, telling how they do things in foreign lands. The stationary used in these lands is very unlike ours, and as one lady aptly puts it, "A yard of stationary," for as the foreign secretary read one letter, she unrolled the paper until not one but two or three yards were read.

The afternoon meeting was for the young people and the speaker our own Dr. Mackenzie, who spoke as only a father can whose daughter is a missionary, giving us little glimpses into that daughter's life in far away Africa.

Several missionaries spoke, and of course the Chinese girls sang for us and gave many texts to the strangers present; and how appropriate those texts are! For instance, to an old lady of 82, "As thy days so shall they strength be," and when asked for a verse for Miss Alexander, the temperance worker, it was "Ho! every one that thirsteth; come ye to the waters," etc.

These monthly meetings are growing larger and larger, and it really looks as though we would have to "enlarge our borders" in the dining room, for over 200 sat down to lunch and nearly all stayed to the afternoon meeting. Does it look as if missionary work was dull and uninteresting? "DOROTHY."

VACATION AT MOUNT HERMON.

It was my privilege to spend the month of July at Mount Hermon, and it proved such a pleasant and profitable thing that I wish to give expression to my impressions through the columns of the Pacific Presbyterian. There have been some improvements made since last year, among which is a new trail that affords a shorter and better route from Zyante Inn to the Auditorium and dining room. The Auditorium has been enlarged also by extending it on both sides so that it will now seat about 700 persons, while the platform for speakers and singers has been lowered, which is a decided improvement. In extending the wings on either side of the auditorium a number of trees were encountered, but instead of cutting them down the Auditorium was built around them with the tops projecting through the roof. The effect of living trees standing in the sanctuary where we met to worship the Creator was very pleasing, and called to mind the words of the poet: "The groves were God's first temples."

Most of the time during the day the canvas at the sides and rear of the Auditorium was rolled up for about eight feet, and through these openings one looked out upon the great redwoods, madrones, fir, oak and other trees and shrubbery on the hillsides, and the appearance was that of beautiful landscapes enclosed in great frames.

It was a choice lot of people who gathered there. During the latter part of the month the number on the grounds was about 900, while the Sabbath audiences were about 600.

There are many things here that pleased and impressed me greatly. It is a most beautiful place of hills, plateaus and canyons, with a fine growth of magnificent trees, shrubbery and ferns, where nature's handiwork is, as far as possible, to be left forever undisturbed. Here people meet in a friendly, informal manner, and they can rest quietly in the seclusion of their forest-surrounded tents and cottages or mingle freely with the crowd. The lectures, conferences and teaching are all of high grade. There are no fees for any of these or for admission to the grounds, the expense for all being met by voluntary offerings.

The time from July 4th to 11th was devoted to Bible study under Dr. James M. Gray of Boston. On Sabbath mornings and all evenings he delivered sermons and addresses, while the forenoons were given to Bible study. This was to me the most interesting and profitable week of all.

Dr. Gray is a superior Bible teacher. He teaches and expounds the Bible instead of talking about it. He believes it to be the very word of God. He is thoroughly

familiar with it. He is clear, full and concise in his expositions. There is nothing misty or uncertain in this that leaves the mind clouded with doubts. He believes something. He knows what he believes, and he sets forth the teachings of the Bible with courage and positive assurance as a message from God for the salvation of man. It is just this kind of teaching and preaching that young people especially need in this sceptical age.

There were many other interesting and helpful features of which I have not time to speak now. But I feel that under the leadership of Rev. H. W. Gilchrist, D.D., Mount Hermon is doing a work in which all Christians should rejoice.

JAMES CURRY.

WHITWORTH COLLEGE.

Dr. Barend H. Kroeze, President of Whitworth College, Tacoma, Wash., on August 24th resigned after a little over four years of exceptional success. The Board of Trustees reluctantly accepts it after two attempts to persuade the President to continue. Dr. Kroeze came to the institution when its very life was in jeopardy, and by skillful, extraordinary financial and administrative work redeemed the situation and led the College on to progress. Each year there has been an increase in enrollment, and two new buildings added to the plant. It is particularly a financier that he has been of the greatest service to the Board of Trustees. The expensive plant, large teaching force and general improvement in a large, growing city, called for more money than is usually the case in like schools; yet without an endowment to begin with, opening each year without means, all accounts were regularly met, and in the last year and a half started an endowment, quickly securing \$77,000 toward it. He leaves with the regret of the Board, having demonstrated what strenuous, intensive work and business methods can do in Christian education in a new undeveloped land. Dr. Kroeze may take up like work after a brief rest. The largest class in the history of the school was graduated in June—39 in all the departments, of which 15 were from the College of Liberal Arts. The enrollment was 233.

THE HOPE OF THE BELIEVER.

Daybreak and then the morning star;
The trumpet calls for thee,
Come higher up where Jesus reigns
In all his majesty.

Come up my child from sorrow's blast,
From death and sin set free.
You've fought the fight, the faith you've kept,
Now you shall reign with me.

This hope is sure for all the blest,
Where death can never come,
For those laid up who walk by faith
Till Jesus doth return.

'Mid jasper walls and gates of pearl
And light beyond the sun,
With harps of gold and songs of praise,
Their glory just begun.

No sin nor sorrow enter there,
Harmony reigns supreme;

The river with trees on either side,
Flows calmly and serene.

Oh blessed hope for all the pure,
Made clean through precious blood,
The conflict past, the warfare o'er,
Now safe at home with God.

—J. P. Gerrior, Elmhurst, Cal.

Tune: Martyrdom.

NAT FRIEND SAYS WE NEED BILLY SUNDAY.

Colorado Tells Us We Need a Revival to Wake Us Up So
That We Will See How Bad We Are.

By Rev. William Nat Friend, Golden Colorado.

It ought to be frankly admitted by the Christian leaders as well as the rank and file of the Pacific Coast that at least in such growing cities as San Francisco and Oakland the church in general has not kept pace with the advancing strides of worldliness during the last few strenuous years. This is not only because the resources back of organized Christian work in the country at large have unwittingly been withheld at this critical juncture, but also in a great measure because the local vision as well as energy has been weak.

The presence of increased public ungodliness certainly is very marked. In the churches themselves there is a tendency to stagnation of the evangelistic spirit. A few intellectual dogmatists of high forensic rank have unconsciously rutted the whole fashion of public listening. While they have succeeded well enough amongst their own exclusive kind they have given the impression to the church at large that their process, designed only for a limited class, is the one safe sane and successful way of making over into the likeness of the Gospel pattern. Of course this is not so, but the lesser churches become unhappy under the vogue and the World goes grimly off to Sunday picnics, baseball, and the cheap theatre.

What the bay cities need today in a religious way is a man sent of God by the name of Billy Sunday. He has a gift that moves multitudes to flee from their long unforgotten sins that we know they have been befogged by but that we never could waken them even to acknowledge. Suppose Sunday is sentional, so is Christianity. Suppose he does talk about the world going to hell, it is no violation of the scriptures that he is supposed to explain; and he has been enabled thereby to release countless throngs of men from its practical equivalent. Suppose he is so appreciated that, for example, in a little Iowa City he took away with him as a free-will offering about eleven thousand dollars after three weeks of preaching in which three thousand were converted. Is the man of God a mark for fair criticism when it is noted that the same city paid out eleven thousand dollars just previous for one night's visit of a circus?

Of course he shocks when he talks about Hell. But Hell is shocking especially when it is fanned for a last burning in the heart of an indifferent or unsuspecting Christian or a careless or depraved man of the world. Billy Sunday is a Presbyterian. A scientific student of human nature would observe that he is also a psychologist and a pragmatist, though it is doubtful if Sunday himself knows it or cares. He gets results that stick because he does not simply bring the bad in a man to his attention and then depart but he

works on his patient till he has actually cleaned all the evil out of his system and turned him over to some pastor more than half full of new clean Christian life.

Here is an average newspaper man's account of the opening of an average series of meetings by Evangelist Sunday. In this case the city is Boulder, Colorado where is located the Centennial state's University.

Rev. Billy Sunday began a five weeks' revival in Boulder at the tabernacle last night before an audience of almost 3,000 people. Many came to censure, but went away to praise. There was plenty in what he said to arouse to the highest point of excitement. There was a Sunday threat, the Sunday assaults upon the citadel of vice and crime, the Sunday entreaties for earnest cooperation among church people, the Sunday acting, the Sunday stories and finally a Sunday prayer.

There was slang in plenty. He jumped from one line of thought to another and kept his audience hurrying to keep up with his lightning talk. Yet out of every avenue of thought he brought a lesson.

"I bring you nothing new," said Billy Sunday. "These new religions would put the world in hell so quick you couldn't see her for dust. I will try to preach the old gospel as curiously and faithfully as I can. I come to wreck no man's home. I come to make no sober man a drunkard, to make no good woman bad, my only object is to make the men and women of Boulder live as God wants them to live. Religion has been killed by dignity. The world is dying for a practical manifestation of Christianity and many a man can see Christ quicker through a ham sandwich and a ton of coal or a sack of flour than through any sermon you or I ever heard.

"This old world is going to hell so fast that it is exceeding the speed limit. God says, 'Forgive your debtors,' the law says 'Sue them for the money.' God says it is more blessed to give than receive. God says, 'Give to him that asks.' The world says, 'Apply to the charity association.' God says, 'Love thy neighbor as thyself,' the world says, 'First I come and then I come again.' God says, 'Turn the cheek to him who smitest thee,' the world says, 'Call the cop or phone for the sheriff.' "

Here Mr. Sunday gave his views on divorce and declared in his judgment the Roman Catholic church was right on this question, and that no man or woman should marry again with a divorced husband or wife living. "If you are divorced and have married again," said he, "and come to me saying, 'Look here, Bill, I have a wife and children by her, what shall I do, leave them?'" my reply is, 'Go home and get down on your knees and pray God to forgive you for your sins and then—stick to her and don't sidestep the next time.'

"THE INTERIOR" BELITTLES SUNDAY.

(In last week's Interior the editor writing of the Winona Bible conference, says the following regarding Rev. W. A. Sunday, which looks as if said editor had a grouch, or that a man's ability to do good was to be judged by his ability to keep his collar and coat on. We have grave fears that Mr. Sunday has at some time stepped in the lime light ahead of Mr. Best.—Editor.)

"Rev. W. A. Sunday preached four times during the conference—sometimes after the style that has made him famous, but again with some evident imitations of conventional pulpit manners and expression. It was something in the

nature of a test of endurance when on a night of torturing parboiling heat, the unique evangelist undertook to preach a sermon clear of slang with his coat and collar on. The first part of the attempt was too much; the slang leaked in the latter part of the discourse in spite of every endeavor at propriety; but wonderful to relate, Mr. Sunday finished the sermon entire and the prayer following without shedding either coat or collar.

Mr. Sunday's limitations and prejudices loomed through his discourse unpleasantly when he was saying, "This doctrine of the fatherhood of God and the brotherhood of man is infernal tommyrot" and "The theological seminaries are all the time turning out little cheap infidels with two-by-four intellects," but these foolish remarks did not obscure from the audience the man's overpowering confidence that faith in Jesus Christ will renovate the blackest life and conquer the foulest sin. As he says, he has seen it done."

NOT AS SENSATIONAL AS IT MIGHT BE.

(Note. The following press dispatch would have it appear that what this Baptist clergyman says is something tremendously sensational, but it expresses the view of many and will not cause a flurry except in the mind of the reporter who wrote it.—Editor.)

Pasadena, Aug. 30.—Rev. Albert Hatch Smith, pastor of the First Baptist church, caused a sensation last night by practically denouncing the Emmanuel movement as an invention of the devil. In the face of the fact that Rev. Leslie E. Learned, pastor of All Saints church, practices healing by this method, his statements have created widespread interest.

This is what Dr. Smith said in his sermon:

"Personally I am opposed to the introduction of psychotherapy—healing through the mind—into the church. That ought to be a part of the training and the business of a physician. I object for three reasons. First, because the introduction of a sort of mental clinic into the church will inevitably drive it from the practices of its essential mission on earth. Second, a great many people are sure to be disappointed and will lose faith in the church, and, third, because the practice of personal hypnotism on women will surely lead to all sorts of scandals. It does not follow that because Dr. Worcester could bring about certain cures that every other man could do it. If I want to know anything on that subject I will read a book written by such a man as Dr. Munsterberg. I want it to be known at any rate that there will be no psychotherapy here. This is one of the great masterful tricks of the devil to lead people astray, but latent and back of it all is a great deal of evil."

The Irrigation Congress at Spokane revealed to the public the friction between Secretary Ballinger and Gifford Pinchot. Gifford Pinchot is the man who has done more to preserve our public resources than any other man. He was Roosevelt's right hand man in this great work and the friction with the secretary reveals another reversal of Roosevelt's policies. The public is watching the contest with great interest. Ex-Gov. Pardee of California accused the Secretary with favoring the large corporations; a number of Republican papers are suggesting that the country could easily afford to lose Secretary Ballinger but could not afford to lose Gifford Pinchot.

THE TANNER STENCIL PRINTING MACHINE.

The Tanner Stencil Printing Machine is the latest and best device for printing by hand, dodgers, window-hangers, notices, bulletins, etc. It fills a long felt want in providing a cheap, quick and attractive method of giving publicity to all of the many activities of the church and Sunday-school. Stencil type, varying from half an inch to two and a half



inches in height, can be used in the machine. From one to four colors of ink can be used on one poster if desired. The standard size machines are adjustable to permit printing of sheets from ten to fifty inches square. Churches need it to advertise special sermons, musical services, patriotic, Thanksgiving, Christmas, Easter, evangelistic services, temperance meetings, stereopticon lectures, church entertainments, Rally and Children's Day exercises, Christian Endeavor conventions, etc., etc. It is simple in construction and easy of operation. The stencil letters, which are of sheet brass and will last a lifetime, are hooked to each other and to connecting blanks to form a line of printed matter. The lines of type, thus set up, which are to compose the notice, bulletin or window card, are clamped into an adjustable frame by means of specially designed holders; the frame is anchored at one end by a pivot hinge to some plane surface, as a table, and the machine is ready for operation. Blank sheets of paper are placed on the table under the machine, a brush charged with stencil ink is passed over the stencil type and the print is made. The free end of the frame is lifted, the print removed, and frame dropped back into position and all is ready for another print to be made.

The machine makes possible bill-board and other outdoor advertising, heretofore prohibited by the cost of power press printing of such matter. Twenty cents will cover the cost of material for all of the bulletins required to advertise, and the copies can be printed at the rate of one or more a minute after the type is set in frame.

Prices.

One Tanner Stencil Printing Machine complete, including frame, line-type holders, connecting blanks, corner plates, winged clamps, anchor plate, one font 3-4 inch stencil type (55 pieces), 1 can stencil ink with sponge and 1 stencil brush, \$10.00

Stencils: Two A font 55 letters only.

Size, height of letters in inches: 1-2 inch, \$1.00; 3-4 inch, \$1.15; 1 inch, \$1.25; 1 1-2 inch, \$1.40; 2 inches, \$2.75; 2 1-2 inches, \$3.50.

Stencil ink per cake with sponge, black and blue, 25 cts. each; white, green, red, and yellow, 35 cts. each.

Brushes: No. 00B, 10 cents; 0B, 15 cents.

Stencil Figures: 15 pieces, 1 to 0, 1-2 inch, per set, 25 cts.; 3-4 in., 30 cts.; 1 in., 35 cts.; 1 1-2 in., 45 cts.; 2 in., 65 cents; 2 1-2 in., 95 cents. Price on type case and extra type-line holders on application. Delivery extra.

Address, Pacific Presbyterian.

OF THOSE WHO WALK ALONE.

Women there are on earth, most sweet and high,

Who lose their own, and walk bereft and lonely,
Loving that one lost heart until they die,
Loving it only.

And so they never see beside them grow

Children, whose coming is like the breath of flowers;
Consoled by subtler loves the angels know
Through childless hours.

Good deeds they do: they comfort and they bless

In duties others put off till the morrow;
Their look is balm, their touch is tenderness
To all sorrow.

Betimes the world smiles at them, as 't were shame,

This maiden guise, long after youth's departed;
But in God's book they bear another name—
"The faithful-hearted."

Faithful in life, and faithful unto death,

Such souls, in sooth, illumine with luster splendid
That glimpsed, glad land wherein, the vision saith,
Earth's wrongs are ended.

Century.

ONE KIND YEAR.

A married man who cured himself of the habit of speaking crossly to his wife, his children, and his employees, writes as follows:

"I have lived one kind year. To many other people, I presume, I have been about the same sort of fellow as for many years. But to my faithful wife I have not spoken one fretful or cross or complaining word, to the best of my knowledge and belief, for twelve months last year. I have not made much money this year, but I have made one heart glad.

"Let me tell you how difficult this was. Did you ever stand by a running stream and think how smooth as oil its swift flow was? Then you thrust your hand in the water, and lo! it was a mill race. The waters boiled and spattered about your hand till you could hardly hold it there.

"I never realized the force of my snappy, scolding habit to that woman till my new vow began to check it. I found that I had been in the constant habit of playing the coward—that is, scolding a good woman. A dozen times each week the fretful words sprang to my lips. I shut my mouth tightly, and my! how bitter stuff bubbled and boiled against my teeth on the inside! You may laugh, but actually I had to chew the words.

"I have noticed an increased fondness in my wife this one kind year. She draws near to me oftener, she confides in me more, she has lost that 'I-am-afraid-of-you' look that half the time she used to wear. We consult now about family matters; for we used to telephone to each other, as it were. Her spirit has improved. The irritation that I had reflected, it seems she caught, and now that I am a better man she is a sweeter woman. It makes my heart ache to recall how often she used at first, in this kind year, to glance up at me with a surprised and questioning look, when I spoke gently. I caught her studying me, curiously, as if she were wondering if I had secretly made a fortune recently, or had met with what the minister calls a change of heart, or was growing to be a boy again. I think she decided on the latter, for her eyes grew soft and young, like the girlish eyes I first loved years ago. And she began to act young herself. I never let on. I just silently kept to my resolve: 'Not one cross word in one kind year.'

"The best of all is the decided improvement in the dear woman's health. My wife eats better, has more nerve, more vitality every way. The children do not worry her half as much as they used to. She gets along with less fretting. It is a good way to round up this one kind year.

"It is curious how smiles furnish a house. I presume you know what it is to have your wife beg you to buy a new chair, or picture, or some other thing. Our things get worn out. Well, my wife hasn't asked me such a thing all this one kind year. Yet somehow I say the old home looks better furnished than it did a year ago. Maybe it's the sunshine on the old things. Sunshine can do almost anything.

"I have been surprised by my increased appetite for breakfast and dinner. A fellow can't eat and scold too. Breakfast was my favorite time for scolding—except dinner at night—for I take my lunch down town. Let me see: that made a meal at home a growler's feast. Well, that was about so. My lunch was the best meal, for I ate alone, and there was nobody to fret at. Now all is changed. Meals at home, I like them. There are no salt tears on the bread. God forgive me! How often I used to make somebody cry, wife or one of the two children, at table. All is now changed in this one kind year.

"In fact, the thing has gone with me to the store. I have gradually got the habit of being first civil, then kind, to the boys. It is like oil down there the last few months. It is queer, but everybody hates to be scolded; even I do. A kind word is better than a whip with a clerk. Now, I am going one kind year more. I don't make any very loud pretensions, but I think there's a deal of gratitude to the Almighty in being kind to His creatures. Perhaps if a man is not kind to his fellow, whom he has seen, how shall he be to his God, whom he has not seen?"—Family Herald and Weekly Star, Montreal, Canada.

In different parts of the country persons interested in the education and welfare of the young are discussing the influence of the cheap theatres, vaudeville and five-cent moving picture shows. The attendance on the part of children at such places of entertainment has become large. Teachers say that there are manifest dullness and sleepiness and bad effects in general on the nervous system. A writer in the Journal of Education says: "With rare exception the ordinary program of moving picture shows includes some representation of burglary or thieving, some

suggestion of the flirtations of husband or wife, and something grotesque, with a preference for representations of satanic magic. The public instinct for representations of what is criminal is very strong and will be catered to by commercial managers. There is much that is coarse and degrading in the talk of the vaudeville stage. There is cheap wit which the boys are fond of imitating, and which dulls the capacity for real humor. Children lose their interest in simple and healthful forms of amusement. They are constantly craving the sensational. It is just because this social influence of the cheap show is destroying in many boys and girls their capacity for future efficiency as men and women that the problem has become serious."

The Central Christian Advocate says that the attendance of young Methodists at the Epworth League convention in Seattle was "lamentably small," and questions the wisdom of holding such conventions in the corners of the continent. The Advocate is of opinion that the purpose of such conventions is more and other than to show off the scenic wonders of the country to the few who can go so far. Nevertheless the Advocate's testimony is that the convention at Seattle was a great one "It was the consensus of opinion that in many ways the convention at Seattle was never excelled. There were dramatic climaxes, psychological moments, marvelous bursts of enthusiasm, and wonderful and inspiring appeals to the Epworth Leaguers to meet the civic, moral, intellectual and spiritual problems and opportunities of the twentieth century, that will make for the upbuilding and deeper consecration and practical effectiveness of the League throughout the church."

WHAT DOTH GOD ACCEPT?

In youth from love, the goodly path was chosen,
To render God sweet service, heart-felt praise.
Wherever duty led it quickly followed,
Through many winding, often rugged ways.

In God's own word, with fond heart firmly trusting,
No skeptic's doubt or cavil to o'erthrow,
The habit formed without a conscious effort,
To sing because its love must overflow.

And thus for years—until Fate's hand relentless,
As if to show the evil power o'er good—
Snatched trust and faith, awe, took its very heart-blood,
Yet left the heart to live as best it could.

Ah! Tell me now, if for the sake of others,
A pretense of its former life—tho' riven—
This heart assumes, is it hypocrisy?
Will God accept, e'en though from habit given?

Alas! It were not mere pretense or duty,
But sincere worship, had not some great wrong
Have robbed the sweetness from the singer—
The notes of loving heart-throbs from the song.
While life prolongs, indefinitely hoping,
This soulless service, from an empty heart,
May keep some better one from drifting,
And show to God, it tried to do its part.

—M. W. B.

THE HOME

I AM.

I know not whence I come;
I know not whither I go;
But the fact remains that I am here
In this world of pleasure and woe.
And out of the mist and murk
Another truth shines plain:
It is in my power each day and hour
To add to its joy and pain.

I know that the earth exists,
It is none of my business why.
I cannot find out what it's all about;
I would but waste time to try.
My life is a brief, brief thing,
I am here for a little space,
And while I stay I would like, if I may,
To brighten and better the place.

The trouble, I think, with us all
Is the lack of a high conceit;
If each man thought he was sent to this spot
To make it a bit more sweet,
How soon he would gladden the world;
How easily right all wrong;
If nobody shirked and each one worked
To help his fellows along.

Cease wondering why you came—
Stop looking for faults and flaws.
Rise up today in your pride and say,
"I am part of the First Great Cause.
However full the world,
There is room for an honest man.
It had need of me or I would not be;
I am here to strengthen the plan."
—Ella Wheeler Wilcox.

TEMPTING TO "LITTLE LIES."

By Bertha Gerneaux Woods.

"I hope May will grow up a truthful child!"

Mrs. Morrison started almost indigantly at these words from her old aunt's lips. "Truthful! May truthful! Why should there be any question about it? She doesn't give promise of any Munchausen tendencies, does she, Auntie?" she asked, but her smile was a trifle forced.

"No-no!" Aunt Susan's eyes were thoughtful. "But it takes so little, sometimes, to tempt a child of her age into untruthfulness—a child who is timid and sensitive as May!"

"What do you mean, Auntie?" Mrs. Morrison's eyes were simply anxious now. There was no suggestion of indignation in their brown depths. "Anything—anything you have noticed about me?"

"Well, yes, to be frank with you, my dear. I do notice

that in the most unconscious, unintentional way in the world, of course, you sometimes tempt the baby (for that's all she is!) into bits of untruthfulness."

"Oh, Auntie! when?"

"Well, this morning, for instance, I heard you speaking to her about that water spilled on her dress. 'You haven't been playing under that faucet again! After what I told you! Have you, May? And your tone suggested dire consequences if she had been—poor little sinner! I believe she denied it promptly—and very likely the child was really innocent! But if she had been guilty it would have required an amazing amount of courage, and quick, ready courage, too, to make a confession! I hear so many mothers tempting their children into hasty little lies in just that way!'"

"Little lies!" How dreadful it sounded—stated boldly like that by good old Aunt Susan's uncompromising lips! But Mrs. Morrison's face was sweetly contrite!

"I don't believe it ever occurred to me that way! I never intend to punish her—with any severity at least, when she owns up to her small misdeeds—but I suppose the child doesn't realize that! And it isn't fair to make the poor tot 'testify against herself'—even the law excuses its criminals from that. But go on—Auntie, tell me some more!"

"Well," Aunt Susan continued meditatively, "May really has a tender conscience, and I think I should be careful not to put too much of a strain on it, if I were you. Yesterday, for instance, when she was going to spend the day at Mrs. Bonnell's, you told her the last thing, 'Now, remember, mother wants you to play outdoors all the time while you are there!' 'All the time, mother?' she repeated—literal baby? And you smiled in answer, 'Yes, except when you are eating and taking your nap!' Of course, it is far better for the child to be out of doors as much as possible, and easier for Mrs. Bonnell, too. But you had no idea of having May obey you literally. Doubtless, circumstances would have prevented her from carrying out your words fully—but with a child of her temperament there is sure to be some strain on the little conscience—either some pleasure taken out of her visit, and an uneasy sense of being disobedient, or, what's worse, almost a callousness developing under such overstated commands!"

"Oh, dear! dear!" Mrs. Morrison sighed and smiled together. "Indeed, I didn't go to do it," as May would say!

"Of course, not," said Aunt Susan, "and perhaps I'm an old meddler." (Mrs. Morrison shook her head decidedly, "No, it's dear and good of you, Auntie!") "But I often think of that verse, 'God is faithful, who will not suffer you to be tempted above that ye are able to bear!' And, of course I mean it in all reverence, with a baby like May—the mother stands in so much the same tender, protecting relation as God does to us older ones. It is His way and wish that it should be so—and—"

Aunt Susan did not finish the sentence—but there was no need. Mrs. Morrison leaned forward suddenly and kissed her.

CHRISTUS CONSOLATOR.

By Rossiter W. Raymond.

Beside the dead I knelt for prayer
And felt a presence as I prayed.
Lo, it was Jesus standing there;
He smiled: "Be not afraid."

"Lord, thou hast conquered death, we know;
 Restore again to life," I said,
 "This one who died an hour ago."
 He smiled: "She is not dead."

"Asleep then, as thyself dost say,
 Yet thou canst lift the lids that keep
 Her prisoned eyes from oars away."
 He smiled: "She doth not sleep."

"Nay, then, tho' happily she do wake
 And look upon some fairer dawn,
 Restore her to our hearts that ache!"
 He smiled: "She is not gone."

"Alas, too well, we know our loss,
 Nor hope again our joy to touch
 'Til the stream of death we cross."
 He smiled: "There is no such."

"Yet our beloved seems so far
 The while we yearn to feel them near,
 Albeit with thee we trust they are."
 He smiled: "And I am here."

"Dear Lord, how shall we know that they
 Still walk unseen with us and thee,
 Nor sleep, nor wander far away?"
 He smiled: "Abide in me."

Young People

A NEW MAP.

Another map, an' please you, sir!
 For why, we cannot understand.
 In all your great geography
 There is no map of Fairyland.

Another map, an' please you, sir!
 And, afterward, describe in full
 How Fairyland is famed for pearls,
 And fleeces made from golden wool;

And prancing, gold-shod, milk-white steeds,
 With bridles set with jewel eyes;
 Tell how the fairy rivers run,
 And where the fairy mountains rise;

And of the fairy-folk, their ways
 And customs, if it please you, sir;
 Then of the journey there, how long
 For any speedy traveler.

Another map, an' please you, sir!
 And would you kindly not delay;
 Sister and I would dearly like
 To learn our lesson there to-day!

—Mary E. Wilkins.

THE PASSING OF GERONIMO.

Geronimo, the great Apache chief and medicine man, is gone. On Wednesday, February 17, his spirit passed into the great beyond. He was ill only two days with pneumonia at the hospital at the Fort Sill army post. For more than twenty years he had been a prisoner of the "paleface," and just so long had he sighed for liberty—liberty which is as dear to the Indian heart as is life. More than once had he attempted to escape. Early in 1908, accompanied by a number of his followers, he made an unsuccessful trip to Washington, thinking to engage the interest of President Roosevelt in his behalf.

Geronimo was born near the head waters of the Gila River, in Southeastern Arizona, in the month of June. Some claim it to have been the year 1829, while others claim him to have been eighty-six years of age. One daughter, Lola, living in Oklahoma, survives him. He descended from war chief ancestry, from a noted, treacherous, and bloodthirsty tribe, who years ago migrated from the vicinity of the Great Slave Lake, in Canada, and are now the veritable Ishmaels of the West. They existed largely by hunting and robbing, and were almost constantly on the warpath. It is said that by a system of mountain signals they could gather upon short notice a large body of men ready for any conflict. They were long the scourge of the frontiers, resisting obstinately every attempt to civilize them. In the early seventies Geronimo succeeded Natchez as chief of the Chirichaua Apaches, even outrivaling him in cruelty and hatred toward his enemy. In more than two hundred years of Indian war and bloodshed the name of Geronimo was most terrible. General Miles gave him the name of "Human Tiger," and for years he terrorized the settlements of the entire Southwest, resisting every effort made by the government to capture him, thus making it necessary for the American troops to cross the border into Mexico in his pursuit. This resulted in a chase of about three thousand miles and his capture two years later at Skelton Canyon, Ariz., by Gen. Nelson A. Miles and Capt. Henry F. Lawton.

In 1907 a number of our leading papers gave notice of the conversion of the great warrior Geronimo. It is said that he joined the Dutch Reformed Church; but the spirit of revenge was paramount at times, when he would gloat over the prospect of returning to Arizona and killing the few remaining enemies. Last year at his last war dance and powwow, accompanied by his eighth wife and daughter, he made the following statement: "This celebration at Collinsville is a religious rite and not a bloodthirsty affair. I will discuss matters of vital concern affecting the fullbloods in the new state and their spiritual welfare. The Spirit Father in the clouds has sent a message to all Indians, and I will deliver it to them while the dance goes on. I have made peace with my Master, and my theme is to lead my people safely across the broad field of peace to eternal happiness. I am no longer an old Apache warrior who killed and scalped white men merely for pleasure, but am an old man full of sorrow and regret."

Pathetic this was, but not more so than the speech which he made years ago as he pointed to the west: "The sun rises and shines for a time, and then it goes down, sinking out of sight and is lost; so with the Indians. When I was a boy my father told me that the Indians were as many as the leaves on the trees. I never saw them. The white man took them. In a few years more the Indian will be heard

of no more, except in the books the white man writes."

Prophetic and eloquent this, in view of which was it at all unnatural that his eagle heart brooded over the possibility of an escape to his own native mountains and of a desire to yet be compensated for the wrongs which he still claimed the white man had done? During his stay at Fort Sill he was allowed quite a few privileges, but was forbidden to carry weapons. The government allowed him thirty-five dollars per month as a scout, to which he added much by making of beadwork which he sold very readily. At times when interviewed he complained bitterly of the cruel treatment of the white man, accusing him of hypocrisy and violation of treaties, which resulted in the enmity of his race, compelling them to bloodshed. He had killed white men by the hundreds, women he had killed also; but Geronimo never killed the children, because he said he loved them.

The news of Geronimo's death was sent out from Lawton, so named for the general who won fame by the capture of the great Indian chief. He was buried by Christian ministers or missionaries in the Indian cemetery near Fort Sill. His tomahawk is laid away, his war paint and his feathers will be preserved as relics of other days, and his name will be a permanent one in history. None will ever fear him more, and the Great Judge, who "is a discerner of the thoughts and intents of the heart," the great God, who "is no respecter of persons," will recompense him. He has gone to other lands where his ancestors went before and from whence they never returned.—Maud B. Little.

MARCO KNEW.

A young girl was passing the Public Garden the other morning upon the main path which crossed the bridge. She was accompanied by a magnificent mastiff, who strode along beside her in the most companionable sort of way, looking up into her face occasionally as if to remark casually that it was a very fine morning, or to ask if there was anything he could do for her.

The two crossed the bridge together, and finally came to Charles Street gate. Here the young girl, evidently not wishing to have the care of the dog in the busy street, turned to him and said:

"There, that is far enough now, Marco. You need not go with me any farther, but turn about and go back home."

She did not take her hands out of her muff to point the way, and she spoke as she would to a small brother, in a pleasant conversational voice.

Marco looked at her with his large eyes, then looked across the Common, wagging his tail slowly as though he were thinking how very pleasant it would be to go the rest of the way. Finally he turned back to her again, and with a movement of his head and eyes asked as plainly as though the words had come from his mouth: "Please let me go a little farther, it is such a fine morning."

"No; I am going shopping, you know," answered the girl, explaining the difficulty as if Marco were human, "there'll be crowds of people, and I shall not know what to do with you. But go along, now, there's a good fellow, and I'll be back soon."

Without another word Marco turned and walked back across the Garden. He did not slink away, as some dogs do when sent back, but marched leisurely along with his head in the air, stopped a moment on the bridge to watch the children skating below, then trotted on toward Commonwealth Avenue.—Boston Record.

LOOK AT HOME.

I've been so busy helping
Matilda Jane, next door,
To plant her seeds and water
And weed the flower beds o'er,
I quite forgot, whilst teaching,
That I'd a garden, too,
And now it looks so dreadful
I don't know what to do.

Matilda has her garden
Quite close to mine, you know;
And it was much neglected,
And I just told her so.
She took the hints I gave her
Quite nicely, I'll allow,
And began to do the weeding
The way I showed her how.

Perhaps the stooping hurt her;
Her face grew very red,
And presently she raised herself
And quite indignant said:
When I have worked to suit you,
And you've nothing else to teach,
Perhaps you'll do your garden,
And practice what you preach.

"The weeds in it are awful,
And not a seed is sown;
Don't come and quiz my garden
Before you've done your own."
And then she stood and waited
Till I went out of sight
And the worst is, I am thinking
Perhaps Matilda's right.

The disturbances of late in the house of parliament in England by the woman suffragists seem very wild and quite inexplicable to people generally in this country. But Alice Stone Blackwell gives explanation as follows: "For the last sixteen years, a majority of every House of Commons has been in favor of woman suffrage. Bills to give the parliamentary vote to women upon the same terms as to men have passed their second reading again and again, by ever-growing majorities. Such a bill passed its second reading in the present House of Commons by a vote of three to one. But the cabinet has the power to smother the bill by keeping it from coming up for a third reading and final vote. For sixteen years the suffrage bill has been thus treated. Some of the more ardent suffragists have got out of patience and have set out deliberately to make the lives of the cabinet ministers a burden to them in every possible way, until they consent to let the question come up for a final vote. We may not like their methods, but these are milk and rosewater to what we should see if any bill in which thousands of men were intensely interested was held back from passage for so long a time after it had attained a majority in Parliament. * * * Can anyone doubt that the offending cabinet ministers would be pelted with missiles a good deal more solid than leaflets showered down from an airship, or exclamations of Votes for women! shouted at them from the housetops?"

A FUNNY THANK YOU.

By Effie Stevens in the Interior.

Gordon was a bright little boy, and he had a very good memory about many things. When asked to do so he could speak a piece as much as seven verses long without faltering, even though he might not have spoken or thought of that particular piece before for a long time. Then, too, he always remembered when Christmas or his birthday was at hand, and he never forgot and went to school on Saturday by mistake.

But there was one thing—a very simple little thing, too—that he could not seem to be able to remember, and that was to say "Thank you" at the proper time without being reminded to do so.

When Aunt Helen gave him the new red cart he had wanted so much, though he jumped up and down in sheer delight he never so much as thought to say "Thank you, Aunt Helen." And when he was out riding with papa one day and the wind blew his cap off, and a nice, big boy picked it up and returned it to him, papa was obliged to say the "Thank you" for him. Even when mamma passed him things at the table Gordon would forget to say "Thank you," though he knew perfectly well that a man ought to be polite to ladies.

One day when grandma came on a visit she brought with her a large, covered basket, tied with stout cord.

"Here's something for you, Gordon," said with a smile.

Gordon wondered what grandma could have brought him this time. She was always giving him such splendid surprises. His fingers trembled with excitement as she unfastened the cord—especially after he had felt something alive moving about in the basket.

"Oh! oh! oh!" he cried when he raised the cover of the basket and a dear little black and white kitten with a wide red ribbon fastened about her neck. Then he started to run across the room after the kitten.

"What do you say to grandma for bringing you such a nice present?" asked mamma meaningly.

Gordon stood still. There are times when a small boy does not find it pleasant to be reminded to do things.

"Thank you," hinted mamma.

"Thank you, grandma," cried Gordon, an expression of relief passing over his troubled little face.

That same evening mamma said to papa with a little sigh: "I am worried about Gordon. His memory seems to be growing poorer and poorer. Why, today he even forgot to thank grandma for his new kitten. I had to tell him what to say, just as if he had been a little baby boy."

could be. He really meant to remember. Gordon hung his yellow head. He was just as ashamed of himself as he ber, but there were so many things for a small boy to think of, that it was hard to be expected to remember them all.

Papa looked at Gordon over the top of his newspaper. Then he asked unexpectedly: "What are you going to name your kitten, son?"

"I've been thinkin'," Gordon said slowly. "I want her to have just the nicest name, but I haven't found it yet."

"Suppose you call her Thank You," papa suggested.

"That's a funny name for a cat," laughed Gordon.

"It might help a certain small boy to remember two small words," said mamma.

So Thank You the new kitten became, and she soon learned to come in answer to her name when Gordon called her.

She had many funny little ways of her own, too. One was to go to sleep in the strangest places, sometimes in mamma's work basket, sometimes in an open bureau drawer, and once in the oven of the cook stove, when fortunately there was no fire.

When Gordon came in from school he would call "Thank You! Thank You!" and out she would bob from some queer hiding place where she had been taking a nap.

After Thank You came to live at Gordon's home it wasn't easy for him to forget those two polite words, for of course he couldn't forget his kitten's name. Besides, often when he did so, Gordon's funny kitten be?" and then everybody would laugh.

And so Gordon acquired the habit of saying "Thank You," and it was not long before he came to wonder why he had ever found it so hard to remember to say those two very simple little words when it was so polite to say them.

WHICH DID YOU WIN?

Little Boy was in a very serious frame of mind; in fact, he was quite gloomy and dejected. To be sure, his side hadn't won the cricket match, but that was scarcely enough to account for his present state of feeling. He had lost before, and usually with pretty good grace. But today no sympathy appealed to him, no cheerful encouragement won so much as a shadow of a smile. The hopeful, merry, happy Little Boy had entirely disappeared.

Mother, whose experience with little boys warned her of occasions when it was a case of "do-better-or-nothing-at-all," as Hans says in the Grimm story, waited for the situation to develop, and at last the silence was broken. Slowly, seriously, solemnly, Little Boy said it: "Mother, God was on the side of the bad boys, and they won. You see, we fellows thought we would try awfully hard and not get mad or cheat or say bad words. And not one fellow did. And the other fellows did—like fury. I guess they swore. And they won and we were licked. God was on their side all right and it's not fair."

Ordinary comfort and explanation availed nothing. The fact remained. The faithful little band that had tried to do right had been beaten by the rough little crowd that didn't care anything at all about it. God was on the side of might, not right. This was self-evident and did not admit of explanation; and who wants comfort for injustice? Not Little Boy. After a while

father came in, and before Little Boy saw him, mother had presented the case.

He thought carefully a moment. Then his cheerful voice was heard.

"Well, my boy, I heard you won out today."

"Well, then," in a voice of awful solemnity, "you heard wrong, 'cause we didn't; we were licked."

"O but I heard that there were two contests, which did you win?"

"Why, I don't know what you mean, father."

"Mother told me about it. She told me you lost the match, but you won the big, important thing; you didn't beat the other fellows; but you beat yourself, and conquered all the anger and unfairness and bad language. Congratulations, old fellow! You won out and I'm proud of you."

Little Boy's face was slowly undergoing a change. It was growing once more interested, happy, hopeful; "Why, that's so, dad," he said, joyously, after a minute; "I didn't see that. And God was on our side, after all, wasn't He?"

"Greater is he that ruleth his spirit than he that taketh a city," said his father with a smile.

That night when Little Boy said his prayers, that is the way he ended his petition: "And please, God, excuse me for the way I thought about you this afternoon. I didn't understand."—Grace Duffield Goodwin, in *Congregationalist*.

ON A VISIT.

When I go to my gram'ma's an'
She gets done kissin' me,
I wonder what's to happen nex'.
(Don't have to 'cite no "Golden Tex"
At Gram'ma's—no, sir-ee!)

My Gram'ma, she puts on her specs
(That's so's 'at she can see).
"More like his father ev'ry day; say,
"A mite, it 'pears to me."

My grand'pa when we go outdoors
To give th' horse his feed,
Stands me up 'ainst th' big barn door
An' marks it where I've grow'd some
more.

I'm "growin' like a weed!"

My Gram'ma knows it's dreffle hard
For busy folks like me
To have to stop an' take a nap.
An' so I sleep right on her lap;
An' after—we go see

If Mr. Gingersnap is home—
He has a roun' tin house—
An' I can "help myse'f to some,"
An' musn't drop a single crum'.
So's not to call th' mouse.

My Gram'pa says I'll help him lots
If I'll hunt 'round an' see
Which pocket's got his wintergreens
An' peppermints—I know he means
His candy! Some's for me!

W'en I'm all grow'd up tall an' big
I don't know which I'll be—
A Gram'ma or a Gram'pa, 'cause
They're bof so good to me!
—Marie Louise Tompkins, in *Harper's Weekly*.

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Leland's**SAN FRANCISCO.**

I dressed my dear dolly in red, white and blue

(Sarah Maude is my last Christmas present),

To sit for her picture, just like me or you;

But I told the man not to put me in it too,

For I just couldn't smile and look pleasant.

But alas! that my dear Sarah Maude should do so;

She was shockingly cross and unruly, And would flop over this way and that,—to and fro—

While her legs up and down and criss-cross-ways would go!

(I was terribly mortified, truly!)

Well, the picture he sent us was such a surprise,—

My adored Sarah Maude wasn't there;

But only just me, sitting up straight and wise,

And my mamma, whenever she sees it, she cries,

"What an artist he is, I declare!"

—Laura Simmons

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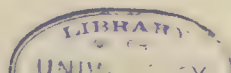
No. 37



MR. FREDERICK W. PEABODY, OF BOSTON, MASS.
Member of the Boston Bar, Who Exposes Eddyism.

**COMPLETE EXPOSURE OF EDDYISM
PRESBYTERIANISM IN UTAH
PROTEST AGAINST WINE**

RALLY DAY APPEAL



The Editor's Column

Pacific Presbyterian

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COMPLETE EXPOSURE OF EDDYISM

NOT A LINE ABOUT WORSHIP OF GOD IN ALL MRS. EDDY'S WRITINGS.

NOTED JURIST OF BOSTON, ATTORNEY FOR MRS. EDDY'S SONS, TELLS ASTOUNDING STORY OF HER LIFE AS SHOWN BY SWORN TESTIMONY.

Influence and Threats Used on Newspapers, Owners of Public Halls and Officers of Churches to Keep Lawyer From Being Heard.

"Religion, what crimes are committed in thy name" is again proven to be a true saying, as anyone who hears the story that Mr. Fred W. Peabody of Boston tells of the life and works of the founder of the Christian Science religion, so-called, must admit.

Strangest of all the strange things about this so-called religion is the fact that not one line about the worship of God can be found in any of Mrs. Eddy's writings.

The story is one that if put into print would be suppressed by the postoffice authorities, but it is all based upon documentary evidence obtained from witnesses examined in the trials conducted by Mr. Peabody, who is a member of both the bar of New York and Massachusetts.

Why Mr. Peabody is Fitted to Speak.

Mr. Peabody gives the story, as he expresses it, to

clear his conscience, as if he did not he would feel he was acting as a party to the fraud, as he knows of the awful immorality and base deceptions practiced in the name of religion. He says he can no more stand silent knowing the facts than he could stand by and see a man murdered or robbed and not raise an outcry at least.

The matter of Eddyism was first brought to Mr. Peabody's attention through a case that came to his office in the regular way. Mrs. Josephine C. Woodbury, formerly a prominent Christian Scientist of Boston, published an expose of Mrs. Eddy in the Arena Magazine of May, 1899, and the following month Mrs. Eddy came back with an attack on Mrs. Woodbury through her annual message to the First Church of C. S. of Boston, in which she referred to Mrs. Woodbury as the very Babylonish woman spoken of in Revelation. Mrs. Woodbury then had Mr. Peabody enter suit against Mrs. Eddy. In preparing for this case, with Mrs. Woodbury's assistance, he got an inside view of the whole matter. Later he was employed by Rev. Minor J. Savage of New York to procure affidavits from prominent Christian Scientists and others regarding Mrs. Eddy, and also did similar work for S. S. McClure of McClure's Magazine. Two years ago he represented, with Senator W. E. Chandler of Washington, the two sons of Mrs. Eddy, in a suit to have a receiver appointed to care for her property, as they believed her incompetent. The real son, Geo. W. Clover, is now a man 65 years old, but was cast off by Mrs. Eddy when a child, and is so ignorant that he can neither read or write; the adopted son, E. J. Foster, M.D., was adopted when he was 40 years old, that Mrs. Eddy might have a doctor in the house to treat her, and for other purposes.

Alienists Declare Mrs. Eddy is Insane.

The purpose of this suit was accomplished in six days, as then Mrs. Eddy's attorneys took the property out of her hands and placed it in the hands of three trustees for the balance of her life. Only one of these men is a Christian Scientist, the other two being trusted business men. At her death there will be a war in the courts that will bring the doctrine of Eddyism down in humiliation and defeat, as by the testimony of a multitude of witnesses that have been examined by the most competent alienists of the country satisfies them that Mrs. Eddy has been insane for thirty years.

It was in preparation of these cases, in which every utterance of her life was material evidence of the condition of her mind, that Mr. Peabody completed his understanding of her life, her record, her methods, her motives and her character, and this is the evidence he presents in his addresses.

All Christian Scientists are invited to attend, and at any point of his story to interrupt and deny or explain, but thus far not one has dared to deny that the facts he presents are true.

Flight Over Use of Hall Scares Owners Out of Town.

When Mr. Peabody first went to Los Angeles he hired Blanchard's Hall and paid for it four nights in advance; he then placed his advertising matter in the hands of the West Coast Advertising Company to place in the street cars. These people, who are Christian Scientists, took this to members of the Christian Science and these descended on Blanchard and scared him so that he refused the use

of the hall for the meetings, and when Peabody threatened him with injunction proceedings if not allowed to use it, he went to Catalina. Mr. Peabody used the hall, but on the Sabbath morning that the meetings were to be announced in the pulpits the Christian Science people went to the pastors of the churches and told them that Blanchard had withdrawn the use of the hall and that they were not to give the notice of the meetings, which many of them, thinking the message was from Peabody, heeded and did not make public.

Newspapers Influenced.

Mr. Peabody then took his advertising matter to the newspapers. The Times received it, and was the only one to print it; the Examiner took the ad. and the money, as did the Record, but did not print the matter, and the next day returned the money; the Express and Herald refused to take it. The Christian Scientists had made good their boast that the papers would not print an advertisement of the meeting. The "copy" was not even sensational, it being a simple statement of the fact that Mr. Peabody would expose Christain Science.

Protest Meeting Against Papers.

When the last meeting in the Blanchard Hall concluded it was proposed that a protest meeting be held in Temple Auditorium, as a protest against newspaper suppression. At this meeting 5000 people packed the house and 3000 were turned away, and this was done without any newspaper publicity except the Times free write up.

At San Jose the meeting was held in the First Baptist Church, of which Rev. F. W. Harper is pastor. Here all the churches united in a great meeting, but before it the pastor was labored with for two hours by the Christian Scientists to get him to call the meeting off.

San Diego Meeting Helped by a Christian Scientist.

At San Diego a former member of the Christian Scientists, Arthur G. Frisbie, who came out with twenty-three others at one time, secured the hall and assisted in every way, as he had been convinced that the healing was a sham and the religious side an absolute fraud.

Meetings About San Francisco Bay.

Mr. Peabody has spoken in the United Presbyterian Church, San Francisco, and the Methodist church of which Dr. Bennett is pastor, and before the Presbyterian Ministerial Association, and the Church Federation of San Francisco, and on Friday evening will address a meeting for men only in the First Presbyterian Church, Oakland. Next Sunday evening he will be at Golden Gate Presbyterian Church, Oakland.

The Ministerial Association have given strong endorsement to the addresses, and are anxious that the people hear the truth regarding this thing.

WORLD EVENTS.

California Admission Day was celebrated throughout the State.

Strikers of the Pressed Steel Car Company have accepted concessions and returned to work.

Nearly one million children will participate in the Hudson-Fulton celebration at New York.

Governor Post of Porto Rico has resigned. His successor is chosen but not yet announced.

Officers of Immigration Bureau charge that peonage and white slavery exist in the State of Minnesota.

Curtiss, the American aviator, who won the International aviation cup at Rheims, won the Breilsca cup also.

An Hungarian scientist announces that he is willing to die to prove that his discovery will restore life.

Floods near Monterey, Mexico, were worse than formerly reported. Whole towns are said to have been washed away.

The public issue in Japan of 70,000 shares of stock in the Central Bank of Korea has been oversubscribed 500 times.

The increase assessment of Los Angeles County and southern California generally has revived separate statehood discussion.

United States imported into China in 1908, an increase over 1907 of \$3,000,000. The exports from China to the United States decreased \$2,000,000.

Dr. Benjamin Ide Wheeler, President of the University of California, has gone to Berlin to lecture in Berlin University. Dr. Wheeler is California's greatest educator.

Lieutenant-General Henry C. Corbin died in Roosevelt Hospital, New York. The General has had a splendid career and has rendered his country able service.

The commercial world was shocked during the past week by the death of E. H. Harriman, railroad magnate. He was born in 1848 and has had a stellar career in railroad circles, having been recognized for some time as America's railroad king: James J. Hill being the pretender to the throne and probable successor to Harriman's title. Mr. Harriman's chief distinction came to him in financing and reorganizing the Union Pacific lines. The Southern Pacific being his chief western line. Much criticism has been heaped upon Mr. Harriman for the methods he employed but in his home and among his friends he was known as a kind and lovable man.

The expected effect of Mr. Harriman's death upon the stock market was a natural declination. This however has not occurred: Instead the market has increased slightly. This increase has naturally surprised the country: Even if the stocks rested upon secure basis the death of a man so important in Wall Street would reduce the price temporarily. Some papers look upon the increase with suspicion: As a trap for unsophisticated before the final fall. However, Mr. Morgan and others were in consultation with Mr. Harriman shortly before his death and, at present, there offers to be no reason to expect a financial flurry.

Nine days after Dr. Frederick Cook announced that he had found the North Pole, Commodore Peary flashed the news by Polar explorers. The whole civilized world has been in a high pitch of excitement. Royalty of the Scandinavian countries have honored Dr. Cook. The University of Copenhagen has conferred a degree of honor on

Dr. Cook. Unfortunately Peary claims that Dr. Cook never reached the Pole. The whole world has taken sides in the controversy. Cook calmly claims to have the data and will submit it to competent authorities. It is interesting to note how eager parties are to take sides in the controversy when they have no facts from either side. The attempt of Peary and his friends to discredit Dr. Cook is unbecoming and ungentlemanly to say the least, while Dr. Cook on the other hand has accepted Peary's report as true. While we have not data to determine who is right and who wrong we can prefer a gentleman to an egotist, and Dr. Cook has certainly been a gentleman.

PROTEST AGAINST WINE

[The following letter is self-explanatory. It was sent by Miss Marie C. Brehm, and printed at her suggestion.]
Chico, Cal., August 13, 1909.

Mr. J. A. Filcher,
Secretary State Agricultural Association,
Sacramento, California.

My Dear Mr. Filcher:

I am informed that at the State Fair which is to be held in Sacramento, August 28th to September 6th, and in Idora Park, Oakland, two weeks later, The Grape Growers' Association has planned to have an elaborate exhibit of wines so placed that electric lights will show "the reflection of the beautiful natural colors of the wines," and that there will be "tables and chairs where visitors may enjoy a glass of wine to their liking" free of charge. That these wines are to be displayed, and these tables and chairs placed in an arbor, the walls of which will be fastooned with fresh grapes, leaves and branches.

Could any more enticing surroundings be devised to induce the drinking of wine than these, or any device be more skillfully planned to nullify the spirit of prohibition of the sale of intoxicating liquors on our State Fair grounds?

I am also informed that a Superintendent, assisted by four ladies, will be in attendance to see that no one abuses these privileges. If this serving of wine were not known to be conducive to inebriety would the presence of attendants be required to oblige moderation? No such attendants are provided in the distribution of free ice-water, or lemonade or coffee.

I am in receipt of letters and newspapers from London, England, giving accounts of the great International Temperance Congress held in London during the latter part of this July, presided over by The Right Hon. Lord Weardale, father-in-law of the Crown Prince of Sweden, as acting President of the Congress, and to which Congress King Edward VII gave a grand reception in the Imperial Institute at which His Royal Highness, The Crown Prince of Sweden was present, with a long list of nobility of Europe and distinguished delegates from all parts of the world. "Invitation cards were issued in the name of His Majesty, King Edward VII," and the guests requested to wear "evening dress and decorations."

The paper further states that "The great company passed down-stairs, from the Hall and out into the fine Court of the Institute where the fine Band of the Legion of Frontiersmen played throughout the evening, while the guests chatted and partook of the very excellent refresh-

ments provided by His Majesty's Government." The article elaborates the menu and "The great body of waiters and great expanse of tables," and the noble men and women in attendance from all parts of the world."

I have also received a postal card on which are finely finished portraits of the Rt. Hon. Lord Weardale, Acting President; F. M. H. R. H. The Duke of Connaught; K. G. Honorary President; The Very Rev. The Hon. Dean of Hereford, Chairman of Committee; The Honorable Mrs. Elliot Yorke, Vice-Chairman; Right Hon. L. V. Harcourt; M. P. Representing H. M. Government; and "Twelfth International Congress on Alcoholism."

Thus, while the world is striving to plan for the prohibition of the liquor traffic, in California the effort is being made to cultivate a taste for alcohol, even though we know it will demoralize our citizens and ultimately destroy our citizenship.

I entreat, if it be true that this temptation is planned for our Fair (undoubtedly to create a wine market) that you do prevent it if it is in your power to do so.

France has introduced into its schools instructions on the evils of alcoholic drinks, wine included, and its Grammar of the second year states that "France witnesses the distressing spectacle of a nation rushing to decadence through alcohol." I have a copy of the Grammar in which in eleven different places are warnings against the use of wine or any other alcoholic drink, which, it asserts, are breeders of disease, death, poverty and crime, and these warnings are official and called "Government Edicts" and official statements by the "Academy of Medicine" on the various diseases caused by the use of alcoholic beverages. These statements are given with instruction to the pupils to ascertain from the dictionary the nature of these diseases and to transpose the sentences into their own language.

I was mortified on reading in the San Francisco "Call" of May 20th that at a Convention of 150 wine makers, Prof. F. T. Bioletti of the viticultural department of the University of California said: "The evidence in overwhelming that wine is not only a wholesome beverage, but the most efficient and practical agent for the promotion of temperance,"—thus displaying a lamentable ignorance on a question which is arousing all Europe—(against alcoholic beverages, wine included.)

I have felt impelled to write this lengthy letter in view of the importance of this question and feel sure, from your former kindness to me, that you will not blame me.

Yours truly,

ANNIE E. K. BIDWELL.

THE RALLY DAY APPEAL.

"America, the Christland!" How shall we make it Christ's land in fact as well as in name? This is one of the great questions which confront the church. To answer its conscientiously involves a responsibility from which we as Christians cannot escape.

Our concern is due largely for the foreign host that has come to make its home among us. To them America is a land of promise, and our posts are the gateway to freedom. They think of "Government" as oppression. Their religion is largely intermingled with superstition. It is not based upon an intelligent conception of God and of human

relations to him. Under such circumstances, and with ideals so foreign to our own, we can hardly expect them to be readily assimilated into our American life. Therefore, we must put forth our best efforts to give the gospel which will help them, as it helps us, to become good citizens of our great country, whose government and whose institutions are founded upon Christian principles.

The gospel is their greatest need. They must be brought to a knowledge of Christ as their Saviour. They must be taught those precepts concerning everyday life that are given to us in the gospel. They must be shown the error of many of the things that they have been taught for generations, not by attacking their old-world ideas, but by the positive teaching of the truths of the word.

Our Sunday School Board is endeavoring to perform this service in behalf of the Presbyterian Church by doing the preliminary work of visitation, and distributing Bibles and other literature in the various languages native to these



Coming Americans.

people. We are publishing religious periodicals in three different languages.

This is the work for the support of which Rally Day offerings are requested. Last year, about fifteen thousand dollars was contributed for this cause, but a much larger amount is required for the work this year. The Italians are pressing upon us for a weekly paper in their language, and they ought to have it; but it means an additional outlay of from one to two thousand dollars per year, which can hardly be drawn from a treasury so depleted as ours.

At least twice as many Sunday schools as formerly ought to contribute to this work on Rally Day this year. Every superintendent and teacher ought to be informed in reference to this work, and as Rally Day approaches it ought to be spoken about from the platform and in the class. Impress upon the pupils this call of Christian patriotism.

A special programme has been prepared for use on Rally Day which will be furnished free of charge in quantities. A sample has been sent to every superintendent on our lists. If you have not received a copy by the time you receive this number of the teacher, drop a card to Alexander Henry, D. D., Witherspoon Building, Philadelphia, Pa., stating how many copies you need for your school, and they will be forwarded at once.

The Rally Day Bulletin will give full information concerning our work in behalf of the foreigners, showing what has been accomplished. Special collection envelopes have

been prepared for the offerings which will interest your pupils.

This is the only appeal that is made to the Sunday schools for this particular work, and, as a matter of missionary education, every Sunday school ought to have this cause brought to its attention. Our boys and girls should be trained to know what Christian patriotism demands of every true American.

REV. AND MRS. GEO. CORNWELL CALLED SUDDENLY BY DEATH.

East Shantung Loses Two Valuable Workers Who Succumb to Cholera.

The following cablegrams received by the Foreign Mission Board give the sad news of the passing of two faithful missionaries.

The first cablegram came on August 25th. It read as follows:

"We grieve to report that Mr. Cornwell has died after a short illness—Cholera."

This was followed on August 30th by another telegram:

"We grieve to report that Mrs. Cornwell has died after a short illness of cholera."

On September 5th, the following cablegram was received:

"Sarah and Agnes are very ill, but recovery is probable. Others well."

Mr. and Mrs. Cornwell left seven children—William, Sarah, John, Laura, Agnes, George, Eleanor.

Sarah and Agnes, the two who are reported to be very ill, with cholera, are aged—sixteen and six. William, who is in this country, is aged 17. The rest of the children are in China.

On receipt of the news of the death of Mr. and Mrs. Cornwell, the Board took the following action:

"The death of the Rev. George Cornwell and Mrs. Cornwell removes from the service of the Board two beloved and very efficient missionaries. The Rev. George Cornwell was born January 12th, 1866 at Peekskill, N. Y. He was graduated from Amherst College, and Union Seminary, and for a time served as pastor of the Presbyterian Church at Pound Ridge, N. Y. In 1891 he married Miss Mary Mead of Yorktown, N. Y., and in 1892 Mr. and Mrs. Cornwell sailed for China.

"Their entire missionary service has been in the Province of Shantung. At the time of the deaths they were stationed at Chefoo, East Shantung Mission. Mr. Cornwell was engaged in both educational and evangelistic work. Both Mr. and Mrs. Cornwell were tireless in their missionary activities. Mrs. Cornwell, in addition to rearing a large family (seven children survive them), assisted her husband in various forms of missionary work—her special work being with the women and children. Mr. Cornwell often preached in both English and Chinese on Sunday, superintended the Sunday School and during the week took long itinerating trips, traveling mostly in a wheel-barrow. In later years he had charge of a reading room and a night school for the benefit of the seven hundred employees in the silk factory at Chefoo.

"Both Mr. and Mrs. Cornwell were most faithful to the friends in the home land who supported them, as the large number of missionary letters written in these years show.

Mr. Cornwell rendered special service at the time of the Boxer outbreak. He was chosen by the United States consul as the leader of the expedition which rescued many missionaries in the Province of Shantung. Through his tact, wisdom, and efficiency, not to mention great courage in several critical instances, he was enabled to rescue the entire missionary band in the Province of Shantung.

"The Board would express its heartfelt sympathy to the children of Mr. and Mrs. Cornwell and to their relatives and many friends, and to the members of the East Shantung Mission at the great loss which both, they and the Church, have sustained in the death of these faithful and beloved missionaries of the Cross."

A. W. HALSEY.

A HOME MISSIONARY CONTRIBUTION TO FOREIGN MISSIONS.

The High Street church, Melrose, one of Oakland's youngest Home Mission churches, has the honor to be represented on the foreign field by one of its charter members.

Sunday, September 5th, was a day full of blessing to this young church. At the morning service, after a short sermon by the pastor on the value of Christ's sacrificial death, six persons, all heads of families, were received into church fellowship. This was followed by the sacrament of the Lord's Supper, a season of precious communion.

The evening service was in the nature of a farewell meeting to the outgoing missionary, Miss Elizabeth Herriott, eldest daughter of the pastor. Rev. J. M. Duncan, pastor of the Bay Avenue M. E. Church, whose congregation united in the service, preached the sermon, a strong presentation of Luke 8:46, on the power that went out from Jesus; and by way of application, the power that goes out from his disciples.

Rev. A. F. Mackenzie, a member of the congregation, recited an original poem, a tribute to the departing missionary, which will be found in another column of this paper. Miss Herriott with radiant face followed with a few parting words telling of her call to the work in her early girlhood with another dear girl friend in the city of St. Paul.

Most of Miss Herriott's life has been spent in a missionary atmosphere and she has had splendid preparation for her work, graduating in the class of '07 at Northfield, Seminary, Mass., and having also spent one year in Dr. White's Bible Teachers' Training School, New York City. During the past year she has been Sunday-school superintendent and primary class teacher in her father's church and will be much missed. A beautiful Schofield Bible as a testimonial of appreciation was presented to her by the teachers and scholars of the Sunday-school. She was a recipient of many gifts from friends both inside and outside the church and a sufficient sum of money was given by friends East and West to enable her to take with her a beautiful Underwood typewriter.

The sailing occurred on Wednesday, September 8th, from San Francisco, on the great liner, "Manchuria." Many friends from both sides of the bay accompanied her, and the other missionaries (amongst the number, Mrs. Moffett and children, and Miss Harriet Whitney, returning to Korea) to the vessel, and the partings though solemn were rather joyous than sad. Miss Herriott will be met at Shanghai by her brother, Rev. Clarence D. Herriott, and his wife (nee Lillian Taylor) and baby Elizabeth, and

after spending a few weeks with them at their home in Hangchow, where they have been missionaries for several years, will proceed to her appointed field, Shuntetu, North China.

THE PRESBYTERIAN ORPHANAGE AND GRAPE FESTIVAL.

On Saturday, the 2nd of October, there will be at Kentfield, on the grounds of Mrs. A. E. Kent, a Grape Festival for the benefit of our Presbyterian Orphanage.

We are in great need of an increased supply of water. An immense amount is required to supply the wants of 125 children, besides the cattle and grounds. We have at certain portions of the year to take water from the city company at great expense. Our expenses at the Orphanage would be greatly decreased, and the comfort of all greatly enhanced by water from another spring being piped into the place. This spring they hope they have located.

Will the Pacific Presbyterian readers contribute to the Grape Festival on the first Saturday in October, at the foot of Mt. Tamalpais, and near the Muir Park (given to the United States by Wm. Kent), and spend a most enjoyable day from eleven o'clock until six o'clock p. m.

Bring your books and sit under the trees and read them while you eat grapes such as Joshua and Caleb found thousands of years ago (perhaps better ones!). Buy lavishly, and remember every dollar helps the Presbyterian Orphanage.

M. F. B.

WOMAN'S MISSIONARY SOCIETIES, OAKLAND PRESBYTERY.

Semi-Annual Meeting Held in Brooklyn Church, Oakland.

The semi-annual meeting of the Woman's Home and Foreign Missionary Societies of Oakland Presbytery will meet at Brooklyn Presbyterian Church, Oakland, Friday, September 17th. The following program will be presented:

Home Missions.

MORNING SESSION.

Mrs. J. P. Gerrier, President, presiding. 10:00 a. m.—Opening Prayer. Temperance Work, Mrs. H. W. Smith; Mission Study Classes, Mrs. Annie Gill; Mormons, Rev. N. E. Clemenson. Offering: Solo, Miss Elva Taylor; Mountaineers, Mrs. J. B. Hume; Quiet Hour, Dr. F. L. Goodspeed. Luncheon, 5 cents.

Foreign Missions.

AFTERNOON SESSION.

Mrs. John Gamble, President, presiding. 1:30—Prayer, Rev. H. K. Sanborne; Report of Treasurer. Our Latin-American Neighbors, Miss Carrie S. Morton; Scenes from Family Life in Siam, Mrs. C. C. Hansen, in costume; Vocal, Selection, Chinese Girls; Offering.

SONG BOOKS FOR THE ASKING.

Pacific Presbyterian:

Gentlemen,—Please announce through your columns that the Presbyterian church of Mendocino, California, has 35 Songs of the Sanctuary, 13 Select Songs, and 2 C. E. Hymnals which will be gladly forwarded to any church or Sunday-school which will pay the freight on them. The Songs of the Sanctuary are not in good condition.

Thanking you for the favor, I remain,

Sincerely, J. M. Fisher.

Church News

OREGON.

Portland Third.

Rev. Andrew J. Montgomery returned to his pulpit for September 5th, after an enjoyable vacation at the base of Mt. Hood. He was welcomed by a fine audience at the morning service and took the occasion to preach an earnest Gospel sermon, "Christ Jesus came into the world to save sinners, of whom I am chief." It was an impressive sermon. When the time for the announcements came Mr. Montgomery spoke of the call which has come to him from the Second Church of Oak Park. He said that it had been repeated after he had given a negative answer and it had been repeated in such shape as compelled his attention. He had been led now to accept the call, and will ask the Session to call a Congregational meeting soon to request the Church to unite with him in seeking the dissolution of the pastoral relation. It was a shock to the people. Mr. Montgomery wisely, had not made the call the subject of any conversation but had taken it up seriously and prayerfully and when the decision was reached he told his people frankly what the decision was. It is not the time to say more than that Mr. Montgomery will be sadly missed in Oregon. He is an important factor in the whole work of the Synod, and his removal will be a great loss.

Badon.

Rev. George Roach, because of continued ill health, has been compelled to resign the pastorate of the Bandon Church. The Presbytery of southern Oregon at a pro rata meeting held in Roseburg, accepted the resignation and dissolved the pastoral relation. Mr. Roach removed from the Field at once and left the way open for his successor. He has done fine work while here. Not only has he cared for the Bandon Church, but much of the time he went down into Curry County lying directly south and provided all the services that county had. He has build up our Church in numbers and financial strength, and added a parsonage to our property. His faithful labors will remain with us. Fortunately, as soon as it was decided that Mr. Roach must retire we began to look for his successor.

He was found in the person of Rev. Marcus E. Coen, late of American Falls, Idaho. Mr. Coen had served a church in Oregon some time ago, and was known. When the work at Bandon was offered to him he accepted it and arrived the first week in September, so we shall have no vacancy in the pulpit.

Rev. George W. Giboney, D. D., late pastor of the First Church of Spokane, Washington, has accepted the position of Sabbath School Missionary for the Presbytery of southern Oregon. He entered upon his new work in August and will live at Medford. Dr. Giboney came to Oregon from the Seminary, and served the Church at Lebanon from which he went to Oregon City and thence was called to the First Church of Spokane which he continued to serve until ill health compelled him to give up the pastorate and seek a life which would give him more out of doors. He has found such work in the new position and has a splendid field for labor.

Valley.

Rev. Benjamin F. Harper has resigned the pastorate of the Church here to become the Sabbath School Missionary of the Pendleton Presbytery. He held this same position once before and left it for the pastorate. Now, by the hearty choice of the Presbytery, he returns to his important work. Pendleton is one of the great Presbyteries and affords splendid opportunity for the sort of work which Brother Harper knows how to do so well and successfully.

W. S. HOLT.

EUGENE, ORE., Fairmount Church.—The work here is moving along well. The attendance has been good through the summer at Sunday-school, prayer meeting and preaching services. Some time since the Sunday-school purchased a tent to hold some of the classes. The tent disappeared after the first Sunday, but was returned in a few days. The pastor has a class of boys and young men in Sunday-school, several of whom belong to a baseball club which has made a good record in games under the auspices of the Y. M. C. A., and Inter-church Baseball League of Eugene.

SACRAMENTO, Westminister.—Rev. J. T. Wills, D.D., of Westminister church, Sacramento, Cal., has returned from his vacation rested and ready for his winter's work. On Sunday, the 12th instant, the regular bi-monthly communion service was held. There was a large congregation present and a good spirit prevailed. Seven persons were received into membership; two by letter and five on profession of their faith—four gentlemen and three ladies, two of whom were baptized.

MT. TABOR.—We have decided upon the plans for our new church building and the work will proceed at once. On September 6th the old building was removed from the lots. It has been determined to remain on the old site, but we shall have an entirely new structure. It will be necessary for us to continue the use of the old building while the new one is in process of erection and arrangements for that end have been made. We expect to expend about \$15,000 and hope to be in the new edifice the first of the new year. Our pastor, Dr. Sharp, instead of taking any vacation gave that time to the work of getting ready for the new enterprise.

NAPA.—Now that vacation time is over, the scholars are coming back into Sunday-school. The attendance on church services is better, and all the different branches of the church work are progressing. On communion Sunday two united with the church, both on profession of faith. On the evening of August 26, a farewell reception was given by the members of this church and congregation to Mr. and Mrs. F. O. Mower, who leave Napa to take up their residence in Ukiah. Mr. Mower has sung in the choir of this church for over thirty years. He has been equally faithful in all other church work. It is with regrets that we see them leave Napa. This church will miss them greatly. But our loss will be Ukiah's gain.

PETALUMA.—The Sabbath-school of the Presbyterian church observed Rally Day September 5th. There was a good attendance, and an interesting program. Each scholar was given a souvenir of the day. The past year, under the able leadership of the Superintendent, Mr. Robert Hazlett and his faithful corps of officers and teachers, has been a very successful one. New methods have been introduced

and a piano purchased which has added very much to the equipment and efficiency of the school. The Sunday-school will take up the new graded lessons on the first of October. There was a good attendance at the regular communion service Sunday morning. Four united with the church by letter. The many friends of the Rev. F. R. Wotring, D.D., who came to us a few months ago from Boulder, Colorado, will be glad to know that he is recovering nicely from the operation which he had to undergo August 15th. He will soon be able to leave the hospital.

MT. HOOD, OREGON.—Rev. Geo. L. Washburn took charge of this field last October and is closing a very successful year of work, to take charge of the Valley and Fruitvale churches. During the year there has been added to the Mt. Hood church by letter or on confession of faith more than twenty substantial members, though some of these have been dismissed to other churches. Besides preaching at the Mt. Hood church Mr. Washburn has held services at different points in the upper Hood valley on Sabbath afternoons for the benefit of the settlers that are filling up that great fruit country. The railroad is being extended from Dee, where is one of the largest saw mills of Oregon, to within three miles of Mt. Hood postoffice and church. Last Sabbath the Sabbath-school Missionary, Rev. B. F. Harper, went in and assisted Mr. Washburn to organize a new Sunday-school at the place of the new terminus and a petition was signed by nearly 30 members and supporters asking Presbytery to organize a new church, and a few of these are from the present organization. The hope is entertained that the two organizations will make a splendid field of labor for some man who is a hustler, and who is not afraid of leading a strenuous life for a few years. We are on the look out for that man just now.

San Francisco.

CALVARY.—On Wednesday evening, September 15th, the prayer meeting will be under the auspices of the Y. P. S. C. E. They have secured as the speaker of the evening Miss Alexander of Knoxville, Tenn., who is in this city working in the interest of temperance. Miss Alexander has championed the cause of temperance reform in many of the large cities and promises to be an interesting speaker.

LOS ANGELES.

The Ministers' Association began weekly meetings at 10:30 a. m. on Monday, with vacation reminiscences,—interesting, amusing, inspiring,—not reportable. Dr. F. J. Mundy told of trip to Alaska, with warm tribute to work of Dr. Duncan among the Indians, who show wonderfully the transforming power of the gospel,—as do the people of every race and color. Dr. MacWilliams spoke of a trip to Seattle, and the great work done by some of our men on the north coast, especially Dr. Foulkes and Matthews.

The Association appointed Drs. MacWilliams, Walker, Hunter and H. H. Fisher to meet the city council and urge suppression of dance halls.

Revs. Steuart, Cleland and Butterfield were named a committee to convey the sympathy of the brethren to the family of Rev. Hiram Hill. Dr. J. M. Newell, Rev. W. B. Gantz and Rev. W. D. Landis are the new committee of program. It is hoped that Dr. E. J. Bulgin can be secured for the meetings of September 20. He begins evangelistic meetings on the 19th in a tent at 12th and Lake with a group of churches in the Westlake district, our Westlake church being one.

Rev. Pruett reports good meetings with Dr. Mac-

Williams preaching in Calvary church, some seeking and confessing Christ.

Westlake church held a twilight communion last Sunday, receiving two, Rev. G. C. Butterfield assisting Pastor Landis.

Irvine Chapel Sunday-school has been reorganized and put under the care of Dayton Avenue church, making two besides the home Sunday-school that Pastor Shields will have oversight of.

Washington church held a meeting moderated by Mr. Butterfield, at which invitation was given to Rev. W. R. Clelland to take up the work.

Evangelist C. A. Frausto of Torreon, Mexico, preached for Rev. D. A. Mata at the Spanish church Sunday night—a great meeting, numerous requests for prayer. They will hold meetings through the Spanish churches of the region. The Spanish Girls' School opens this week. The Spanish church and Sunday-school have a picnic in Sycamore Park on Thursday.

The Fishermen's Club held street meetings in Vernon two nights last week, when twenty people accepted Christ. This is in the neighborhood where tent meeting were held in the summer.

SEMINARY NOTES.

San Anselmo, Cal.

Dr. Landis supplied the pulpit of Howard Street church, San Francisco, last Sabbath. A meeting of that congregation has been called for Thursday evening, the 23rd, to call a pastor, if the way be clear.

Rev. Austin B. Dickerson, '09, has returned from his visit to his old home in Ohio and taken charge of the church at Coalinga.

Dr. Wicher and his family arrived in San Anselmo on Saturday and were warmly welcomed after their long absence of seven months.

Dr. Day returned from Portland Monday afternoon. The Faculty were all present on Wednesday ready for the beginning of the year's work.

Warren P. Landon, Dr. Landon's only son, left on Thursday evening to enter Hamilton College, New York, where he has registered as a classical student.

Rev. J. R. Macartney, '96, pastor of the First church of Bellingham, Wash., has made extensive plans for an evangelistic campaign in his parish.

Rev. Alfred H. Croco, '77, of Brawley, Cal., is taking a vacation in San Francisco and vicinity.

UTAH PRESBYTERIAN TEACHERS' ASSOCIATION.

The 27th annual meeting, held at Springville, Utah, was a great success, equal to any of its predecessors. "Utah's Changed Conditions and Present Needs" was the subject of the timely opening address by Rev. Josiah McClain, our Synodical Superintendent of Home Missions. Dr. Paden of Salt Lake City was at his best in the Bible Study Course of eight periods on the Epistle to the Hebrews.

Professor John R. Welch was our expert on Pedagogical Methods, confining himself this year to History, Rhetoric and Literature. The Professor, who is Supervisor of the Salt Lake City schools, was with us last year and we trust he may become a permanent factor of the Association work. He is a master in his sphere.

Dr. D. R. Boyd, Commissioner of the Woman's Board for Mission School Work, was with us to deliver three

splendid addresses on "Christian Education." Dr. Boyd comes to this work after sixteen years' experience as President of the State University of Oklahoma, and is rapidly getting a good grip on the situation in Utah. We hope for great improvements under his regime.

Mr. Thomas Weir, one of Salt Lake's most prominent business men and Christian workers, favored us with his intensely interesting lecture on "Palestine As It Is."

Miss M. F. Terry's address on the "Educational Importance of Music," was unique in its way and of immense value.

Prof. Sweazey's presentation of the subject of Bible Study in the grades and in the Academy led to the appointment of a committee for the coming year to take the whole matter in consideration with the view of formulating a course if they cannot find a better course than the existing one.

One of the most noteworthy events of the meeting was the presence of the State Superintendent of Education, Hon. A. C. Nelson, who delivered a fine address on "Ethics in Education." We were pleased to hear his words of appreciation and commendation of the educational work Presbyterians have accomplished in Utah.

Castella Springs was the resort selected for the Association's outing this year; and a right joyous time was the experience of all, especially of those who indulged in the Natorium.

The officers for the coming year are: Rev. J. K. MacGillivray, President; Prof. W. W. McKirallan, vice President; Miss M. K. Moore, Secretary; Miss Mary Martin, Treasurer.

This is the second year in succession that the Association has been entertained at Hungerford Academy, and there was a unanimous vote to return next year. Prof. and Mrs. Burkholder deserve great praise for the way things have been managed for the comfort of the Association.

PRESBYTERY OF SOUTHERN UTAH.

To save the very heavy traveling expenses necessary to attend a meeting of Presbytery in the southern part of the state the fall meeting was held in conjunction with the meeting of the Teachers' Association in August.

Rev. T. M. Kenseff of Panguitch was elected moderator. The resignation of Rev. C. A. Hamilton, who has been granted leave of absence from the work for a year on account of ill health, was accepted and Rev. J. K. MacGillivray was elected to the position. A letter of dismission was granted to Rev. J. A. Dodd, Ph.D., to the Presbytery of Columbia River. Rev. E. J. Hanks was appointed chairman of the Evangelistic Committee, to have special charge of the tent work in Southern Utah next summer, vice Rev. T. M. Kenseff, resigned.

THE SYNOD OF UTAH.

The Synod of Idaho having been set off by the action of the late General Assembly, this Synod of Utah is now coterminous with the state of Utah.

The annual meeting was held, beginning on Wednesday evening, the 25th of August. Rev. R. G. McNiece, D.D., the retiring moderator, preached a masterly sermon on the "Inspiration of the Scriptures." Rev. G. W. Martin, D.D., was elected moderator, Rev. McClain W. Davis, stated

clerk, and Rev. J. D. Stormont and Rev. Theo. Lee, temporary clerks. The permanent committees were reorganized to fit the new conditions and the usual routine of business carried out.

Rev. Josiah McClain was recommended for reappointment as Synodical Missionary, and a strong resolution adopted to the effect that the time had not come in Utah for doing away with the office of Synodical Superintendent of Home Missions.

Rev. H. W. Rankin was also recommended for reappointment as Synodical Sunday-school Missionary for this Synod in conjunction with that of Idaho.

Interesting reports were made by both superintendents. It was decided to meet in Springville again next year.

HOW THE OTHER HALF LIVES

OR

Modern Apostles in Other Lands.

A series of addresses covering the industrial, social and religious conditions obtaining in a number of foreign countries is being arranged by the pastor of the Richmond Presbyterian Church, San Francisco, Rev. C. S. Tanner. The purpose of the course is to give a visual demonstration of the conditions to be met and the progress being made in Christianizing non-Christian countries. The addresses will be illustrated with fine stereopticon views portraying life as it is lived, and will come about a month apart. These will be delivered at the church, corner of 31st Ave. and Clement St., on Sunday evening and will be free. The first in the course will be given Sept. 19th and will be a study of Turkey—"How They Live in Turkey" or "The Land of Koran and the Modern Apostle." Others will be "India in Transition," "In Darkest Africa," "Japan and the Japanese," and "The Diamond Fields of Dixie."

OPPORTUNITY.

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise to fight and win.
Wait not, for precious chances pass away;
Weep not for "golden ages" on the wane;
Each night I burn the record of the day;
At sunrise every soul is born again.

Thou deep in mire, wring not your hands and weep;
I lend my arm to all who say, "I can!"
No shame-faced outcast ever sank so deep
But yet might rise and be again a man!
Dost thou behold thy lost youth all agast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past,
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to Heaven.

—Walter Mahone.

(Herald of the Golden Age, April, 1909.)

CHINA A MOST PROGRESSIVE NATION.

The Rev. George J. Bond, B.A., who has recently returned from an extended visit to all the mission stations of Canadian Methodism in China and Japan, has now a book on the press, which, we believe, will bear the title, "Our Share in China, and What We Are Doing With It." From one of the chapters in that volume we take the following most interesting summing up of the situation in China today. Most magnificently it throws the challenge in the face of the Christian churches of today:

China has made more advance during the past nine years than in all the four thousand years of her previous history. Indeed, in that period she has made more progress than any other nation.

Napoleon said: "When China moves, it will change the face of the globe." And China is moving mightily. For ages she has been facing the past, and seeking to pre-empt it. The greatest social revolution in the history of the world has taken place in China. She has abandoned her long-established educational system, and adopted instead the newest curricula of the most modern Western schools and colleges. The old examination cells, where her scholars wrote theses on the moss-grown memorabilia of the classics and filled their papers with venerable but useless lore, have given place to Imperial universities, where her coming leaders are being trained in law, in science, in economics, in engineering, in the thousands and one things that go to make up equipment for practical life and service. Primary and secondary schools, middle, high, normal and technical schools, are being established throughout the empire. Thousands of young men of the best families are going abroad, many at their parents' expense, many at the expense and by the direction of the Government, to sit for five or six years at the feet of the best teachers in the best colleges of Britain, France, Germany, Belgium, Japan and the United States, and to come back to China and give their country the benefit of the training they have acquired. In ten years time, in twenty, in another generation, what vast changes these things will have brought about!

In addition to the extraordinary educational revolution just spoken of, she has passed through others equally significant of her changed attitude to Western thought and civilization. She has accepted the principle of constitutional government, and is preparing for the establishment of a national parliament and provincial assemblies in 1917. She is projecting a fleet and drilling an army in modern methods. She has already built and equipped great arsenals, and factories for smokeless powder. She has multiplied her post-offices from a few score to over two thousand, and established an excellent postal system. She is pushing forward her telegraphs throughout the provinces, and not only to the borders of Tibet, but even to the mysterious city of Lhasa. She has four thousand miles of railway already built, and is projecting four thousand more. She is demanding the abolition of ex-territorial courts. She has issued edicts providing for the utter prohibition, within ten years, of the cultivation, manufacture, sale and use of opium, edicts which have already been executed with such sternness that the terrible evil has been greatly reduced. She has issued an edict against the dreadful practice of foot-binding, which destroys one girl in ten throughout the empire, and cripples all the others. Two hundred newspapers have been established: one of them, published in Peking, and edited by a woman,

being the only daily newspaper for women in the world. More significant still from the missionary point of view, one of her great officials, the Viceroy of Fukien, recently prohibited collections for idolatrous processions; another Viceroy ordered that each of his subordinate officials, numbering thousands, should possess himself of a copy of the New Testament; and a third, the Viceroy of Hunan and Hupeh, decreed that the New Testament should be studied side by side with the classics in the public schools of these great provinces. A hundred and twenty-five Peking students have joined the Student Volunteer Missionary Movement.

China is moving, indeed, and, as Napoleon truly said, it will change the face of the globe. But how? There are not wanting those who look on her movement as a portent of evils to come. They talk of "The Yellow Peril," and predict disaster and havoc to Western civilization, when the millions of China become conscious of their own strength. As the Goths and Vandals swooped down upon and overran the fair provinces of the Roman empire, so, say these prophets of ill, may the swarthy nations of the Orient, Japan with her fifty millions, India with her two hundred millions, China with her 400,000,000, with disciplined and scientifically equipped armies commensurate with their vast populations, swoop down upon and overrun the civilization of the West. Not now the Mediterranean or the Atlantic, but the Pacific, is to be the world's most tremendous and decisive battles. That prophecy of ill is quite possible of fulfilment.

But shall that prophecy be fulfilled? Not if the Christian Church does her duty today. Not if the development of China becomes, not anti-Christian, or even non-Christian, but predominantly Christian. Christian schools and universities in China itself, to Christianize this movement for Western education, and to train the eager minds of China's young people under Christian auspices and Christian influence, are of immeasurable strategic importance at this hour. In high place and low, among the sons of the illiterate, and the sons of the literati, once the bitterest opponents of the Gospel, the teaching of Western learning by missionaries is eagerly welcomed. We may have young China under our influence, in young China's most plastic and impressionable years, if we will not grudge the men or the money.

Let the churches of the West do their fully duty by China and by Christ and no "yellow peril" need ever alarm the world. The Chinese are pre-eminently a peace-loving people. The profession of arms has never had recognized place in the precepts of their sages or in the provisions of their body politic. It would have none today but for the exigencies of self-defense and the example of Christian nations. The Chinese love peace, and the development of the Chinese nation will make for peace. Sir Robert Hart, the "greatest of living Irishmen," son of a Wesleyan local preacher, who knows China so well and had done so much for her, said, the other day in London, that the Chinese were a "strangely reasonable people;" and in a century or two she might be strong enough to dictate peace terms to the world, and by always throwing herself on the side of the party attacked, make war impossible and bring in the millennium. To turn that prophecy into reality is a task worthy of the church of Jesus Christ.—The Christian Guardian.

TO MISS HERRIOTT ON HER DEPARTURE TO CHINA,
SEPTEMBER 8, 1909.

Dear Daughter, we are glad to hear,
That you are going East,
Though many will be sad that day,
To say the very least.

As God in His Providence
Hath called you to the field
To gather in the sheaves for Him,
He'll always be your shield.

The holy angels will rejoin
To go before your face,
And God the Father will supply
You daily by His grace.

Of gold or silver, we have none,
Else we would give them thee;
But we will pray for your success,
Wherever you may be.

Your father's congregation here,
Have learned to love you much,
For the great kindness you have shown
To those who needed such.

Your mother's contribution, you,
To the great mission field,
Is greater and more precious far
Than all earth's gold can yield.

And now, dear daughter of the King,
We say to you, farewell;
Our hearts are glad, and yet more sad
Than human tongues can tell.

Poeta nascitur non fit.
REV. A. F. MacKENZIE.

THE HOME

HOUSEHOLD TRIBULATION.

The home is not what it was long ago.
There's "litterychoor" in each room.
We're all of us talkin' more careful an' slow
An' wearin' expressions of gloom.
Nobody makes jokes or tells stories or sings,
'Cause laughter ain't truly refined
An' we're puttin' our thoughts on superior things
Since Maw is improvin' her mind!

We're talkin' 'bout Shakespeare an' Browning an' Keats.
The biscuits look queer an' taste wrong,
But she says it's no difference what a man eats
If his intellect's healthy an' strong.
An' Paw says a "culture club's" harder to bear
Than the ten plagues of Egypt combined,
And excuses himself to go outdoors an' swear
While Maw is improving her mind.

We're trying to heed the example she sets,
Though the pace she has struck makes us pant.
She says "cawn't" and "shawn't"; but she sometimes forgets
And falls back on plain "can't" and "shan't."

This morning Paw said, as he stood at the door,
He was more than three-quarters inclined
To camp out an' never come home any more
Till Maw quits improvin' her mind!

—Washington Star.

FRANKNESS WITH THE DAUGHTER.

By Gabrielle E. Jackson.

Playing at hide-and-seek with our daughters is such a mistake. We cannot blind ourselves to the fact that she is changing daily, that every day adds to her development. We must be aware that each month and each year which rolls over her head carries her closer to womanhood. We know that she does not look upon life at seventeen as she looked upon it at fourteen, and she knows that we know it.

It is no use for us to say: "O, Elsie is still a child. She never gives a thought to such things." Elsie is not a child any longer, and the sooner we cease playing at this game of hide-and-seek with her the better it will be for us both. We want the broad, full light of day upon all our thoughts and all our deeds where our daughters are concerned. Literally, she must be heart of our hearts and soul of our own souls if we would see her develop into true, noble womanhood with a mind far above petty things, subterfuge and deceit.

THINGS TO AVOID.

Anticipating evils in the future.
Fault-finding, nagging, and worrying.
Dwelling on fancied slights or wrongs.
Scolding and flying into a passion over trifles.
Thinking that life is a grind and not worth living.
Talking constantly about yourself and your affairs.
Depreciating yourself and making light of your abilities.
Saying unkind things about acquaintances and friends.
Lamenting the past, holding on to disagreeable experiences.
Pitying yourself and bemoaning your lack of opportunities.
Writing letters when the blood is hot which you may regret later.
Carping and criticizing. See the best rather than the worst in others.
Dreaming that you would be happier in some other place or circumstances.
Belittling those whom you envy because you feel that they are superior to yourself.
Speculating as to what you would do in some one else's place. Do your best in your own.
Gazing idly into the future and dreaming about it instead of making the most of the present.—London Opinion.

THE UNBEARABLE GRIEF.

In an article in Harper's Bazar, under the title, "The Great Hope," Elizabeth Stuart Phelps writes of consolation for the bereaved. The article is one of that most interesting series on the subject of life after death, to which William Dean Howells, Thomas Wentworth Higginson, and John Bigelow have contributed. In this paper the author says:

"He is a fortunate mourner who finds his sorrow unhaunted by specters darker than itself. Remorse is the one worst, the one intolerable element in affliction. Blessed beyond his own knowledge is he who finds himself companioned only by gentle memories of his dead: He to whom the acutest pangs possible to grief are strangers; he whose love for the living, like the love of the New Testament definition, was 'kind,' while it had the opportunity.

"There is no more pitiable being in the world than a man who, really loving, or really believing that he loved, yet inflicted upon the living—perhaps in the fire of anger, or perhaps in the froth of thoughtlessness—that for which, he can not ask the pardon of the dead. The hurt may have been slight, if you choose to call it so, but it takes on a mortal character in the retrospect. There was a duel of natures or a war of words; there was an hour stained with red which has dyed the memory through and through; they who loved became as they who hated—and wounds slashed where caresses had been; and perhaps the dead forget, but the living—God pity him!—remembers. . .

"It would be a waste of the emotional force to dwell upon the element of remorse in bereavement, if it did not carry its own consoling quality with it—and this, I think, in a peculiar way it does. Nothing is so sure as that love forgives. Although we love, we may hurt. In proportion as we are beloved, we shall be forgiven. What if we did harass him to the quick for whom we mourn? What if we did wound her to the death for whom we grieve? In all the world of life or death, he would be the first—she would be the swiftest—to forget. It may be well 'to have it out' with our haunted memories once for all, and trust the dearest dead, as we should have trusted the dear living to comfort us for the very wrong that we wrought upon themselves."

TRAINING A CHILD'S HUMOR.

The little boy who said: "When my mamma doesn't laugh at a thing I know it is not good fun," was receiving the right training of this emotion. It implied that the mother did laugh when there was good fun, and there is as much in that as in refraining from encouraging the wrong kind. Some parents become too solemn and serious ever to laugh with their children. They, in fact, suppress all mirthful tendency until the sense of humor seems entirely lacking, or asserts itself in some abnormal way. Others allow the child's humor full sway, without check or guidance, for the lack of which it often runs beyond the bounds of propriety into wrong channels.

Such training, therefore, is necessary as will give the child a correct estimate of pure humor; as will cultivate it in him, and make him able to appreciate it in others.

Pure humor, or "good fun," as the little boy expressed it, is that which not only provokes a laugh, but that engenders good feeling; helps its participants throw off care and sorrow and be merry and glad and good. It is not that kind that a boy finds in tying a tin can to a dog's tail; that leads young people to say sharp things at the expense of another's feelings or because of their infirmities; or that portrays and begets dishonesty and disrespect as do the class of stories found in our funny (?) papers, the humorous element of which hinges upon such themes as colored people's preference for chicken and watermelon; the ungra-

sciousness of mothers-in-law; the pert replies of saucy children; the proverbial laziness of the tramp. The reading of which and of such juvenile humorous literature (save the mark) as is deplorably popular, even with such people who should see farther and know better, is very often the cause of the lax morals and rude manners so frequently lamented as prevalent among American young people.

Children like fun, and are naturally drawn to the places where it is to be found and the people who provide it. Hence, the drift of little ones not otherwise supplied toward the cook in the kitchen, the man in the stable, the companions in the street who play with them, show them tricks, teach them practical jokes, tell or read to them amusing stories. Is it fair to those children for the parents to feel satisfied just so they are entertained, not knowing, or indeed caring, by what means?

I do not say that it is impossible for pure humor to emanate from these sources. On the contrary, you may sometimes find the domestics in a family not only more patient and good natured with the children, but more refined in manner and discrimination in judgment, than the parents; but this condition does not generally prevail.

Should that great desideratum ever obtain of having the moral atmosphere of the home entirely safe equally in all its departments it would still be solely the parents' duty to preside at these feasts of fun of which their children would partake, as well as to know of what they consist. For what parents would wish alien hands to grasp this great opportunity, hold the influence and wield the power that lies almost more than anywhere else in the proper use of childhood's tendency to mirthfulness?

Can we not recall how greatly our childish fun was increased by being shared by the father, mother, or both? How their act of thus coming so near us in our enjoyment endeared them to us! How their joining in our laugh made any lesson they wished to teach us not less, but more, acceptable?

I know two little girls who were led to turn the disagreeable duty of dishwashing into a real jubilee by making it a time to tell humorous incidents and impersonate comical characters.

That laughter aids digestion is expressed rather inelastically in the well-known sentiment, "Laugh and grow fat." We should make it our motto so far as selecting topics for table talk, making them, as far as possible, mirth provoking, and certainly excluding anything of a gloomy or harrowing nature.

The people who, we say, have a vein of humor are the ones whose company we like best, who are given a hearty welcome wherever they go; but those who are tempted by the popularity which humor brings them to abuse its possession, to make its play so perpetual as to become tiresome and turn themselves into veritable clowns, are not at all desirable as constant companions.

Training the emotion of humor in a child consists in part, then, of teaching him an appreciation, of time and place and people.—Condensed from "Trained Motherhood."

LET'S PRETEND.

Let's pretend a little while,

That the world is managed right,

That there's little which is vile,
That there's much to give delight.

Let us hopefully pretend
That the luck we have is fair;
Let us put a sudden end
To the murmurs of despair.

Let's pretend just for to-day
That our hearts are free from woe,
That the wind blows just the way
We would like to have it blow.

Let's pretend that what we do
Is the work we like the best;
Let's pretend the scene we view
Is of all the loveliest.

Let's pretend we're satisfied
Let's pretend we're brave and strong;
Maybe after we have tried
We can do it right along.

—S. E. KING.

Our Young People

THE DUEL.

By Eugene Field.

The gingham dog and the calico cat
Side by side on the table sat;
'Twas half past twelve, and (what do you think?)
Not one nor t'other had slept a wink!
The old Dutch clock and the Chinese plate
Appeared to know as sure as fate
There was going to be a terrible spat.
(I wasn't there; I simply state
What was told me by the Chinese plate.)

The gingham dog went "bow-wow-wow!"
And the calico cat replied "mee-ow!"
The air was littered, an hour or so,
With bits of gingham and calico,
While the old Dutch clock in the chimney place
Up with its hands before its face,
For it always dreaded a family row!
(Now mind; I'm only telling you
What the old Dutch clock declares its true!)

The Chinese plate looked very blue,
And wailed, "Oh, dear! what shall we do?"
But the gingham dog and the calico cat
Wallowed this way and tumbled that,
Employing every tooth and claw
In the awfulest way you ever saw—
And, Oh, how the gingham and calico flew
(Don't fancy I exaggerate—
I got my news from the Chinese plate!)

Next morning, where the two had sat
They found no trace of dog or cat;

And some folks think unto this day
That burglars stole that pair away!
But the truth about the cat and pup
Is this: they ate each other up!
Now what do you really think of that?
(The old Dutch clock told me so,
And that is how I came to know.)

THE MEN OF HINDUSTAN.

"I tell you there are not."

The cousin from Pennsylvania raised his voice. His face was very red. "don't you suppose I know? I have seen the ocean often enough. We go to Atlantic City nearly every summer, and I tell you there is nothing but sand. Rocks, indeed! Why, where would the Boardwalk be? There are miles and miles of Boardwalk, and underneath it is the beach, and it is all sand. There are no rocks."

"And I tell you there are!"

The cousin from California spoke with equal vehemence. "Haven't I been to the seashore, too, as well as you, Mr. Smarty? Haven't I walked and climbed over the rocks? Haven't I slipped on them and cut my hands, and don't I know what I'm talking about?"

He ran into the house, and came out waving a photograph triumphantly in the air.

"There, Mister! Look there! Uncle George took that himself right along the coast. I was standing right behind the camera. There wasn't a drop of sand anywhere."

"Drop of sand," mocked the Pennsylvania cousin, "drop of sand. 'Little grains of water, little drops of sand,'" he began, and then stopped suddenly and whirled about, facing his cousin.

"There's the proof right there," he shouted, "Why would the man who wrote that say 'little grains of sand make the mighty ocean,' if it hadn't been true?" he demanded.

"He didn't say it," answered the cousin from California, firmly. "He said,—

"'Little drops of water, little grains of sand,

Make the mighty ocean and the pleasant land.'

It's the grains of sand that make the land, and the drops of water that make up the ocean, and you've proved that you're not as smart as you think you are."

The little Iowa cousin tried to make peace. The two boys were her guests, and perhaps she could pour oil on the troubled waters. "Maybe it was a lake Freddie saw," she ventured, but Fred vehemently repudiated the idea.

"It wasn't a lake at all; it was the ocean; and there were no rocks; only sand."

"He doesn't know what he's talking about; there are rocks everywhere."

"Then let's talk about something else," suggested the peacemaker, but neither of the boys would have it so.

"I tell you there are."

"I tell you there are not."

There is no knowing how long it would have lasted had not Aunt Alice laid down the book she was trying to read.

"Boys," she called, "you remind me of a poem I learned when I was a school-girl, and had to recite one Friday afternoon. Come over here and let me tell you the story of it."

They came readily enough, for, truth to tell, each one was beginning to feel ashamed of himself, but did not quite

know how to end the foolish quarrel without giving up his own contention, and that neither would do.

The poem began this way," said Aunt Alice:

"There were six men of Hindustan,
To learning much inclined,
Who went to see the elephant,
Though all of them were blind,
That each by observation
Might satisfy his mind.

"The first approached the elephant,
And, happening to take
The squirming trunk within his hands,
Thus boldly up he spake,
"I see," quoth he, "the elephant
Is very like a snake."

"The second approached the elephant,
And, happening to fall
Against his broad and sturdy side,
At once began to bawl,
"Why, bless me! but the elephant
Is very like a wall."

"It's a good many years since I have thought of it," went on Aunt Alice, "and I do not remember all the rhymes well enough to repeat them, but the story tells of one who, catching the elephant's tail, insisted that the animal must be like a rope. Still another touched his broad ears, and thought he was like a fan. The fifth felt his broad legs, and then thought the elephant must be exactly like a tree; while the sixth, taking hold of the sharp tusks, was positive he was like a spear.

"Now these six men of Hindustan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Yet each was partly in the right,
And all were in the wrong."

"Do you see now why I said you boys reminded me of them? The seashore at Atlantic City is just as Freddie has said it was,—sand, sand everywhere. A beautiful beach where the children can build sand houses all day long, and play or even gallop on horseback along the coast for a long distance. But all of the Atlantic coast is not like that; part of it is just like the picture your Uncle George took in California. I have seen it look just that along the Massachusetts coast. Then, again, I have heard travelers speak of other parts of California where the beach is a fine, broad one, so the Pacific coast has both rocky and sandy stretches.

"Though each was partly in the right,
They both were in the wrong."

Now she said briskly, turning the subject, "There go the men to pick cherries. Don't you all three want to help them?"

And with little screams of delight from the younger Alice, and loud whoops of joy from both boys, the three ran toward the trees which stood laden with beautiful fruit, waiting to be picked for market.—Francis Gardiner, in the Presbyterian.

THE LITTLE BLACKBERRY GIRL.

"Blackberries! Blackberries! Blackberries!"

We had been sitting in the patent swing under the big maple tree in our yard a long time, trying to get cool that hot summer day, Mary Fisher and I, when he heard the shrill cry.

"Who's that?" said Mary, looking toward the dusty highway, down which was trudging a little girl in a faded calico dress, pink sunbonnet, and with bare feet.

"That's the little blackberry girl," I said.

"Where does she live?" asked Mary.

"I don't know," I made answer carelessly, for I was not a bit interested and did not want Mary to be. "I never asked her. I don't even know her name. She just comes and goes and everybody calls her the little blackberry girl. Don't look at her, or she'll want you to buy."

"Well, why not?" asked Mary. "I have some money. I'd just as lief get some as not. I love blackberries. Call her in, Sadie. I want to talk to her. And she looks so tired and hot. If we're uncomfortable, what must she be?"

I didn't like it, not one little bit, but there was nothing else to do, for Mary Fisher was my visitor, and a visitor that I prized very highly, so I did as she requested. I called to the little blackberry girl and told her to come in.

"Did you want some berries?" she asked, smiling all over her face.

"These must have been picked this morning," said Mary, "they look so nice and fresh."

"They were, miss. I was up before four to get at the berries."

"Before four! I don't see how you can do it. Where do you live?"

"Down by the old stone mill. It's quite a little step up the mountain, but I like the walk in the early morning. Everything seems so happy and bright, and the air is full of the singing of the birds. I love to go after berries."

"I shouldn't think you would," I said. "Just see how the briars scratch up your hands and feet."

"Oh, that's nothing at all," she said, cheerfully. "I never feel the scratches, and they're gone in a day or two. I just think how many nickels and dimes I am going to get for them. That pays for all the scratches."

"Don't you wish, sometimes," Mary said, "that you were rich and could live in a fine house like this and wear nice clothes and do just as you please?"

"No, I don't think so," was the laughing reply. "You see, I was made to work, and I shouldn't know what to do with myself if I couldn't, and mother says labor is one of the greatest blessings in the world."

"Wait a minute," I said, as she rose to go. "I know mamma would buy your berries if she were here, so I'll take them." And feeling very generous, I made her empty her basket, and while I went to put them away I had Mary bring her out some cake and iced lemonade.

"I'll tell mother I've been to a party," she said. "Now I can go straight home and help her iron."

Mary and I looked at each other shamefacedly. We had done nothing but grumble all day about the heat and the dullness of everything, and there was this little girl actually jolly over having to work.

"Sadie," said she at last, "let's get to work at something. I am ashamed of myself. What ails us is perfect idleness. I've learned a lesson from the little blackberry girl. The idea of her being contented with her life and our grumbling at ours!"—Baptist Boys and Girls.

THAT BOY OF YOURS.

By Frederick E. George.

A photo lies before me—the photo of a boy—a beautiful boy. He reclines against a great tree, one arm thrown around the gnarled grey trunk. An ivied wall forms a picturesque background.

Dark curls tumble from his finely shaped head, encircling it like an aureole and falling in soft undulations on his shoulders. His upturned face at once compels attention, for it is not an ordinary face. The exquisitely molded features, the great brown eyes with their long fringe-like lashes, beaming with hope, innocence, imagination and the joy of living; the fine aquiline nose and pensive curving lips all unite to form an ideal picture such as might inspire a poet or be the envy and the despair of a sculptor.

What a perfect specimen of boyhood! What pride must fill his father's heart! What joy must fill that father's hopes and aspirations as he looks down the long vista of years and beholds his boy—a man!

Years pass. Seated in my study my thoughts wander back to the old days. I think of all "my boys" out in the world now—some in college—some already in business—and I wonder how they are "turning out." I wonder if any of the little lessons have struck home and if they find life a little pleasanter for my having lived.

A knock at my door and a letter is handed in. As I hastily open it a photo falls to the floor.

University,
October, 5th, '07.

Dear Professor:

It was very kind of you to remember me on my birthday. I have read the book you sent me and wish to thank you from the bottom of my heart for it. I wish my father had given me something like that to read two years ago.

I am trying to live up to the standards you set before me but it is very hard to do so in this place. There is no restraint whatever on the boys. They come to lectures or stay away as they please and nobody seems to care.

Thanks for your words of encouragement. I am trying to keep cheerful and to make each failure a stepping-stone to success, but I get blue very often. But I am trying and you are helping me to lift myself up.

Write soon again.

M—————

Little M—————! Six years since I have seen him! Six short years and now he is in college.

Ah, the photo! What? Impossible—but yet! there is that finely poised head and those glorious luminous eyes—the same—but with what a difference! The innocence, the straightforward frankness is gone; one eyelid seems to droop; those lines—that indecision, cigarettes—and—and other things,—yes, other things.

I gaze earnestly at the picture of the youth and then I draw from an old book the photo of the boy, with head erect, one arm thrown around the gnarled grey trunk of a great tree.

How can I help condemning a humanity that allows such things to be? Our educational system; our modern ideas of modesty are all wrong. It is false modesty that prevents the parent from giving a straightforward answer to the natural questionings and wonderings of his son!

False modesty that turns a pure innocent child to the gutter for an answer which he always gets—clothed in the vilest and most filthy language! False modesty that prevents our schools from giving our boys in a clean, truthful manner, the knowledge necessary for their very existence.

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No. 37



Rev. John E. Stuchell.

**REPRESENTATION TO GENERAL ASSEMBLY
A COPYRIGHTED RELIGION
A THRIFTY PRESBYTRY**



The Editor's Column

Pacific Presbyterian

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A COPYRIGHTED RELIGION

CHRISTIAN SCIENCE BOOKS ISSUED FOR "REVENUE ONLY" AT THE "MODEST PROFIT" OF 500 PER CENT.

Mrs. Eddy's Cures Cannot be Substantiated While Members of Her Own Family Suffer and Die Under Her Eyes.
Practice of Christian Science Makes Per-sons Untruthful.

[This article by Mr. Frederick W. Peabody of Boston, is part of his address delivered in the First Presbyterian Church, Oakland, Cal., September 21, 1909. Mr. Peabody speaks in Dreamland Rink, San Francisco, Tuesday evening, September 28. Admission free.—Editor.]

It is well known, and has been conclusively established, that Mrs. Eddy, instead of receiving her pretended religion by revelation from God, appropriated it from Dr. Phineas P. Quimby. She fixes upon the year 1866 as the date of her revelation, but as late as the early seventies she was teaching a mental healing system she then said she had learned from Dr. Quimby, and the manuscript she then used has been compared with the original manuscripts in the possession of Dr. Quimby's son and found to be a precise copy of them. This early Eddy manuscript of Dr. Quimby's teachings has been also compared with Mrs. Eddy's own latest writings as contained in her book of which she now says not she, but God, was author, and every fundamental idea in Christian Science, as contained in her book, is found to have been taken from the Quimby manuscript.

Mr. Peabody went into this phase of the question in

detail, but want of space compels its omission here.

Mrs. Eddy, in her efforts to impose upon the credulity of simple-minded people, has not hesitated to claim the power to triumph over death, and to have actually restored the dead to life. To her intimates she has claimed to have thus twice restored to life her lamented third husband, Asa G. Eddy. If Mrs. Eddy has, or had, this power, the mind of the incredulous will wonder why the man is now dead, why his potent helpmate did not restore him the third time he died.

Presumably Mrs. Eddy reasoned with herself that it was really expecting too much of a woman, even a woman Messiah, that she should recall from death the third husband three times, and as husbands had become to some extent a matter of habit with Mrs. Eddy, it is not, perhaps, remarkable that she consented finally to part with this one, after such unmistakable evidence of his persistent desire to be separated from her even by death.

There is another singular incident connected with the death of Mrs. Eddy's husband number 3. To account for her failure to cure the disease and save his life, by her claimed powers, Mrs. Eddy declared that her husband had been killed by arsenical poison mentally administered, that is **thought** into his body by her enemies; and to confirm her singular notion she procured the performance of an autopsy upon her late husband's remains. Dr. Rufus K. Noyes of Boston, who performed the autopsy, tells me that having removed the diseased organ from Mr. Eddy's breast, he exhibited it upon a platter to the sorrowing widow, who craved the ocular demonstration, and pointed out to her eager inspectors, the precise cause of death in its diseased condition. And it was after, and notwithstanding her close scrutiny of the heart that had so robustly throbbed with love of her, that, much to Dr. Noyes' amusement, Mrs. Eddy **gave out the statement** that arsenical poison mentally administered by absent treatment had in fact torn her loved one from her clinging grasp.

Of course the successor to and equal of Jesus must perform, miracles and Mrs. Eddy has a stock of miracles on hand suited to the large swallowing capacity of those who ache for something real hard to take in and digest. Nothing could be too hard for her worshipers and she gives free rein to her inventive faculty in suiting the miracle to the need.

In a letter to a friend written in March, 1896, she says, over her autograph, but speaking in the third person:

"While Mrs. Eddy was in a suburban town of Boston she brought out one apple blossom on an apple tree in January when the ground was covered with snow. And in Lynn, demonstrated in the floral line some such small things."

That is to say, Mrs. Eddy's "treatment," probably of the "absent" variety, sent a summer's warmth through the earth's frozen surface, and, tingling with animation the sap in the roots, sent it by leaps and bounds through the trunk into the ice-laden branches, and, presto! a blossom appeared.

Mrs. Eddy is modest. Why does she not tell of the equally well authenticated time she brought out a few stars in the sky when the sun was at high noon, and demonstrated in the astronomical line "some such small things."

In a letter published in the New York Sun, for December 16, 1898, Mrs. Eddy definitely stated over her signature that she had healed consumption in its last stages, the lungs being mostly consumed; that she had healed carious bones which could be indented with the fingers, while

the doctors were preparing their instruments for an operation; and that she had healed at one visit a cancer that had so eaten into the flesh of the neck as to expose the jugular vein so that it stood out like a cord. She gives no names, dates, localities, nor any substantial thing to enable anyone to investigate, and every effort to induce her to particularize ended, as always, in failure.

In the issue of the Sun of January 1st, 1899, Dr. Chas. A. L. Reed of Cincinnati, published a challenge to Mrs. Eddy to prove the truth of her miraculous cures. He offered to furnish her cases identical with those she said she had healed and he said that if she would heal any one of them, he would proclaim her omnipotence from the housetops, and if she would cure all or half of them he would cheerfully crawl upon his knees that he might but touch the hem of her garment. But dumbness possessed the soul of Mrs. Eddy from that time forth.

If Mrs. Eddy possessed this power, why did she not use it to save from fearful suffering and a hideous death a woman she professed to love? In the summer of 1902, there died in the city of Boston, after seven years of illness, Mrs. Mary Ann Baker, the widow of Mrs. Eddy's deceased brother, Samuel Baker. The relations between the sisters-in-law had for years been most cordial, and I have seen and read Mrs. Eddy's autograph letters in which she professed, only a few days before her sister's death, the greatest affection for Mrs. Baker.

Mrs. Baker's disease, of which Mrs. Eddy from the beginning to the end was fully informed, was cancer of the breast, and her suffering during the seven years of illness may be better imagined than described.

At Mrs. Eddy's request, Mrs. Baker had submitted to Christian Science "treatment," the healer, selected by Mrs. Eddy, being Mrs. Janette E. Weller, a close friend of Mrs. Eddy and her confidential representative in Boston; but Mrs. Baker derived no benefit from it whatever, and died while in the care of Dr. H. S. Dearing of Boston.

If Mrs. Eddy, for hire, had healed, at one sitting, a cancer that had so eaten into the neck of a stranger that the jugular vein stood out like a cord, why, in the name of God, did she not, for her love's sake, stay the progress of the loathsome disease that for seven years ate into her sister's breast? Until Mrs. Eddy has answered that question, let her not look for followers amongst people who know of the incident and have hearts!

If Mrs. Eddy possessed this miraculous power, why did she let her third husband die of heart disease when one treatment of hers could have saved him? Why did she not snatch from the brink of the grave her own granddaughter when piteous appeal to her was made by the father, her only son? Why, instead of putting forth the slightest personal effort, did she recommend the employment of a Boston healer, so-called, a retired sea captain, one Joseph Eastman by name, to give absent treatment in Boston to the poor girl dying in South Dakota? If she could have saved her own flesh and blood and did not, what must have been the condition of that thing Mrs. Eddy calls her heart? Why did she turn poor, devoted Mrs. Leonard, who had slaved in her household for years, and who had for months and years been dying of diabetes under her very eyes—why did Mrs. Eddy turn Mrs. Leonard out of her house at Concord just a short time before her death from that distressing disease? Was it because Mrs. Eddy did not wish the striking discredit of her professed powers that

would follow Mrs. Leonard's death on the premises? If Mrs. Eddy possesses, as she claims, the mastery over death, why did she not put it forth to save the life of Joseph Armstrong, her close friend of many years, the man who, as her business manager, had made her fortune, one of the leaders of her church and himself an advertising healer, who, yet, departed this life of pleurisy with effusion? Why did she, a few months since, allow her own coachman to die in his bed in her own house of a disease of which he had been "completely cured" by Christian Science? Why has she turned a deaf ear to the prayers that have again and again, been addressed to her by broken hearted parents to exert her Godlike power to save from the grave their dying child? Why has she, for thirty years and more, refused absolutely to try to heal anyone, to attempt to allay any pain, however fearful, to save any human life however beautiful and however precious?

If Mary Baker G. Eddy has the power she boldly claims to have and if she has wrought the miracles she says she has wrought she has that power, then I say that Mary Baker G. Eddy has the heart of a fiend; for not once in thirty years has she consented even to try, out of ordinary humanity, to prevent suffering, or to save a life.

The truth is, Mrs. Eddy's miraculous cures are frauds. She never healed anyone of anything. She never in her life had any curative power whatever. Her man Farlow, the official, highly paid and carefully coached spokesman of her cult, admitted, only summer before last, when testifying under oath and subject to cross examination, that he did not know of any cure ever having been made by Mrs. Eddy of any organic disease in her life, but stiff leg; and he said that, in his understanding, as a high practitioner of the Christian Science art of healing, a stiff leg is an organic disease.

When I entered upon my investigation of the matter, I believed in the reality of some of the professed cures of Christian Science, but close acquaintance with the subject has satisfied me that they are only pretensions or delusions. I have known of the most honest, but erroneous belief in cures by Christian Science. I have known people to resolutely deny to themselves the reality of the disease that was killing them; and one case has come to my notice of a poor woman's insistence with her dying breath that she had been healed of an incurable disease, and her death within twenty-four hours was the sad witness to the delusive character of her cure.

Perhaps the most conspicuous case of this delusive cure of incurable disease, was that of the Earl of Dunmore. He was Christian Scientist's show convert. His personality was always in the foreground and his name always in the papers. A few months ago he published in the Cosmopolitan Magazine an account of his conversion to Christian Science, which was due, he said, to his having been healed by it of a disease eminent London surgeons had diagnosed as incurable. The Earl of Dunmore, when he published that article, doubtless believed it was true. He was sincere, but his death, following close upon the publication of his conversion through cure, his death of the very disease pronounced incurable by the London doctors, was pathetic and convincing testimony to his mistaken opinion and the accuracy of their diagnosis.

Besides, and let me emphasize this statement, there isn't a Christian Science healer in good and regular standing in the world who tells the truth. Every former healer

who has recovered his sanity and given up pretending to heal, will tell you he lied perpetually when practicing the so-called science; for to admit the reality of disease or suffering is to deny the faith and pronounce Mrs. Eddy a fraud.

I know a woman who was a successful healer for fifteen years, and she is frank enough to say that she never healed any disease or serious indisposition in all that time and didn't know any other healer who had. They simply fool themselves and their patients by denying the reality of the disease so long as there is breath in the body, and when death occurs, they deny the reality of death. At this point may it not be said that the absurdity becomes infinite?

Now let us go, with some particularity, into these charges that I make against Mrs. Eddy. I charge that she has been and is wholly mercenary; that her pretended revelation, her pretended exceptional character as successor to Jesus, her pretended marvelous powers, are fraud, pure and simple—rather perhaps I should say, impure and distinctly complicated, invented and put forth merely as a means of making money.

In 1881, Mrs. Eddy established what she called the Massachusetts Metaphysical College, which was an institution for the turning out of Christian Science healers. Her adopted son and husband with herself, constituted the faculty of this remarkable institution, and the entire college course consisted of twelve lessons. The following is taken from an advertisement in the Christian Science Journal for September, 1886, under the heading, "Massachusetts Metaphysical College. Rev. Mary Baker G. Eddy, President, 571 Columbus Ave., Boston Mass."

"The collegiate course in Christian Science metaphysical healing includes twelve lessons. Class convenes at 10 a. m. The first week, six consecutive lessons. The term continues about three weeks. Tuition, three hundred dollars. **Tuition for all strictly in advance.**"

Remember, that this was Mrs. Eddy's charge fifteen years after God had by revelation freely imparted to her what she was here advertising to sell at the rate of \$25 per lesson, strictly in advance!

Referring to this charge of three hundred dollars for twelve lessons, Mrs. Eddy, in her book, "Retrospection and Introspection," says:

"When God impelled me to set a price on Christian Science mind healing, I could think of no financial equivalent for the impartation of a knowledge of that divine power which heals; but I was led to name three hundred dollars as the price for each pupil in one course of lessons at my college; a startling sum for tuition lasting barely three weeks. This amount **greatly troubled me**. I **shrank** from asking it, but was finally led by a strange Providence to accept this fee. God has since shown me in multitudinous ways the wisdom of this decision."

So "shrinkingly" did Mrs. Eddy prevail upon herself finally to accept this God established equivalent for impartation of the divine power that heals to those who could afford to pay cash in advance for it, that a large imagination may possibly conceive of the struggle necessary to enable her, as she did, to bring suit in the courts to recover from those she had been foolish enough to trust; and however gifted with imaginative faculty, none of you will be able to realize what she must have suffered to

overcome the shrinking that possessed her modest soul so far as to enable her to increase her charge by almost a hundred per cent, as she did in a couple of years.

President Mary Baker G. Eddy and her faculty do not seem to have needed a bargain counter for marked down educations. Marked up educations in Christian Science were the ones that sold best, as Mrs. Eddy wisely foresaw. So, after some years of the God-established rate of three hundred dollars for twelve lessons, Mrs. Eddy and her learned faculty concluded to raise the rates. They thriftily, and shrinkingly, resolved that three hundred dollars for so many as twelve lessons, although advised by God, was, in truth, not a fair "financial equivalent for an impartation of a knowledge of that divine power which heals," and in the Christian Science Journal for December, 1888, 22 years after God had freely revealed it to her, Mrs. Eddy published the following notice:

"Having reach a place in teaching where my students in Christian Science are taught more during seven lessons in the primary class than they were formerly in twelve, and taught all that is profitable at one time, hereafter the primary class will include seven lessons only. As this number of lessons is of more value than twice this number in times past, no change is made in the price of tuition, three hundred dollars. Mary Baker G. Eddy."

Three hundred dollars for seven lessons, \$42 per lesson from each person in the **primary class of unalloyed humbug**, by a rank imposter! Over \$2000 for each lesson to classes of fifty, and thousands of people living in the most enlightened portion of the world, in the latter part of the nineteenth century willing to pay it! Verily there is ground for humbleness of spirit in such a display of boundless credulity, not to say imbecility, in this so-called enlightened age!

I ask, in all sincerity, does not Mrs. Eddy's "shrinking" suggest in an impressive and really beautiful way the chaste hesitancy of the hungry pig as he scrambles on all fours into the replenished trough?

But teaching was not Mrs. Eddy's only Bonanza!

In 1875, or thereabouts, Mrs. Eddy had a book on her hands that she had most laboriously written, and for which she must create a market. The book itself was the veriest rubbish, and, with only her name to back it, was utterly without value to anyone. About this time the idea seems to have dawned upon her that if she could make people believe that this book, of which she was the author, this crude, incoherent jumbling together of meaningless terms, was the Word of God, the Infallible, the All-Wise, a market would be created for it and her fortune would be made. Acting upon this theory, little by little she advanced the idea that the contents of the book came to her by revelation, and she soon reached a point where she did not hesitate to declare that it is, in its details and in its completeness, the Word of God, in precisely the same sense and to precisely the same extent that the Christian believes the Scriptures to be the Word of God.

"No human pen or tongue taught me the Science contained in this book," she says, "and neither tongue nor pen can overthrow it," and "the canonical writings, together with the word of our text-book, corroborating and explaining the Bible tests in their spiritual import and application to all ages, past, present and future, constitute

a sermon undivided from truth, uncontaminated and unfettered by human hypotheses, and authorized by Christ."

In these and other similar words has Mrs. Eddy placed the book on a parity with the Bible; but she never for a moment relaxed her hold upon her copyright or permitted the publication outside the covers of her copyrighted books of even so much as her so-called spiritual interpretation of the Lord's Prayer or the tenets of the faith. Everybody must pay her a royalty for access even to her prayers and her creed. Mrs. Eddy has been wise in her day and generation. She knew how large a part of the public likes to be fooled all the time, and she has fooled, and now fools, a very considerable part to the top of its bent.

Many hundreds of thousands of copies of this book have been sold at three dollars and upwards. It is entitled, "Science and Health, with Key to the Scriptures," although the only parts of the Scriptures touched upon by the alleged "Key" are the first chapter of the Old Testament and the last chapter of the New Testament—Genesis and Revelation. To the intervening goodly portions God does not, through Mrs. Eddy, appear to have furnished us any "Key."

The organization of the Massachusetts Metaphysical College, so-called, which, let me again affirm, was a sham affair from start to finish, without college, class rooms, faculty or curriculum, entrance or graduating examinations. This institution was a valuable agency for the distribution of Mrs. Eddy's inspired and copyrighted and costly writings, and so have been the First Church of Christ Scientists in Boston, the Mother Church, so-called, and all other Christian Science churches of which the book itself is pastor. Every member of every church and every student at the "College" must have a copy of the inspired "Science and Health," at three dollars per copy for the cheapest editions. (There is good profit in three dollars for a book costing not over fifty cents to publish—five hundred per cent profit.) Every teacher of Christian Science who has attended the "College" and every such teacher's student of Christian Science must have a copy of "Science and Health."

Every one of the 3500 advertising Christian Science healers must keep a stock of the books on hand and sell them to their patients, who are made to believe that its mere perusal, as Mrs. Eddy herself says, cures disease, at prices ranging from three to ten dollars, according to binding. And finally, chapters having been transposed, the most trivial additions made or a different picture of the author inserted, all hands, no matter how many copies they already have, are invited to step up and buy the revised edition containing new matter, said to be of the greatest importance to their soul's welfare, and all obediently, nay, even joyfully, accept the invitation.

In the words of our friend, Colonel Sellers of happy memory, "There's millions in it!"

It would be difficult to convince any intelligent person of the limitless audacity employed by Mrs. Eddy to promote the sale of this book if the authoritative evidence over her own signature were not available; but she has convicted herself, in her own hand over her own signature, that the author of this book, the founder of this alleged religion and pretended successor to Jesus is the arch imposter of all time.

In the March, 1897, Christian Science Journal, the following notice or order was published just as her book, en-

titled, "Miscellaneous Writings," was placed upon the market, and to make a market for that and her other books:

"Christian Scientists in the United States and Canada are hereby enjoined not to teach a student of Christian Science for one year, commencing on March 14, 1897."

"Miscellaneous Writings" is calculated to prepare the minds of all true thinkers to understand the Christian Science text book more correctly than a student can."

The Bible," "Science and Health with Key to the Scriptures," and my other published works, are the only proper instructors for this hour. It shall be the duty of all Christian Scientists to circulate and to sell as many of these books as they can.

"If a member of the First Church of Christ, Scientist, shall fail to obey this injunction, it will render him liable to lose his membership in this church."

"Mary Baker G. Eddy."

At this time there were upwards of twenty thousand members, resident and non-resident, of this church and every one of them was, by this decree, required to become a canvasser for the sale of Mrs. Eddy's books—twenty thousand unpaid vendors of her worthless patent medicine, upon which there was a profit of five hundred per cent!

This compulsory sale of her books was in 1897, when Mrs. Eddy was 76 years of age, but she is the same Mrs. Eddy now, at eighty-eight years of age. With only a few steps between her and the grave, she reaches out her withered, trembling arm to grab, grab, grab.

One of her latter-day schemes for bleeding the faithful has been to publish frequent editions of her great work, "Science and Health," with the announcement of additions to its text necessary to growth in "Science." Everybody must buy a new book—and add a new profit to Mrs. Eddy's coffers.

In February, 1908, she published over her signature this:

"Take Notice.

"I request Christian Scientists universally to read the paragraph beginning at line 30 of page 442 in the edition of 'Science and Health' which will be issued February 29. I consider the information there given to be of great importance at this stage of the workings of animal magnetism, and it will greatly aid the students in their individual experiences."

Mary Baker G. Eddy."

And what was this new paragraph of "great importance" which Christian Scientists must buy a new book to read? It was just two lines inserted at the foot of the page: "Christian Scientists, be a law to yourselves, that mental malpractice can harm you neither asleep nor when awake."

Only this, and nothing more. It means nothing and yet it cost many thousands of Christian Scientists from three to six dollars apiece to find out that the "revelator" had sold them a "gold brick."

And even since the edition of February of last year another edition, with only one line added, has been foisted upon the faithful, who are the very easiest "easy things" that any bunco-steerer ever went up against.

How naturally we fall into the slang of the street or into the language in which the operations of common swindlers are characterized when we discuss this "religion" and its high priestess!

Think of it, my friends! Think of it! Here is a woman claiming the succession to Jesus, claiming to have received an exclusive revelation from Almighty God necessary to salvation, and, having organized a church ostensibly to lead unto the Father, she imposes, as a condition of continued membership in the church, that its members shall circulate and sell as many of her copyrighted books, on which there is a profit of 500 per cent, as they can!

And year in, and year out, she palms off on the believers new editions of the old stuff upon the false pretense of new material important to their spiritual growth. Is there any possible doubt, I ask you, of the basic motive of the woman?

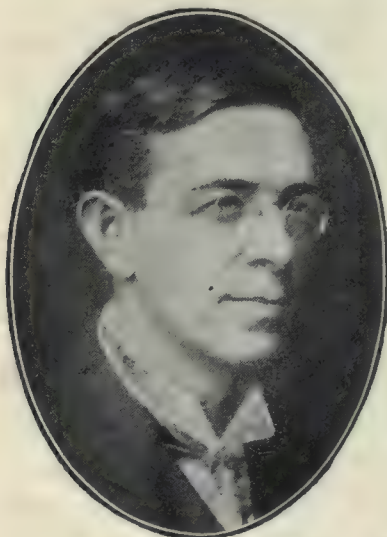
Did anyone ever hear of anything approaching the audacity of this brazen creature? Is it not now clear that all of Mrs. Eddy's absurd and irreverent pretensions have been merely unique business methods utilized to the utmost to give a fictitious value to her foolish and harmful teachings, and to extend the sale of her foolish and harmful writings?

Is the founder of Christian Science anything more than a peddler of revelations, a huckster who makes a commodity of religion, a swindler who uses the name of Jesus to cheat and rob poor confiding creatures while looking to her for health to their aching bodies and peace to their troubled souls? Is there a hypocrisy beyond the hypocrisy of Mary Baker G. Eddy? Is there a blasphemy, a mendacity, a cruelty, a greed beyond hers?

THE PASSING OF HENRY ROSEVEAR.

General Secretary of Presbyterian Brotherhood is Suddenly Called by Death.

It is with sincere regret that we announce the passing of Mr. Rosevear, as shown by the statement below, issued by the Council of Presbyterian Brotherhood. Many of



MR. HENRY E. ROSEVEAR

the men of the Pacific Coast met him at the convention held here in June, and learned to have sincere regard for him even in the brief time he was among us. A good and earnest man has passed from labor to reward. Who will take up his work?

"The Council of Presbyterian Brotherhood of America announces, with sorrow and a great sense of loss, the sudden and wholly unexpected death of Secretary Henry E. Rosevear. He died on the even-

ing of September 7th, of heart failure following a minor surgical operation. No one in his office had any information as to the necessity for such an operation until some hours after his death. His burial took place at Middleton, New York, which was the home of Mrs. Rosevear at the time of her marriage.

"Upon the return, in two or three weeks, of President Charles S. Holt, who is in Europe, the Council will secure, as speedily as possible, a successor for Mr. Rosevear. In the meantime correspondence sent to the office will be answered as promptly and fully as possible, by Miss L. M. Crissinger, who will be left in charge of the office, subject to the direction of the Executive Committee.

"The Council desires to testify at this time, to the singular beauty and simplicity of Mr. Rosevear's Christian character; and to his faithful performance of all of the duties of his office as Secretary of the Brotherhood; and to the remarkable executive ability shown by him in the discharge of those duties."

REPRESENTATION AT THE GENERAL ASSEMBLY

SHALL THE BASIS OF REPRESENTATION BE SUCH THAT THE BIG CHURCHES SHALL RULE THE SMALL ONES?

Will the Big Presbyteries of the East follow the rule they propose, in their own Presbyteries, to protect themselves from being dominated by their small churches?

Great stress is being laid by those seeking change of basis of representation to the General Assembly on the "fairness" of having it on a communicant" basis from the fact, so it is claimed, that thinly populated church districts are more fully represented than districts more densely filled with churches.

It is more "democratic," they say, just as though that had anything to do with the merits of the case. What is representation for? That every school girl and boy; every feme sole; and every woman who is now deprived of the glorious ballot may feel more content with their lots by having their noses counted when it comes to decide how many men shall go to the General Assembly of the great Presbyterian Church? Or, is the purpose of representation that of conserving the interests of churches widely separated by distance and working under widely varying conditions? If the former, why not change the basis of representation in presbytery and make the women eligible to go as delegates to presbytery and give every church with one thousand members ten times as many commissioners as the church with a hundred members will have. That is democracy that will get back to the people. This is not proposed and will not be for that is far from the kind of "democracy" desired—it would be too much of a good thing.

Will some of the large presbyteries in the East that are so afraid of being dominated by the poor little weak presbyteries in Arizona and Idaho and Nevada propose to their own presbyteries that the basis of representation be changed so that the small churches in their own bounds will not dominate the large churches in the same presbyteries? They will not. But it is the same brand of "democracy" and the same danger of "domination" exists.

We suggest that presbyteries answer all of the questions relative to the change of representation in the Assembly in the negative and then overture the Assembly as follows:

"The presbytery of.....respectfully overtures the General Assembly to submit to the presbyteries the plan of having representation to the General Assembly be by the Presbyterial election, on the basis of the sum total of churches and ministers. Our reason for this plan, briefly stated, is that this is in accord with the representation in Presbytery itself, each Presbytery being composed of all ministers and a representative from each of the churches."

A SUGGESTION TO PROTESTANTS.

Tag Day is Reported to Have Netted \$70,000 For Catholic Institution. Why Not Try it For Protestant?

The teachers and pupils of all the public schools of San Francisco were lined up and compelled to give Saturday last to the work of disposing of tags for the benefit of the Catholic institution known as the Youth's Directory of San Francisco. Reports the next day in the Chronicle say that some 200,000 tags were used, and that teachers and pupils of all the public schools worked from "early morn to dewey eve" selling tags, which will result in net cash about \$70,000.

We wonder what the result would be if such a plan was proposed by any Protestant institution. Would there be an instant hesitation to turn it down on the grounds that it was a religious affair and the public schools could not be used to promote such an enterprise? We think not.

When will our people get backbone enough to stand up for their rights and not let Catholics make them do things they know the Catholics would not do for them, and only laugh at them for doing? B. B.

MEETING OF SYNOD OF CALIFORNIA.

San Jose Will Entertain the Fall Meeting Which Convenes October 20th.

The Synod of California will meet in regular Fall Session in the First Presbyterian Church of San Jose, Wednesday, October 20, 1909, at 7:30 p. m.

The usual railroad rates have been obtained—to-wit, half fare for minister on his regular clergy permit, or through the local agent, if he has not an annual clergy permit; to all others a fare and a third for the round trip on the certificate plan. More particular notice will be sent to each minister of Synod whose name appears in the General Assembly Minutes of this Synod, and to any others on request.

Address WILLIAM S. YOUNG, Stated Clerk, 645 South Boyle Ave., Los Angeles, Cal.

September 18, 1909.

PRESBYTERY OF SEATTLE.

The Stated Fall Meeting of the Presbytery of Seattle will be held in Bethany Church, cor. North First and Roy Street, Seattle, Washington, Tuesday, September 21st, 1909, at 7:30 p. m. Ministers and representative elders desiring over-night entertainment should communicate beforehand with the Chairman of Arrangements, Rev. W. A. Major, D.D., 417 Queen Anne Avenue, Seattle, Washington.

W. CHALMERS GUNN, Stated Clerk.

AFTERNOON OF PRAYER.

The afternoon of Prayer for the Occidental Board and its work will be held at 2 o'clock on Monday, September 27th, at 920 Sacramento St., San Francisco. All interested in the work at home and abroad are invited to attend.

A THRIFTY PRESBYTRY

SPOKANE PRESBYTERY SHOWS A GAIN OF 130 PER CENT IN MEMBERSHIP AND 73 PER CENT IN BENEVOLENCES.

The Fall Meeting to be Held September 30th to October 2nd, Will Show the Work in Prosperous Condition and Some Splendid Gains Made During the Past Year.

The presbytery of Spokane meets September 30—October 2nd, in Centenary Church, Spokane. Routine busi-



Rev. S. W. McFadden, D.D.

ness will be stimulated by a number of conferences, one on Evangelism and another on Uniform System of Finance in the Presbyterian churches. A number of new men will add interest by their presence for the first time. Ministerial membership will be increased to the point of entitling to four Assembly delegates hereafter. The program is fortunate in one of its popular meetings by securing Dr. W. S. Holt to speak on Home Missions and Presbytery Evangelism.

The intensive and extensive growth of presbytery is partly shown in the increase of 73 per cent in benevolence over the preceding year, and of 130 per cent in increase in accessions. The leading churches have pastors, and the work as a whole begins the autumn with many causes for gratitude. From different fields some gleanings speak for themselves:

COEUR D'ALENE FIRST has record audiences and interest since the arrival of Rev. Edward J. Statom, one year ago. Quietly, and without special meetings, 81 confessions and 41 letters more than doubled the roll. The official boards rejoice in the quality of pastoral leadership and are planning a structural era. Strategic location has been secured and a new house of worship, including furnishings, to approximate \$40,000, is on the desk for early operation.

KETTLE FALLS, with arden Valley, continues on the

up march under the pastorate of Rev. A. M. McLain. Services draw good congregations and the Sunday-schools are awake and in fine working condition.

RATHDRUM installed Rev. W. J. Thompson May 12th.



Rev. Geo. Hageman, D.D.

all summer." The work meets with healthy gains, and the pastor, Rev. Elton F. Spieceer, may expect a good year. The Sunday-school is vigorous and the women are aggressive for a forward step.

REARDON parted with its pastor, Rev. Oscar S. Wilson, who is pursuing a postgraduate course in the Moody Bible Institute. Rev. Mr. Ott is supplying the vacancy.

RATHDRUM installed Rev. W. J. Thompson May 12th. Since his arrival as supply each communion witnessed accessions. The removal of the county seat to Coeur d'Alene has retarded the growth of the town, while a number of families of the church have emigrated. The church conducts a prosperous mission at Greenacres.

WILBUR finds its gains more than its losses, and Rev. David Brown as stated supply makes good. 2 Tim. 2:15.

POSTFALLS, September 12th, received 7 new members. Average attendance in Sunday-school is the largest since organization. Summer congregations have been large and the workers are enthusiastic over good prospects. Rev. R. A. Finlayson is pastor.

HARRINGTON.—The pastoral knot tied last April has slipped loose, via promotion, and Rev. Jesse Marhoff has accepted a call to Lake Union Presbyterian church, Seattle. To the credit of this persistent pastorate the church is without debt, self-support has been assumed, benevolence has advanced fourfold, and 54 names are added to the roll.

DAVENPORT is making history in its large accessions, leading the churches of presbytery in increase of enrollment last April, having received 124 on confession and ten by letter. Rev. J. W. Skinner spent the summer rustiating among friends and is ready for the best year of his

ministry. His forces are thoroughly organized, his boys' club deserves mention, and the church fills a large place in the community.

HUNTERS—RICE—DAISY is a pastorate of magnificent distances in which seat and saddle are no small equipment. Rev. William T. Russell preaches at six points. He speaks thrice each Sunday. His scattered sheepfold should have six more preaching stations. At Hunter's a new church is well toward completion at a cost of \$2500. No more faithful service can be found than the work of Mr. Russell.

POTLATCH Union Church with two and a half years to its credit has 138 members, with over 200 enrolled in the Sunday-school. The membership represents thirteen denominations. The Sunday-school collection averages over \$5 per week. The Christian Endeavor has 55 members. The C. E. president, Mr. Alvin B. Carr, is in the Moody Institute preparing for the ministry, while three others are soon to prepare for the same work. Benevolence shows well, in addition to which one of the Sunday-school classes supports a boarding student in Turkey. The Potlatch Lumber Company built the church and grant its free use with water, light and fuel. The company is now furnishing a seven-room parsonage to be used by the pastor and family. This outside co-operation has stimulated the people so that they "have a mind to work." Rev. C. R. Scafe is making good as pastor.

WELLPINIT—MILES constitute the Indian work of the Presbytery. Rev. Edward A. Renaick has been a faithful missionary among these aborigines. He is soon to hold a revival among the people of his care. His peculiar charge needs the special prayers of presbytery, for no more ac-



Rev. S. M. Ware.

ceptable work is possible than among the white man's predecessors.

ODESSA performed a feat in raising some \$5000, on which depended the very existence of the church, and by which it was saved to Presbytery. Outside assistance was secured through the generalship of Rev. J. Gilmore Smith, recently removed to Colorado, Texas. His successor is Rev.

Frederick Tonge, whose work is constructive in a high degree.

CRESTON—CORTLAND the past year have been responsive to the steady work of Rev. E. A. Walker, stated clerk of presbytery. Faithfulness to the work within and without by both pastor and people has won them all the growth possible in limited environment.

SANDPOINT is vacant since the resignation of Rev. Samuel Harris last spring. The church has excellent prospects and leadership is soon to be realized.

HARRISON is supplied by Rev. Alex. Litherland. Opening of Soeur d'Alene Reservation means rapid growth in the near future.

SPOKANE, First, under the new pastor, Rev. S. Willis McFadden, D.D., recently from Sioux City, Iowa, is getting the momentum of "heavy artillery." The new building progresses and will be in commission early in the new year. The large number of rooms will make this a delightful spot for the next Synodical meeting—if invited.

CENTENARY is making haste slowly in the matter of new edifice. Once a suitable site is obtained plans will mature for a thoroughly modern structure. In numeric strength this church ranks second in presbytery and the spirit of her members insures steady growth. The pastor, Rev. Conrad Bluhm, is hopeful that the new year will reveal how large a niche the church is to fill in the future. 111 accessions last year.

BETHEL is pushing her \$10,000 addition, which will mean for the pastor, Rev. Robert Asa Smith and his people a superior house of worship. The membership is increasing, and the church is becoming a center of expanding influence.

FOURTH.—This people worshiped in an elevator through the summer. The building has been elevated some four feet, an addition to the rear will double the seating, and a basement over all will provide quarters for the Sunday-school societies and parlors for the ladies. 125 accessions last year made a net gain of 95 to the roll. All departments are in good order and lined up for a record year. Rev. Samuel M. Ware, D.D., organized the church and continues its pastor.

FIFTH CHURCH entertained Presbytery one year ago. Services have been well supported through the summer. The Sunday-school is vigorous and the men are getting together for vigorous work. Rev. James H. Shields, D.D., senior presbyter, is pastor.

MANITO PARK, young in years, occupies an important field in the growth of the city. Membership is nearly forty, with a Sunday-school of more than 100. Rev. Daniel W. Parks, in addition to this pastorate, has charge of Rossvale, a mission of First Church.

LIDGERWOOD.—Rev. Atherton N. Smith, pastor, has plans for doubling its capacity and will begin structural expansion soon. New homes hereabout are almost daily breaking ground and available constituency is increasing.

EMMANUEL starts with 93 charter members and rejoices in a wideawake pastor, Rev. Leeo L. Totten. Enrollment is over the hundred mark and the church will soon assume self support. Monroe Park organized July 11th with 61 members. The tent will yield to a stable structure, plans for which are now being formulated, excavation having begun. Emmanuel is the mission formerly under the care of Centenary. At the age of three months

Emmanuel is the mother of its own mission, whose charter membership has increased to 75.

LOS ANGELES.—Dr. C. E. Locke, pastor of First M. Church, has been in his pulpit advocating the reading of portions of Bible in public schools. It has stirred up a hornets' nest. Last week he spoke before the Federation Club on the subject. Rev. T. T. Creswell, pastor of the Presbyterian church at Pomona, was asked to continue the subject this week. Rev. W. H. Wieman has resigned the Bakersfield church and removed to Highland Park that he may be with his children who are in Occidental College. Dr. S. E. Wishard has gone to La Jolla for a few weeks' supply work during the absence of Pastor Williams.

LOS ANGELES, Calvary.—This church has just closed a two weeks' meeting led by Dr. Glen MacWilliams, the Welsh evangelist. The good accomplished cannot be tabulated in figures. Souls have professed conversion and been added to the church, and the spiritual life and activity of the church greatly intensified. Dr. MacWilliams is a "child of the manse," trained for the ministry in Charles Spurgeon's College, London; and having had experience as a business man, pastor and evangelist, is specially fitted for his work. He possesses the poetic fervor of the Welsh people, and preaches the gospel with every fiber of his being. His sermon on "Wild Oats" makes men tremble under the power of a guilty conscience. He is just now leading the forces of righteousness in a campaign against cheap five and ten cent dance halls before the City Council. Being commissioned as a special policeman he has data for this fight that will make men sit up and take notice. God hasten the day when he may be provided with a large tent and sent forth as a firebrand for civic righteousness.

A. M. PRUITT.

SAN FRANCISCO.

ST. JAMES.—The pastor of this church, Rev. Chas. G. Watson, reports some interesting events from his field, among them being:

The pastor's son, who has been directing the Gymnasium, has gone to Columbus, O., to attend college. He was given two receptions before starting. One of the young men of the Gymnasium had composed a song, which they sang on one of these occasions.

He is going back, he is going back
Farewell, True Watson, farewell.

He is going back, he is going back
He is going back to college to stay, to dwell.

They gave an entertainment at the Gymnasium before his going that was pronounced very fine by those who attended. This enabled them to pay off thirty dollars on the debt. Another son will now take charge of the work and carry it on.

One of our deacons was very seriously injured at the power plant yesterday. Some way, in attempting to put in a fuse on the high tension line there was an explosion and the flesh on his arms and body were burned to shreds. He showed himself a hero. In his great pain and suffering he sang the hymns he loved at church, and when the doctor wanted to give him whiskey, said: "No, I don't drink."

The St. James Church feels like sending out a challenge to the churches about the bay to know if any one has a larger cradle roll. We now have 53 on our roll. The pastor has had some amusing as well as very tender experiences. A short time ago a Hungarian family, whom the pastor had been helping in some of their difficulties, wanted to show their appreciation. One of the difficulties in dealing with the foreigner is that if you do him a kindness he must in some way repay it. So, in this case they did not have any money, yet they must do some thing. So the other evening what should he see but two children and a goat, one child pushing and the other pulling. They were bringing the goat to the minister. Of course, the gift was accepted in the spirit in which it was given. They had goats plenty, but no money. They gave what they had. It was a liberal gift, and the pastor said that out of their poverty they gave more than all the rest. But what is he going to do with the goat is the question now.

Another very touching incident occurred a short time ago. In his congregation are two crippled children. One is blind, and also has through an accident lost one leg. She loves to play the organ. The other child is crippled in mind and was often laughed at by those that were stronger than she. One day when the pastor stepped in to the junior the little blind girl was at the organ, while by her side stood the other, with one foot upon the pedals, helping, while together they sang the praises of Him who loved us and gave Himself for us. Could anything have been more touching or a more beautiful expression of doing unto one of the least of these His children.

SEMINARY NOTES.

San Anselmo.

Dr. Mackenzie preached the sermon at the installation of Rev. Dr. Goodspeed as pastor of the First Presbyterian Church, Oakland, last Sabbath afternoon. Next Sabbath he goes to Santa Rosa to assist Rev. William Martin in special services.

On Tuesday evening of last week a large number of the congregation of the First Church, San Anselmo, went to San Rafael and gave a surprise to Dr. Landon, who recently retired from the pastorate of that church. They took possession of his house. They presented him with a testimonial of their regard and then brought in a heavy, capacious and finely upholstered library rocker. As one remarked, "they elected him to another chair." The presentation speech was made by Mr. John H. Kemp, one of the elders of the church.

Prof. Paterson will preach at Mills College next Sabbath.

RESIGNATION.

The Rev. Joseph Newton Boyd presented to presbytery his resignation as pastor of the Union Street church. The request for the dissolution of the pastoral relation having been concurred in by the congregation, presbytery granted the petition of the pastor and people; not, however, without serious regrets that Mr. Boyd thought that the indications of Providence were such as to persuade him to this action. The congregation presented to presbytery its resolution of esteem and prayer for the future success of

the retiring pastor. The presbytery also placed upon its records a resolution of hearty appreciation of Mr. Boyd's services and commendation of him to the brethren and churches whither he may go. Dr. Boyd expects to go to Chicago, Illinois, for a short rest before resuming active services.

Rev. Orlando E. Hart, D.D., at the request of the session was appointed to preach in the Union Street church on October 31st and declare the pulpit vacant, and also to act as moderator of the session until a pastor is secured.

O. E. H.

INSTALLATION.

The installation of the Rev. Frank L. Goodspeed, D.D., as pastor of the First church of Oakland was effected on Sunday, September 19th, at 2:30 p. m.

A strong gospel sermon was delivered by Rev. Robert Mackenzie, D.D., from the first chapter of first Corinthians, verses 21-23, in which the speaker set forth the mission of the church to be to save men from the storm of sin, the atoning life and death of Christ the only means of securing such a salvation, and preaching the God ordained method by which man's salvation can be attained.

Rev. Joseph Newton Boyd presided and propounded the constitutional questions. Rev. L. A. McAfee, D.D., offered the installation prayer. Rev. Orlando E. Hart, D.D., delivered the charge to the pastor, the unusual part of the charge to the pastor being congratulations and testimonials from the presidents of the great educational institutions of the State, and also from the veteran ministers of the Coast.

The charge to the people was delivered by Rev. Frank S. Brush, D.D., in which the speaker emphasized the necessity of loyalty to the church and the like necessity of a high ideal of Christian life and service. The benediction was pronounced by Dr. Goodspeed, after which many hearty congratulations were interchanged between pastor and people.

O. E. H.

A TALENTED PREACHER.

Rev. John E. Stuchell, One of the Most Gifted Preachers of the Denomination Among the Younger Men.

For some five months past there has been in San Francisco one who has attracted not a little attention among those who have heard him, on account of his pulpit ability.

Rev. John E. Stuchell, who for five months has supplied the First Presbyterian Church during the absence of the pastor, Rev. W. K. Guthrie, and is for this month supplying Howard Church while they are without a pastor, has what might be termed a striking manner when in the pulpit that is far from the unnatural, or in any way unpleasing. The writer, who has known him for many years, can understand his mannerism to be the result of his seeing again in his mind the scenes of which he reads, or the pictures portrayed of the events depicted in the Scriptures, or the sermon he gives with such earnest effectiveness.

The brief incidents of his life here recorded are given to throw a little light on his training for his life work, and the writer predicts for him a fruitful ministry, as his

heart is what speaks through reading and sermon, and that heart has been touched by that divine fire that gives tenderness and strength to word and life.

Mr. Stuchell was born at Monangahela City, Pa. in 1870, being the third son of the Rev. Joseph St. Clair Stuchell, who died five years later while pastor of the Hazlewood Church, Pittsburg.

His mother removing to Washington, D. C., Mr. Stuchell was brought up there, attending later Windsor College, Md., whence he graduated in 1890. He and his brother William, now pastor of the Second Presbyterian Church of Rahway, N. J., then took a roughing trip abroad traveling in Great Britain afoot and walking almost the entire distance from Edinburgh to London. Upon returning he entered the McCormack Theological Seminary, drawn thither by the fame of Dr. Herrick Johnson. His middle year was spent in the San Francisco Theological Seminary, and after that he supplied for the summer the Presbyterian Church at Gilroy, Cal., returning to McCormack, and graduated with the class of '93. He then went back to Gilroy as pastor and remained with the Church until 1899, marrying a daughter of Mr. C. F. Eckhardt, a well-known orchardist of the vicinity.

Starting on a leave of absence for Europe, he was stopped at Washington through the instrumentality of Dr. Thomas Eaton, formerly of Calvary Church, San Francisco, and introduced to Dr. De Will Talmadge, who invited him to engage with him in the work of the First Presbyterian Church of that city. He supplied the church for awhile after Dr. Talmadge resigned, but soon accepted a call to the historic First Presbyterian Church of Elizabeth, N. J., the oldest church of the State, which numbers among its pastors Jonathan Dickenson, first president of Princeton College; James Caldwell, "the fighting parson" of the Revolution; Nicholas Murray, the grandfather of the President of Columbia University; and Emerald Hemefall, the leader of the reform forces in the warfare against race-track gambling.

After a successful pastorate there of seven years, Mr. Stuchell resigned, and for the fourth time went abroad, taking his family with him and sojourning nearly a year chiefly in Italy, Switzerland, Austria, Germany and England. Since his return he has lived most of the time at his country home near Plainfield, N. J., engaging in literary work and supplying such churches as requested his services.

Mr. Stuchell has made several tours of California and has spent many vacations in exploring its mountains and valleys. He was for a time staff lecturer for the New York Board of Education on "the Yosemite". His faith in the future of the State and of San Francisco is boundless. He was called to the attention of the First Church, San Francisco, by Dr. Mackenzie, who believes that Mr. Stuchell should take up regular work on the Coast and by so doing add strength to the Presbyterian forces.

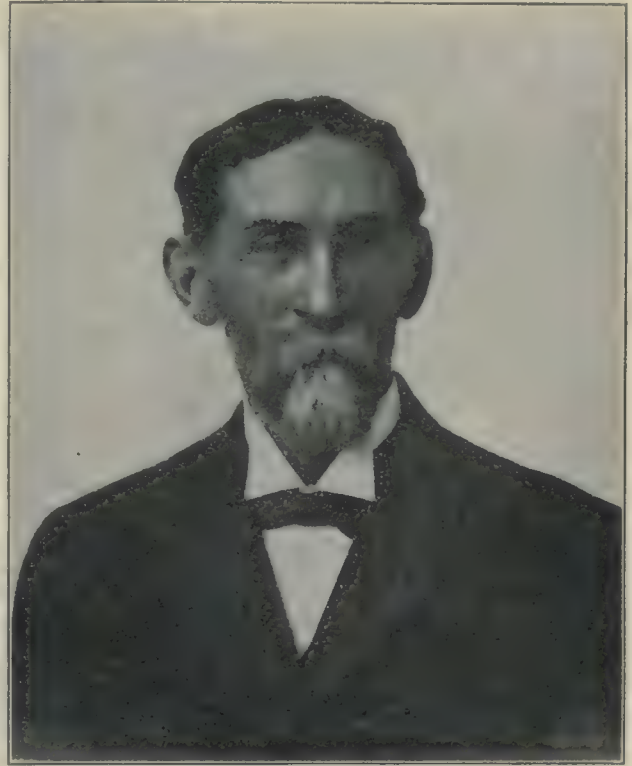
The San Francisco ministers will be addressed next Monday by Rev. E. A. Wicher on "Experiences in Palestine."

OAKLAND PRESBYTERY.

The fifty-fourth stated meeting of the Oakland Presbytery was held in Grace Presbyterian church, Berkeley, September 14th. Rev. H. W. Harbaugh, the retiring moderator, after preaching the sermon called for the election of a moderator for the ensuing term, and Rev. James Curry,

pastor at Newark, was unanimously chose. Dr. Curry has twice before served in this office, once when the presbytery was united with the San Francisco Presbytery.

Rev. R. S. Eastman, the stated clerk, was re-elected for a term of three years, and Rev. C. L. Campbell was



Rev. James Curry, D.D.

selected as temporary clerk.

Rev. W. H. Reedy was dismissed at his request to the San Joaquin Presbytery. The report of Rev. O. E. Hart from the San Francisco Ministerial Association regarding the uniting of the two presbyteries was received and referred to the executive commission, to confer with the San Francisco Presbytery regarding the matter and to report at a later meeting.

The call to Immanuel church was returned by H. C. Biddle, to take effect September 30th, owing to his being unable to give proper care to the work needed in the church and not neglect his regular work at the University of California.

Dr. Biddle reporting for the Board of Education stated that Dr. Joseph W. Cochran, corresponding secretary of the Board is to deliver lectures at Stanford and Berkeley next January.

Presbytery adjourned to meet at the First church, Oakland, Friday, October 7th.

The North Pole controversy has grown warmer. The attitude of each explorer remains about the same. Peary brands Cook a liar. Cook responds that he will produce the evidence. Dr. Cook has remained a gentleman, while Peary's insolent egotism has disgusted the public. Neither has given out enough facts to give much notion of their work, but though Peary attempts to discredit Cook, every whit of information given by Cook has been substantiated by Peary. Here are the important facts, viz:

THE HOME

MAN AND BOY.

I, strolling along at forty,
He, holding me by the hand,
As he prattled his childish questions
Of the things he would understand.
I was thinking of years behind me,
And he of the years ahead:
"I wish I was grown up, father—
An' what do you wish?" he said.

A dear, strong face was before me,
As it was in the time gone by;
I thought of our strolls together
Underneath the old blue sky.
"I think I should like"—I answered
In reply to his little talk—
"To again be a boy for an hour,
With my father out for a walk."

THE CRUELEST WOUNDS.

We can always hurt most those whom we love, and who love us most. For even a little wound is a great wound when inflicted on a loved one. And it is perilously easy to pass from the inflicting of little wounds to those that, a year ago, we would have thought too cruel to tolerate. Every bitter word spoken to a dear one makes it probable that the next time the word will be more bitter and the hurt deeper. Our love for another, no matter how great, is easily over-mastered by sarcasm, and anger, and even hatred, when once these demons have been permitted to have their own way in our life. So it is in the innermost circles of our most loving relationships that we need to be most on our guard. If we are in the bondage of the habit of constantly wounding our dear ones, only God can break that bondage for us. He will do so when we fight with him to make love the guardian of our lips.—The Sunday School Times.

DIFFERENCES IN HOUSEKEEPING.

If one were to get a hundred reputed good housekeepers to come together and give their ideas of what constitutes good housekeeping, no two would agree upon all points. There are essentials which every one recognizes, but there greatest importance, whereas another may think the same things of minor consequence or of no consequence whatever.

It is a sad fact that some good housekeepers are not good home-makers. The young housekeeper should bear in mind that, while it is essential that the home should be clean and orderly, and the food well cooked and regularly served, this does not make the home. One can get all these comforts in a well-conducted hotel or boarding-house, but the man or woman is to be pitied who has no higher ideal of a home than what is furnished by a hotel or boarding-house, no matter how sumptuous.

A selfish woman can make a good housekeeper, so far as the keeping of the house in perfect running order is concerned, but it is difficult for a selfish or lazy woman to make a home. A young woman who would create an ideal

home must possess some judgment, and a heart in which character and sympathy have a large place.

My idea of good housekeeping is where a woman keeps her home sweet and orderly; provides simple, well-cooked food; makes her home so restful and cheerful that all who come into it shall be better for breathing the atmosphere of kindness and cheerfulness that pervades the place and where the household machinery always runs smoothly because of the constant thoughtfulness of the mistress of the house.

A place like this is truly a home, and the woman at the head of it deserves the respect and admiration of everybody. I have seen such homes among the rich and among the poor, for neither wealth nor poverty prevents the right person from filling with the atmosphere of comfort and happiness the house of which she is the mistress.

A housekeeper's duties are many, and, to one nervous and fretful, they are exhausting. What seems to the woman of good digestion and steady nerves a mere trifle, to be laughed at and forgotten, may appear to the delicate, nervous woman a calamity to be wept over. Much of the irritability from which women suffer is due to their expectation of too much of themselves and others.

If women would be reconciled to the inevitable, they might make everybody about them much happier. A choice bit of china may be broken. Is it worth while to make the whole household miserable for what cannot be helped? A dish may be spoiled in the cooking. It will not help your digestion or that of the family to fret over it. You may be naturally very orderly, but some members of the family may not. Will it pay to make them and yourself uncomfortable by worrying over the matter? If your servant or any other member of the household should not come up to your standard, throw the mantle of charity over the faults that you cannot remedy, and pray that others may be equally charitable to you.

The good housekeeper will certainly look well to the ways of her household, but her eyes will be those of the kind, just woman. She will not look for miracles; she will not expect to get the best supplies and service when paying only the lowest price; she will not hope to make something out of nothing; she will be brave enough to live within her means, even if they be small; she will not be afraid to do her work honestly and well; and, finally, she will be so true to herself at all times, and so adjust and simplify her domestic duties that she will not exhaust body and mind in trying to do two persons' work for the sake of "keeping up appearances."

How many families lose all the comforts of home life in this senseless effort. If you stop to consider what this "keeping up appearances" means, it puts the people in a very unenviable light, for it simply means that people want to give you a false impression of their possessions. No member of the family is so much injured by this deceptive life as the housekeeper. All her power of body and mind is bent to the task of making the best possible appearance with the smallest amount of expenditure. Intellect is cramped in the battle, and all repose is gone from home life.

No matter how good the housekeeping, the spirit of the home-maker is not there. No young woman has a right to dwarf her life for such a purpose. Let her make the most of the means at her command, but let her never sacrifice her physical, moral, and mental well-being to a desire

to make a display disproportionate to her circumstances, for that is not good housekeeping.—Maria Parloa.

NOT UNDERSTOOD.

Not understood. We move along asunder;
Our paths grow wider as the seasons cheep
Along the years; we marvel and we wonder
Why life is life, and then we fall asleep—
Not understood.

Not understood. We gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall, and live and die—
Not understood.

Not understood. Poor souls with stunted vision
Oft measure giants by the narrow gauge,
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mold the age—
Not understood.

Not understood. The secret springs of action
Which lie beneath the surface and the show
Are disregarded. With self-satisfaction
We judge our neighbors, and they often go—
Not understood.

Not understood. How trifles often change us.
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight—
Not understood.

Not understood. How many breasts are aching
For lack of sympathy! Ah, day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away—
Not understood.

O God! that men would see a little clearer,
Or judge less harshly when they can not see!
O God! that men would draw a little nearer
To one another!—they'd be nearer thee,
And understood.

TRAINING OF GIRLS.

Our training of girls approaches close to the idiotic claims Katherine Eggleston, in *Woman's Home Companion*. The average girl, from the minute she leaves her dolls to go to kindergarten, till she matriculates at college, is told about men and men's work—never about women. The kindergarten songs and tales are all about heroes—and even the pictures of animals show the lion and forget the lioness. In older childhood she is taught to build sand forts instead of good old-fashioned mud-pies, and even the sums in arithmetic dwell on "Billy's" marbles and "John's" apples, to the total neglect of his sister.

Later still she goes to high school and learns history with all its ideals of brave men—and here again the woman's share of quiet courage is completely overshadowed. She learns carpentering, although she cannot cook an egg

or sew a seam. - And finally, her education finished, she knows all about the higher mathematics and is shot-changed by the butcher. She learns political economy, but doesn't know who are the members of her own school board. Miss Eggleston's article concludes:

"If your boy wanted to be a lawyer, and a neighbor told you to put him to work in a carpenter's shop by way of preparation, you would think your neighbor crazy. But you do not consider yourself crazy when you train your daughter, who is to be a wife and mother (and nothing can get away from the grim statistics that women do marry, despite economic independence, the higher education and all other arguments in favor of co-education), precisely as you train your son, who will enter some profession or trade, there to first earn his own living, and then to provide for a family yet unborn. The one to bear the family and to rear it, the other to provide shelter and comfort for the mother of that family, and yet both trained precisely in the same way."

HIS WIFE'S JUDGMENT.

By Mrs. M. A. Kidder.

What man, O my friend,
Be he spendthrift or miser
Be he richer, or poorer,
Or weaker or wiser,
Ever yet deemed his wife
His most trusted adviser?

Though a sentence from her
With her quick intuition,
Might save him from ruin
And change his condition,
Why, bless you, how could he
Forget his position?

Forget that he lived,
The first created human—
The lord of creation—
A power-crowned truer man—
While "she" at his side
Is a weak little woman.

Thus he to his soul
Lays this flattering unction,
And goes on his way,
Sans remorse or compunction,
Nor heeds him "small voice"
With its tender injunction.

And yet this same wife,
With her lord still beside her,
May weave a soft web
With her "weak" wit to guide her
And tempt him within,
Like the fly and the spider.

That a woman may rule,
And hold queenly dominion
Over man's lordly heart,
Be he prince, serf, or minion,
If she use proper tact,
Is my private opinion.

Our Young People

HOW THE CRICKETS BROUGHT GOOD FORTUNE.

My friend Jacques went into a baker's shop one day to buy a little cake which he had fancied in passing. He intended it for a child whose appetite was gone, and who could be coaxed to eat only by amusing him. He thought that such a pretty loaf might tempt even the sick. While he waited for his change, a little boy six or eight years old, in poor, but perfectly clean clothes, entered the baker's shop. "Ma'am," said he to the baker's wife, "mother sent me for a loaf of bread." The woman climbed upon the counter (this happened in a country town), took from the shelf of four-pound loaves the best one she could find, and put it into the arms of the little boy.

My friend Jacques then first observed the thin and thoughtful face of the little fellow. It contrasted strongly with the round, open countenance of the great loaf, of which he was taking the greatest care.

"Have you any money?" said the baker's wife.

The little boy's eyes grew sad.

"No, ma'am," said he, hugging the loaf closer to his thin blouse; "but mother told me to say that she would come and speak to you about it to-morrow."

"Run along," said the good woman; "carry your bread home, child."

"Thank you, ma'am," said the poor little fellow.

My friend Jacques came forward for his money. He had put his purchase into his pocket, and was about to go, when he found the child with the big loaf, whom he had supposed to be half-way home, standing stock-still behind him.

"What are you doing there?" said the baker's wife to the child, whom she also had thought to be fairly off. "Don't you like the bread?"

"Oh, yes, ma'am!" said the child.

"Well, then, carry it to your mother, my little friend. If you wait any longer, she will think you are playing by the way, and you will get a scolding."

The child did not seem to hear. Something else absorbed his attention.

The baker's wife went up to him, and gave him a friendly tap on the shoulder. "What are you thinking about?" said she.

"Ma'am," said the little boy, "what is it that sings?"

"There is no singing," said she. "queek, queek!"

My friend and the woman both listened, but they could hear nothing, unless it was the song of the crickets, frequent guests in bakers' houses.

"It is a little bird," said the dear little fellow, "or perhaps the bread sings when it bakes, as apples do."

"No, indeed, little goosey!" said the baker's wife: "those are crickets. They sing in the bakehouse because we are lighting the oven, and they like to see the fire."

"Crickets!" said the child; "are they really crickets?"

"Yes, to be sure," said she, good-humoredly. The child's face lighted up.

"Ma'am," said he, blushing at the boldness of his request, "I would like it very much if you would give me a cricket."

"A cricket!" said the baker's wife, smiling; "what in

the world would you do with a cricket, my little friend? I would gladly give you all there are in the house, to get rid of them, they run about so."

"O ma'am, give me one, only one, if you please!" said the child, clasping his little thin hands under the big loaf. "They say that crickets bring good luck into houses; and perhaps if we had one at home, mother, who has so much trouble, wouldn't cry any more."

"Why does your poor mamma cry?" said my friend, who could no longer help joining in the conversation.

"On account of her bills, sir," said the little fellow.

"Father is dead, and mother works very hard, but she cannot pay them all."

My friends took the child, and with him the great loaf, into his arms, and I really believe he kissed them both. Meanwhile, the baker's wife, who did not dare to touch a cricket herself, had gone into the bakehouse. She made her husband catch four, and put them into a box with holes in the cover, so that they might breathe. She gave the box to the child, who went away perfectly happy.

When he had gone, the baker's wife and my friend gave each other a good squeeze of the hand. "Poor little fellow," said they, both together. Then she took down her account-book, and, finding the page where the mother's charges were written, made a great dash all down the page, and then wrote at the bottom, "Paid."

Meanwhile my friend, to lose no time, had put up in paper all the money in his pockets, where fortunately he had quite a sum that day, and had begged the good wife to send it at once to the mother of the little cricket boy, with her bill receipted, and a note, in which he told her she had a son who would one day be her joy and pride.

They gave it to a baker's boy with long legs, and told him to make haste. The child, with his big loaf, his four crickets, and his little short legs, could not run very fast, so that, when he reached home, he found his mother for the first time in many weeks with her eyes raised from her work, and a smile of peace and happiness upon her lips.

The boy believed that it was the arrival of his four little black things which had worked this miracle, and I do not think he was mistaken. Without the crickets, and his good little heart, would this happy change have taken place in his mother's fortunes?—From the French of P. J. Stahl.

Nine days after Dr. Frederick Cook announced that he had found the North Pole, Commodore Peary flashed the news by Polar explorers. The whole civilized world has been in a high pitch of excitement. Royalty of the Scandinavian countries have honored Dr. Cook. The University of Copenhagen has conferred a degree of honor on Dr. Cook. Unfortunately Peary claims that Dr. Cook never reached the Pole. The whole world has taken sides in the controversy. Cook calmly claims to have the data and will submit it to competent authorities. It is interesting to note how eager parties are to take sides in the controversy when they have no facts from either side. The attempt of Peary and his friends to discredit Dr. Cook is unbecoming and ungentlemanly to say the least, while Dr. Cook on the other hand has accepted Peary's report as true. While we have not data to determine who is right and who wrong we can prefer a gentleman to an egotist, and Dr. Cook has certainly been a gentleman.

POLITENESS.

By Prof. Granville F. Foster.

Voltaire has said that politeness is to the mind and heart, what grace or elegance is to the face—the pleasant and agreeable reflection of the soul's most cherished virtues. Duclos observes that politeness is the expression or imitation of the social virtues. Labruyere claims that the spirit of politeness when manifested in us will urge to such careful attention to words and manners on our part that all who are fortunately placed in our company will feel its influence to such a degree that they will be satisfied with us and with themselves.

To these definitions from among the leading writers of France, the land of polite manners, let the writer add the thought that politeness is nothing more than the natural goodness and kindliness of heart put into practice. With this definition in mind, it is apparent that this virtue cannot properly be said to exist without morality and sympathy. The popular idea is misleading, utterly false indeed as to the true meaning of politeness, by making it only a deceptive mask, which one puts on before the world to conceal bad habits or evil passions, or to make a display of virtues that are only veneer; hence it must be all sham, all hypocrisy, all simulation—nothing more. Believe not those who give this definition, for they most certainly speak to you with the frankness of the fox that had lost his tail.

To merit the reputation of the polished gentleman requires that one should actually be such under any and every circumstance—abroad, at home—a feat too great for him who does not possess the inward, invisible spirit that gives life and potency to the outer visible act or symbol. And yet conventional politeness is better than none. Even hypocritical forms of polish are better than absolute boorishness often assumed under the excuse of frankness. A man may commence with conventional politeness, yet in consequence of the refining, ennobling influence of the society into which he enters, may conclude by becoming really refined himself. The vices are contagious but so also are the virtues. Goodness is as communicable as badness. Example then is catching. Its power is proverbial. We are all constituted to be moved by it as well as directed. It has more influence than arguments, however forcible or logical. The hypocrite in manners is often conquered by the example of those into whose company he chooses to thrust himself. He has placed himself where he becomes inoculated so to speak with the contagion of the good as once he had been with the virus of the bad. The very fact that a young man chooses to put on the mask of an outward fair conduct is a proof that he believes that refinement and politeness are preferable to coarseness and sensuality.

True, genuine politeness is but the natural language of the soul, and every man who has a refined soul speaks that language. Such a one may not know how to conduct himself according to conventional forms in a drawing room. He may be ignorant of the proprieties. He may sit ungracefully in his chair. He may gnaw his beard or use his knife for his fork, but you will never find him wanting in doing what he can to help others, to add to the prosperity and happiness of others. He will naturally act courteously to everybody because he will be naturally self-sacrificing, unselfish. Here is the rough jewel—the polite-

ness of soul. Now polish the jewel, give him education and refinement and you will now have in him the gentleman and all the nobility which that word implies. But to be self-sacrificing, unselfish, demands consecration to the ideal Christ set up, and such a consecration makes a Christian; now add to the Christian the knowledge and practice of the refined acts of polite society and you have the Christian gentleman.

WORLD EVENTS.

Russia is reported to be massing troops in Siberia.

There are constant rumors of the approach of rebellion in Mexico.

Governor Johnson, of Minnesota, is dead from the effects of an operation.

Dr. Cook reported last two days traveled over smooth ice. Peary confirms.

Dr. Cook reported new land 84 degrees, 0 minutes, 47 seconds. Peary confirms.

Dr. Cook reports lowest temperature at Pole 83 degrees centigrade. Peary confirms.

Dr. Cook noticed a peculiar pallor of Sun within 200 miles of the Pole. Peary confirms.

Dr. Cook reported that ice near the Pole was chalky, with black streaks. Peary confirms.

Citizens of Spokane, Wash., have filed petitions to remove the President of the City Council.

The Congress of American Bankers of America passed a resolution urging a Central Bank of America.

Mexican Independence Day was celebrated in cities of the United States wherever there were many Mexicans.

Dr. Cook reported that beyond the 86 parallel ice fields are more extensive, but not so perilous. Peary confirms.

It has finally been agreed to pay the ex-Shah of Persia \$180,000 per year. He will make his home at Odeessa, Russia.

Lord Balfour, member of the English Commission to protect Colonial trade, passed through New York on his way to Canada.

The death of Mr. Harriman has not yet affected the money market. His estate, estimated at \$100,000,000 to \$150,000,000, was left to his widow.

Exhibits of evidence at the International Congress of Medicine, at Budapest, demonstrated that American doctors are superior to European physicians.

Minister of Foreign Affairs Bustamante of Bolivia has signed an agreement with the Peruvian minister adjusting boundary disputes between those countries.

President Taft is now on his trip swinging around the circle. In his addresses thus far he has argued for the right of labor to unite; also in behalf of the Postal Savings Bank.

The increase of taxes in Los Angeles county and other Southern counties has stirred the Southerners to the foundations. They are proceeding with their determination to have separate Statehood. Whatever may be the reasons naturally for Statehood, it is unbecoming of the Southern people to charge San Francisco with the work of the Board of Equalization. These offsprings of the Santa Cruz Convention were made officials by votes of Southern Californians.

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No. 39



**MISS. FRASER
ASSUMES NEW
DUTIES**

**EASTERN
MEN WANT
CONTROL**

MISS JULIA FRASER

Corresponding Secretary Woman's
Board of Home Missions.



The Editor's Column

Pacific Presbyterian

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Eastern Men Want Control

OVERTURE PROPOSED BY GENERAL ASSEMBLY COMMITTEE WOULD GIVE CONTROL TO BIG SYNODS OF THE EAST.

Representation on the Basis of the Sum Total of Ministers and Churches Would be Presbyterian, and Fair to All.

Stripped of all polite phrases and uncovered from a multitude of words the proposition to decrease the number of Commissioners to the General Assembly is a simple proposition made by the leaders in the Eastern states to change the plan of representation so that they will have control of the Assembly.

No other conclusion than this can be arrived at when the facts as set forth by the committee are shown, and we might as well discuss it now understanding what is meant, and frame our replies to the overtures with the real object before us. The plan to reduce the number to a body small enough to be a deliberative body, and still have the number five hundred or more, shows that that reason, which the committee offers for the proposed change, is not the real one; for anybody knows that 800 men can deliberate as well as 500. If the body is to be small enough to deliberate it must be reduced to at least one-fifth the number suggested.

The real reason is given on page 151 of the minutes where attention is called to the fact that while the Synods of New York, Pennsylvania, Ohio and Illinois contain one half the membership of the church, these Synods at present

do not have the majority of the representatives, which means that they have not the control. To get this control they propose a change in the plan of electing representatives that will give them the desired power, and which will cut off some of the sparsely settled territory from having any representative at all. The Eastern men say it is a shame that these representatives from Arizona, New Mexico and Montana should come in and have their vote count as much as the representatives who represent ten times as many people in an Eastern territory. We admit that it seems too bad to have a man who only represents a few Indians or miners or lumberjacks have the same voting power as the man who represents ten times as many bankers or merchants or coal miners, but we only admit that it seems too bad in the eyes of the men in the big presbyteries of the East.

Our real honest opinion is that the man representing the western home mission fields ought in justice to have greater voting power because they have greater problems than the men in the settled sections of the East. They certainly should have equal representation in the law and policy forming assemblies of the church.

The suggestion made in last week's Pacific Presbyterian to have the basis of representation fixed on the total number of ministers and churches, is presbyterian in principle, and the number can be regulated easily and equally. The plan suggested by the overture proposed by the committee on Representation and Meetings would have clearly stated its purpose and avoided clouding the issue if it had read: "The church with one thousand members shall have ten times as much representation as the church with one hundred members."

We repeat the overture suggested last week, and trust the presbyteries of the West will answer all the questions in the negative and overture the Assembly as follows: "The presbytery of ——— respectfully overtures the General Assembly to submit to the presbyteries the plan of having representation to the General Assembly by Presbyterial election, on the basis of the sum total of churches and ministers."

B. B. "

MISS FRASER ASSUMES NEW DUTIES

THE PACIFIC COAST OFFERS SINCERE BEST WISHES THROUGH PROMINENT PRESBYTERIAN LEADERS ON THE EVE OF HER DEPARTURE.

Annual Meetings of the Woman's Synodical Societies of Several States Will be Attended and Addressed On the Journey East.

Miss Julia Fraser of California has started on her way to New York to enter upon her new duties as Corresponding Secretary of the Woman's Board of Home Missions.

Not a little interest is taken in this event by the Presbyterians of the West, as Miss Fraser has so endeared herself to them by her years of enthusiastic work for this cause that they feel the interest in her promotion one feels for a personal friend.

The farewell reception given in the Presbyterian Mission Home in San Francisco before her leaving for Portland to take a rest prior to her going East, was one that showed the esteem in which Miss Fraser was held by the leaders of the Presbyterian forces on the Coast. The company

that assembled was a most representative one, and the speakers those at the head of the many lines of church work.

Rev. W. E. Landon, D.D., spoke for the San Francisco Theological Seminary, and bore splendid tribute to the great work her father, Rev. Thomas Fraser, did as the pioneer missionary on this coast, and also to the work Miss Fraser had done in the line of Women's Missionary work.

Rev. Theodore Burnham, Moderator of the California Synod, eulogized the sterling qualities Miss Fraser possessed, and complimented her upon the splendid work she had done among the Societies of the Synod, and offered her the congratulations of the Presbyterians on her promotion to the greater work her labors here had shown her capable of doing as the executive officer of the Woman's Home Mission Society.

Her pastor, Rev. Frank L. Goodspeed, D.D., of the First church, Oakland, Cal., spoke of the way Miss Fraser had shown her loyalty to her own church, and of the pride they had in sending her on to this greater field of usefulness.

Rev. Robert Mackenzie, D.D., President of the San Francisco Theological Seminary, and recently of New York, spoke for the Men's Board, of which he had recently been a member, and assured the new elected secretary of a warm reception and kindly interest awaiting her in the New York office.

Mrs. Robert Mackenzie extended a welcome on behalf of the New York Board of which she had been a member. Mrs. J. G. Chown offered the congratulations of the Occidental Board; Mrs. J. P. Prutzman for the Synodical Society told how much dependance the ladies had placed upon their leader, Miss Fraser, and how they would miss her; and Mrs. J. P. Gerrior spoke for the Presbyterial of San Francisco and Oakland.

Mrs. R. Goddard, President of the California Synodical Society, presided, and assured Miss Fraser of the loyal support the work would receive from the West, and urged the necessity of the California women doing more now that their main support was to leave them.

Miss Fraser has been spending a month as the guest of Mr. and Mrs. William Ladd of Portland; part of this time being spent at Cloud Cap Inn on Mt. Hood. On September 25th she started East, but will stop at the Annual Meetings of the Synodical Societies of Nebraska, Illinois, and Minnesota to make addresses and confer with the workers, hence will not reach the New York office till September 15th.

It will be interesting to the many friends of Miss Fraser to know that the suggestion has come from the Board in the East to name the Sitka building which the California women are raising \$5000 to erect, "The Thomas Fraser Building," in honor of Dr. Fraser. The Board wanted to name the building the Julia Fraser Building, but Miss Fraser would not permit it. The position Miss Fraser has so helpfully filled as contributing editor of the Pacific Presbyterian will not be disturbed by her removal. B. B.

LETTERS FROM HOME.

Here is a Chance to Keep the Work of the Home Land Before the Eyes of the Missionaries Abroad.

One of the hardships of going as a foreign missionary is the separation from all the work of the churches and people in the home land. This separation seems more real as the missionaries have no means of knowing what is

going on at home except by the letters that can at best only tell of the local affairs. When a missionary returns home it takes some time to catch up with the trend of things which they have lost all track of during their absence.

We are always looking for letters from the missionaries, and would count them remiss in their duty if they did not write long letters concerning the progress of events in their field, and these letters are read in the missionary meetings and printed in the papers, and given wide circulation to the interest of many, and the advancement of the cause.

How about our doing something worth while to keep our missionaries in touch with the work in the home land? Every week the Pacific Presbyterian can be placed in their hands, and it will be like a letter from home, telling of the work in the different churches, and the progress of events all up and down the Coast. If you want to have your missionary know of the work in your church, write about that work to the Pacific Presbyterian, and then not only your missionary but all the missionaries who receive the paper will know of it, in addition to all the readers in the home land.

What can you invest \$2.00 a year in that will bring more pleasure to your friends across the waters? The \$2.00 rate includes foreign postage, as we give the same special rate to missionaries as to ministers.

RELIGIOUS AND SOCIOLOGICAL INVESTIGATION.

By the Rev. Charles Stelzle.

The last General Assembly voted upon the recommendation of the executive commission and the standing committee on Home Missions, "That the Board of Home Missions shall be the agency of the Church in obtaining data concerning her relations to the immigrant and the labor problems. Its departments of Immigration and Church and Labor shall, in so far as may be practicable, upon the application of any local church, Presbytery or Synod, study such problems in the locality to which the application relates, outline plans for local work, and aid in making such work efficient."

In harmony with this resolution the departments of Immigration and Church and Labor are ready to perform this service in so far as it may be possible to meet the demands.

Already the department of Immigration of the Home Board has completed a religious and sociological study of Manhattan Island. As a result of this investigation, the department is in a position to outline new plans and policies for the Presbytery of New York with reference to the foreign-born population living within its bounds. A similar study has just been completed for the Presbytery of Newark. In each of these studies large maps of the cities were prepared and upon each was indicated the social and religious forces in every part of the city. In addition to this, other maps and diagrams were made showing graphically various aspects of the conditions among foreign-speaking people. The study of Newark was made at the request of the church extension committee of that Presbytery. The department is just about to perform a similar service for the Home Missions' committee of Huntington Presbytery, in the heart of the Synod of Pennsylvania. This Presbytery includes eight counties of considerable area, having in them large numbers of foreign-speaking people.

These studies are made by experts who are giving all of

their time to this work and they are in a position to do the work with great efficiency and the utmost economy.

A VOICE FROM THE REAR PEW.

In the Pacific Presbyterian of September 9th the article on "Where to Sit in Church" strikes me as one sided and the inference that the location of your seat necessarily indicates your attitude toward the service, unfounded.

That there is a strong prejudice in the minds of many that the pious should all be found in the front pews, I do not question, but that it should be encouraged I very much doubt.

I have seen an incipient hoodlum corner in a church of considerable size completely quelled by a dozen or more of the saints quietly changing their seats to the rear. Not a word was spoken and therefore no feelings hurt, because "mother's boy" was reprimanded by an indignant elder. How much better than this is it when such an influence exists that there is not even a chance for the beginning of impiety.

We must not lose sight of silent influences, and we cannot afford to have it understood that the rear of the church or any part thereof is dedicated to the "young who whisper and the indifferent."

There should be no hoodlum corner and no amen corner, but every inch of space should be permeated with Christian reverence and the voices of the faithful should be heard in response and song from all parts of the house. A minister who is not big enough to inspire those in the uttermost corner is not big enough to fill his church and should resign.

Too many ministers are satisfied with an admiring few in the amen corner and a starvation salary, but are too small and mean to have any comprehensive vision of what a church should stand for in a community. They are as foolish and incapable as the house-mover would be who would put the front end of the building in shape for moving and allow the rear to drag on the ground.

No church can fulfill its destiny with any part of it given over to frivolity or impiety; and no church can hope to have those who "came to scoff remain to pray" if every nook and cranny is not fully consecrated; neither can she hope to win the respect and support of the broad minded man of affairs. I plead for the rear pew. It should be the seat of unselfish privilege. It is also the hospitable arrangement to have a goodly number of consecrated workers in the rear, that they may extend a welcome to the stranger without the mad rush of the oft-times conspicuous and foolish elder from the front pew.

N. C.

REPRESENTATION AT GENERAL ASSEMBLY.

A plan for proportional representation in the General Assembly, approved by the Presbytery of Columbia River at its meeting at Kelso, Wash., September 22, 1909, providing any change at all is to be made.

1. The number of commissioners shall be definitely fixed, preferably at 800, and equally divided between ministerial and lay delegates.

2. Every Synod shall be granted two ministerial and two lay commissioners.

3. The General Assembly shall annually apportion among the Synods the remaining number of ministerial commission-

ers to be elected, in the proportion the number of ministers in a Synod sustains to the total number of ministers in the entire church.

4. As a basis of ministerial representation only those ministers are to be counted who are certified by the stated clerk of their Presbytery as actively engaged in the service of the church as pastors, evangelists, missionaries, board officials, theological professors, college presidents, editors of church papers, etc., but not including those who are retired from the service or engaged principally in secular business.

5. The remaining lay commissioners to be elected shall likewise be appointed annually by the General Assembly among the various Synods in the proportion the church members of a Synod hold to the total membership of the entire church.

6. The Synods shall apportion the ministerial commissioners among the Presbyteries in the proportion the number of active ministers of a Presbytery holds to the total number of such ministers in the Synod.

7. Similarly the Synods shall apportion the lay commissioners among the Presbyteries in the proportion the church members of the Presbytery stand to the total church membership of the Synod.

8. Where there are Presbyteries having too few ministries or church members to entitle them to a delegate of either kind they shall be so grouped together as to form a unit sufficiently large to merit such representation.

9. These grouped Presbyteries shall take their turns, in accordance with their numbers, in nominating commissioners to be elected by the Presbyteries so joined together.

Advantages of This Plan.

It would make an Assembly equally thoroughly representative of the ministers and of the church members. No one would have any special advantage over any other, as far as right to representation in the Assembly is concerned. The Assembly would remain constantly of the same size, however the church might spread abroad. No further revision of the method of representation would be required. It would correct the present inequality according to which the larger Synods are deprived of due representation in the Assembly. It also avoids the injustice that would be done to the ministers of the weaker Synods, should church membership be adopted as the basis for ministerial representation in the Assembly, according to which a minister in the Synod of Pennsylvania or New Jersey would have more than double the opportunity to participate in the Assembly than a minister in the Synod of Washington would have, and more than five times the opportunity that would be enjoyed by a minister of the Synod of North Dakota, something no fair mind could approve. While this plan may seem somewhat complicated it could easily be worked out in practice with very little inconvenience. Surely the ministers represent the pastorate and the elders the church members, therefore the basis of representation for the ministers should be the number of ministers, and for elders the number of church members. The larger Assemblies is preferred for its educational and inspirational value for the larger number. The extra expense would scarcely amount to one cent per member. And the amount of business there is to be transacted, and the limited time for it, would prevent an Assembly of 250 members from being a "deliberative" body in the sense that every commissioner could have the privilege of talking without limit.

GENERAL ASSEMBLY COMMITTEE ON THEOLOGICAL EDUCATION.

Among the special committees appointed by the last General Assembly there is none more important than that commissioned to investigate the question of theological education. The following is a copy of the action of the Assembly in appointing this committee: "Resolved, That a committee of four ministers and four elders be appointed by the Moderator, to consider the whole matter of the training of our young men for an efficient ministry, the subject to be considered in its relations to our present and urgent social need, the work of the mission field at home and abroad, and the business methods of practical church administration. The committee shall also report upon the opportunities now offered in our church for Bible training for lay workers, the committee to report to the next General Assembly."

The personnel of the committee as recently announced by the Moderator is as follows:

Ministers—Rev. J. Ritchie Smith, D.D., Harrisburg, Pa., chairman; Rev. David G. Wylie, D.D., New York City; Rev. William Hiram Foulkes, D.D., Portland, Ore.; Rev. U. S. Greves, D.D., Pittsburgh, Pa.

Elders—President C. W. Dabney, Cincinnati University; Hon. N. Judd Northrup, Syracuse, N. Y.; Rear Admiral John C. Watson, Louisville, Ky.; President John S. Nollen, Lake Forest, Ill.

WORLD EVENTS.

Revolution is in progress in Paraguay.

Richard Croker denies that he will leave the Irish turf and return to politics.

A downpour of meteors in Hawaii caused great alarm in Honolulu and vicinity.

The "Day of Atonement" was observed by Jewish people Saturday, September 25th.

Adjutant-General Lauck of California advocates increase in National Guard on Pacific Coast.

Officials of Victoria, B. C., have recommended Esquimalt as the naval base for Canada.

Hon. Geo. H. Williams, former Attorney-General of the United States, is critically ill at Portland.

Judge Wm. Gaynor has been chosen by several political organizations as candidate for Mayor of New York.

Col. Geo. R. Colton, former Collector of Customs in the Philippines, has been appointed Governor of Porto Rico.

The Alexander Werkerle Cabinet has decided to resign. The failure of the Bank at Budapest took down the ministry with it.

While in flight at Moulins the French dirigible military airship, Republique, exploded 300 feet above the earth, resulting in four deaths.

Lee McClung, treasurer of Yale University, has been selected as Treasurer of the United States to succeed the Hon. Chas. H. Treat.

Telegraphic service throughout the country was disordered and in some parts demoralized by the Aurora Borealis Saturday, September 25th.

The Chicago and Northwestern Railroad carried 27,000,000 passengers during the year ending June 30th, 1909. Of this number not one was killed.

The French government announces that it will establish permanently in Seattle a commercial commission. These

commissions from various countries are becoming numerous.

Abram C. Eby, Mayor of Burkerville, Va., has been convicted of an attempt to blackmail President McCrea of the Pennsylvania Railroad. It is comforting to know that there are spots where criminals can be convicted.

The Pole controversy has waned considerably during the past week. Both Cook and Peary have reached the United States. Their observations will be submitted to competent authorities. It is the common belief that both men have reached the Pole, but Cook was the first to discover it.

In the death of Governor Johnson of Minnesota, not only did the state lose its most brilliant son, but the whole country lost one of the most prominent leaders of the day. Governor Johnson was that fearless type of statesman that went straightforward into duty regardless of the praise or blame of his fellowmen. Frank and fearless he won the hearts of the citizens of his state so that it was impossible to defeat him though a Democrat in a heavily Republican state. Johnson, like Roosevelt, was elected, not because of party affiliations, but because of the man. Many believed that he would be the leader of the Democratic party in 1912; and he certainly was coming to the front. It is such men as Governor Johnson that gives the nation hope in the particular crisis through which it is passing—a crisis that is calling for the best in every strong man; therefore so much the greater is the country's loss by the death of Gov. Johnson.

Church News

Rev. Guy A. White, formerly pastor of the Two Rocks Presbyterian church at Petaluma is now at Madera, Cal.

The San Francisco Ministerial Union will meet next Monday at 10:45 in the Chinese Presbyterian Church, Stockton and Clay streets. The paper will be presented by Rev. John E. Stuchell on "My Impressions of Religious Conditions in Europe."

The regular meeting of the Occidental Board will be held in the First Presbyterian church, San Francisco, next Monday at 10:30 and 1:30. It will be "Library Day," and gifts of money, and modern Mission Study and reference books are acceptable. Bring your own luncheon, and coffee will be served.

The Presbyterian Mission Home is quarantined on account of scarletina. Miss Cameron has been threatened with it but is now about well, and Miss Kersell, who was the most seriously ill, is rapidly recovering. The quarantine will be in force for four or five weeks longer, but no serious results are anticipated from the disease.

A meeting for prayer and the deepening of the spiritual life will be held at the First Presbyterian church, San Francisco, Monday, October 11th, at 2 p. m. Rev. W. C. Sherman of Sacramento will preside. All interested in the upbuilding of the churches in San Francisco and vicinity are invited to attend.

HOWARD CHURCH CALLS REV. WILLIAM NAT FRIEND TO THE PASTORATE.

The recipient of the "call" is well known on the Coast, having lived in Oakland most of his life. Rev. William Nat Friend, pastor of the Presbyterian Church at Golden, Colorado



has been called to the pastorate of the Howard Presbyterian Church, San Francisco, and a telegram states that he will accept. It is believed he will remove to the field of his future labors very soon, and when he does the work of Howard will begin again in earnest, as Mr. Friend is a "fustler" of no mean ability.

Mr. Friend is a California man having lived most of his life, except the eight years in Golden, in Oakland, where he has a host of friends, and where his

father's family was well known. He is the son-in-law of Rev. Robert Coyle pastor of the Central Presbyterian Church, Denver, and formerly pastor of the First Presbyterian Church, Oakland, Cal.

Mr. Friend makes a good pastor, as he is interested in everybody and shows his interest in such ways as win him hosts of friends in every walk of life. He is a real "glad hander" of the right sort with no axes to grind, and only the good of the people at heart.

San Francisco Presbyterianism will be strengthened by his coming and Howard church will find him a man around which the members can rally and with whom they can work. Welcome to California, Mr. Friend!

NYASSA.—Rev. Gordon R. Houston has resigned the pastorate of the Nyassa church and has accepted the invitation of the Portland Presbytery to take charge of the church at Clastkanie. He will begin soon after Synod, subject to the action of his Presbytery in releasing him from the Nyassa church.

SAN FRANCISCO.—Grace Presbyterian church, Manchester St., and Roosevelt Ave., will be dedicated October 10th, at 8 p. m. Rev. A. R. Willis will preside, Rev. D. A. Mobley, D.D., will preach the sermon, and Rev. G. A. Blair will take charge of the dedication. The people of the community have been meeting in a private house for the Sabbath service and Sunday-school. This work was started nearly a year ago by Rev. G. A. Blair and has been under the care of Mr. Willis since the first of July. The community is rapidly developing, and will soon support a strong church.

LAKEPORT.—A company of soldiers from the Presidio under command of Major Scott camped near this place Saturday till Monday. A religious service was held in the camp at 4:30 p. m. Sunday with a very fine attendance of soldiers and citizens. The choirs from the four Protestant churches united and gave some excellent music. The services were held under the spreading oaks of the camp. The subject of the service was "Sin," presented by Rev. Davis of the Baptist church. "A Saviour" was presented by Rev.

Scott of the Presbyterian church, and "The Rewards," presented by Rev. Webb of the M. E. Church, South. The close attention during the service and the many expressions of pleasure at the close of the service gave assurance of deep appreciation by the soldiers.

PORTLAND, First.—The Session of the First church, after due deliberation upon the recommendation of the Committee on Pulpit Supply, unanimously chose the Rev. Tracy B. Griswold for the assistant pastorate of this church. It is a joy to the pastor and Session to be able to announce that Mr. Griswold has definitely accepted this call to service, and will assume his duties at once. Mr. Griswold was a graduate of Amherst College, '95, Auburn Seminary, '98, was for five years pastor of the Westminster church of Auburn, N. Y., for five years succeeding, pastor of the First Church at Albany, and for the last year and a half our own Sunday School missionary in Portland Presbytery, in which position he has been rendering efficient, consecrated service. The pastor and the Session are looking forward to next Sunday as a spiritual rally day for the church. They earnestly desire that it might be the most largely attended sacramental service in the history of the church. The Brotherhood meeting last Tuesday evening was most helpful. About 75 men were present and listened with great pleasure and profit to addresses given by Messrs. Murdock and McKercher, Dr. Geary and Principal Jenkins. The social hour was heartily enjoyed, and a tone of splendid good feeling pervaded the whole gathering. The Assembly's Committee on Theological Seminaries, upon which the pastor has been asked to serve, is to have a meeting in Pittsburgh, Pa., October 12th. The pastor is obliged on that account to be absent from the city two Sundays, October 10th and 17th. Satisfactory arrangements are being made for pulpit supply on those two Sundays.

GLENDALE.—Sunday, September 26th, was a high day at the Glendale church, as it was the twenty-fifth anniversary of the organization of that church. Morning and evening services were given over to the celebration with crowded houses. At the morning service, Dr. Wm. S. Young, the first settled minister, and Rev. Rouel Dood, who was pastor for six years, were present and gave addresses. Several of the charter members were present and added greatly to the interest, with a minimum of the sage-brush age of the church. At the evening service, the Tropico church—the five-year-old daughter of the Glendale church—was largely represented and her pastor and several members gave addresses and congratulations. Twenty-five years ago, after several months of ministrations by the Rev. J. M. Boal of Los Angeles Second church, the church was organized with twelve members. The roll at present shows an even hundred members, but beside the Tropico church this church has mothered many who form the new M. E., Baptist, and Disciple churches of the city of Glendale. There have been admitted to the church: by letter, 226; on profession of faith, 71. The Sabbath-school has an enrollment of 130, besides 50 in Home Department and Cradle Roll. In the twenty-four years that reports have been made to the General Assembly \$15,516 have been expended on congregational expenses and \$5,194 have been given to the church boards. The largest gift of any year was \$1,422. The present church edifice was erected in 1885, but will soon be replaced by a new structure for which plans have been adopted and about half the money pledged. The settled ministers of the church have been:

Rev. Wm. Stewart Young, D.D., stated clerk of Synod of California and Presbytery of Los Angeles; Rev. Bichenback, of Mt. Morrow, Iowa; Rev. Rouel Dodd, of Los Angeles; Rev. Eugene Mills, deceased; Rev. D. M. Stuart, of National City; Rev. C. Merrill, of Los Angeles; Rev. S. Lawrence Ward, D.D., in charge for the past four years. Some ten elders have served the church, two of them 15 years each in active service.

LOS ANGELES.—The first of the weekly conference addresses at Occidental College this year was a notable one given last Friday by Mr. Robert Watchhorn, recently Commissioner of Immigration at Ellis Island, New York, a personal friend of President Baer. Mr. Watchhorn is a forceful speaker and he tells a story well worth hearing. The burden of his talk this time was the needlessness and unreasonableness of the cry of the alarmist and exclusionist. Referring to the proposed law to exclude immigrants who did not have twenty-five dollars in their pocket, he spoke in telling words of three great men in history who would have been excluded by such a standard,—Moses, Jesus, and Abraham Lincoln. As to the language test he said that on an average there come to Ellis Island 3000 babies in a day, and they all cry, yet not one save its own mother can tell in what language any given baby cries. He advised reading Ps. 33, which in verse 15 says: "He fashioneth their hearts alike." Mr. Watchhorn has taken the position of treasurer of the Union Oil Company, so will be a resident here. The fall rally of the Highland Park Brotherhood was held September 21, with a large and enthusiastic attendance. Sympathetic action was taken regarding the death of General Secretary Rosevear. Attention was called to Dr. Wishard's new book and a dozen or more copies taken then and there. The speaker for the evening was President John Willis Baer, whose theme was, "A Man's Religion," which he handled in his vigorous and thought-provoking style, dealing some sledge-hammer blows. Rev. R. W. Cleland accepts the invitation of Mr. Washington church to supply them for a time. Immanuel, Central and First churches have held communion services recently with additions to the membership. Dr. E. J. Bulgin was given the unusual distinction of being invited to address the ministers' meeting two weeks in succession. But he is an unusual man. In his first address he spoke of great evils outside the church such as the liquor traffic, graft, gambling, social evil, etc., etc.; and of the lack of deep spiritual life and power in the churches. The second address was given to the remedy for these evils—the gospel of Christ, the power of God. The four heads under which he spoke were: 1. We must use the Sword of the Spirit, the Word of God; 2. We must stand for creation as against evolution; 3. We must stand for the absolute deity of Jesus Christ and for the blood atonement; 4. We must preach the great cardinal doctrines, especially now the doctrine of sin. All great revivals have come through the strong preaching of some great doctrine, as of faith, sin, law, love. The tent meetings, held by Dr. Bulgin in the Westlake District are growing in interest and power. Adam Dixon Warner, esq., a member of the First Church, will address a mass meeting in Temple Auditorium next Sunday on "The Modern City." Proceeds of offering will be given to the building fund for the orphan asylum to be erected on ground in Colegrave donated by Chas. M. Stimson, esq. The fall term of Bible Institute opened this week. Fall meeting of Los Angeles Presbytery opened in Third church, Tuesday evening, with sermon by Vice Moderator Rev. J.

A. Stevenson of Santa Ana, as Dr. Jordan, the Moderator, has been called to the General Assembly above since the spring meeting. Wednesday was given to business, and Wednesday evening to a popular stereopticon lecture by Rev. C. D. Williamson, D.D.

OREGON.

August 1, Rev. Henry L. Nave, D.D., Field Representative of Albany College, preached at Florence and Acure, Oregon, to fine congregations, presenting the subject of Christian education.

Dr. L. R. Bond is the faithful shepherd of both these flocks. As these are both lumber towns their prosperity and that of the churches depends largely upon the condition of the lumber market. Good work is being done and the people of these churches seem wide-awake and earnest.

The second Sabbath of August was spent with the Marshfield and North Bend congregations. Prof. F. R. Zugg, vice-president of the Albany College, was expected to take up the work at Marshfield, August 29th, and is now on the field doing very satisfactory work.

Marshfield is an ambitious, thriving city on Coos Bay, which has a great future. Our people there hold a strategic position and are hopeful of great success in their labors of love.

Rev. Joel C. Lininger, formerly of Chicago, has entered upon his work at North Bend and is sanguine of success. This church has a strong Christian Endeavor and Sabbath-school. The congregations at all services are large. The people seem greatly encouraged and ready to co-operate heartily with the minister.

Sabbath, August 15th, I spent at Bandon. Rev. George H. Roach, after a very happy service of four years, was compelled to resign on account of ill health. His wife is a royal helper in Sunday-school as primary superintendent, and they will both be greatly missed, as they have won a large place in the hearts of the Bandon people. Rev. Mr. Coan has succeeded to the work and is now on the field and making a most excellent impression.

Bandon by the sea is a most beautiful city, and the Presbyterians are trying to do their share of the Master's work there.

Coquille, the county seat, has a good church, but the congregation has all moved out of the community. Occasionally our pastor at Myrtle Point—eight miles distant—has supplied there.

The 22nd of August was spent with our Myrtle Point congregation. Rev. J. W. Brooks, who had ministered to the Presbyterians for five months, had just given up the work and removed to California. They were hoping soon to be supplied. This is a beautiful little city of 1500 people, and our church is doing good work for a large number of people.

This entire region is developing rapidly, especially in dairying, and with the coming of the expected Railroad will grow rapidly. The churches are greatly needed in all the Coos Bay towns, and the leaders, who are far apart, and striving earnestly to make the church work effective, deserve the sympathy and prayers of all their brethren.

HENRY L. NAVE.

MILTON, OREGON.—This is a town of "homes," and therefore it has several church-homes, and for that reason has been a "dry" town in a "wet" county till recently. All through this great valley are some fine homes of the most substantial people, and small wonder that spotted all over it are neat little chapels with spires pointing to heaven.

These chapels are of different names but all are faithful in worship of the same Father who sent Dr. Marcus Whitman long years ago in 1836 to Christianize the Indians, and who fell a martyr to the cause. And midway in the valley on a prominent knoll stands a shaft to honor his name that was erected some years ago by many people of the states of Washington and Oregon. Among all these chapels are to be numbered four Presbyterian, one of which is the Milton church, which has taken on a new departure and life under the persistent and strenuous efforts of Rev. Levi Johnson, who went to the church to take charge last spring. This new departure consists in a 40 by 80 building which has been completed at a cost of over \$300, all of which has been paid, and which was dedicated last week in a three days' service beginning Friday, September 17.

The week nights were taken up by addresses by public spirited men of that community, and indoor games by athletic classes, and the climax of all was on Sabbath, the 19th, when all the Presbyterian churches of the valley were present at a union service when over 200 people were present and Rev. W. L. Van Nuys of the Pendleton church preached and formally dedicated the building. On the evening of the same day there was a union service of all the churches of Milton of the different denominations, at which time another large crowd was present, showing the good spirit of all and support of all in the enterprise, at which time Rev. J. C. Reid of the Brick Church of Walla Walla addressed the people. Gymnasium classes are arranged for together with baths and lockers for all classes of boys and girls, young men and women irrespective of their church affiliations, only being required to be members of some Sunday-school. A small initiation fee is charged so as to make this department just self-supporting. Later will be developed classes in vocal and orchestral music, domestic science and literary work. The pastor's study and office will be in the same building. Bro. Johnson has made a specialty of men's work and meetings for men and boys, and has been a very successful Sabbath-school missionary in several of the Presbyteries of Oregon, and in this new enterprise is to be congratulated on so propitious a start from so small a beginning and in so small a town, and in so short a time, with a membership in the Milton church of about thirty. The population of Milton is about 1000. All are watching this move with interest, for if it proves a success in the future it may be the thing that many a country town church needs in order to open its doors at all times to all the people of the town instead of having it shut all the time except on Sundays for some of the people. For this institution is announced to be open every day and evening from 9 a. m. to 10 p. m., with this notice given to all, "COME AND SEE US"—Levi Johnson, Supt.

J. M. C.

MILTON, First.—On September 29th was dedicated the annex to the church which will be used as a gymnasium and gathering place for the young people of the city. Milton is free from the curse of saloons and is taking a good step to provide a place where young people can meet and enjoy themselves in a rational way. The building, which cost about \$300, has been erected under the energetic labor of the First Presbyterian church, of which Rev. Levi Johnson is pastor. Mr. Johnson has always been greatly interested in young people. He has been active in Y. M. C. A. work, and he has been Sabbath-school missionary for years, a work at which he has been very successful, and so,

naturally, when elected pastor of the church he began to plan for something for the young people of the community in which is a college. His work has found successful issue in the building just opened. The mayor of the city presided at the first meeting. Gymnastics and a basket ball game were given at the second day, in which the Y. M. C. A. of Walla Walla, Wash., gave fine help, and on the third day, which was the Sabbath, all the four Presbyterian churches in the valley about Milton gathered for worship in the morning, when Rev. Walter Van Nuys of Pendleton First church preached. On the evening of the same day all the churches of Milton City united in worship and Rev. Dr. Reid of Walla Walla First Presbyterian church gave an inspiring address. The new movement starts out most auspiciously.

SEMINARY NOTES, San Anselmo.

Dr. Mackenzie gave his opening address at the Wednesday conference hour last week. It was a very impressive setting forth of the primary purposes of a theological seminary. He leaves the latter part of this week for an extended trip through the Pacific Northwest. He will speak before the Washington and Oregon Synods and will be present at the reorganization of the new Synod of Idaho. He will represent the College Board as well as the Seminary. He purposes to visit Albany, Whitworth and Whitman colleges and the College of Idaho at Caldwell.

Mr. T. N. Sakabe, '01, of Lodi, has been deeply afflicted in the death of his wife who passed away a week ago last Sabbath. She had been ill about three months. Both Mr. and Mrs. Sakabe had been active in Sunday-school work among the Japanese of their section.

Rev. George M. Day, '08, with several other American students, has just completed a month of invigorating Alpine climbing in Switzerland. A son of Mr. John R. Mott was under his care on this trip. They visited Jungfrau, Matterhorn and Mont Blanc. It was a much needed change and rest. He goes now to be an apostle to the Russians.

Dr. Wicher addressed the Ministers' Meeting on Monday morning and gave a very entertaining and instructive account of his experiences in Palestine.

Rev. William Nat Friend of Golden, Colorado, who was last week called to be pastor of Howard church, received half of his theological training in San Anselmo and at that time attached himself warmly to faculty and students by his genial, teachable spirit.

The San Rafael church has been holding interesting exercises in commemoration of the fortieth anniversary of its organization. The pastor, Rev. Lynn T. White, gave a historical sermon last Sabbath morning. In the evening three of the former pastors, Drs. McDonald, Crosby and Noble, made addresses. On Monday evening there was a large gathering of the congregation with a full programme of music, speeches and greetings from the pastors of the other churches, followed by a social hour and refreshments. Dr. Landon presided and Dr. Day brought the greetings of the Seminary. The Seminary since its location at San Anselmo has been intimately associated with the life of this church.

Prof. Paterson has preached two evenings this week for Rev. William Martin of Santa Rosa, who has been holding special services preparatory to communion.

DEDICATION SERVICE.

The new Glendale Presbyterian church, in the Glen Park District, will be dedicated to the worship of God on Sunday, October 10th, at 3 o'clock p. m.

Dr. Rader, pastor of the Calvary Presbyterian church, will preach the sermon and Dr. Mobley, pastor of Westminster Presbytery church, will offer the dedicatory prayer.

The pastor and people of the Glenside church cordially invite the pastors and members of the Bay cities Presbyterian churches to come and unite with them in this service.

From Fillmore Street car transfer at 16th and Guerrero Sts., going south to Glen Park.

From the Ferry Building take an Ocean View car or a Sunnyside car and get off at Glen Park.

The church is situated on Diamond St., one half block from the car line.
E. E. FIX, Pastor.

OCCIDENTAL BOARD LIBRARY DAY.

The first Monday in October is Library Day and it is hoped books for Board Library and Traveling Library, or money to buy them, will be received from many of our friends. While this day is especially appointed, contributions for this purpose are gratefully received at any time.

The following are books recommended as aids in the new mission study courses and are particularly desired:

"The Continent of Opportunity," F. E. Clark, \$1.50.

"The Spell of Italy," Caroline Atwater Mason, \$2.50.

A Lily of France," Caroline Atwater Mason, 50 cents paper, \$2.50 cloth.

"A Summer Journey in Brazil," A. R. Humphreys.

"Under Calvin's Spell," Deborah Alcock, \$1.50.

"Spain of Today From Within," Manuel Anduar, \$1.25

"In His Name," E. E. Hale, \$1.00.

"Peru—Its Story, People and Religion," Geraldine Guinness, \$2.50.

"The Bible in Brazil," Hughh Tucker, \$1.25.

"Mexico in Transition," William Butler, \$2.00

"The Passing of Korea," Homer Hulbert, \$3.80.

"The Vanguard," J. Gale, \$1.50.

"Erva. A Tale of Korea," W. A. Noble, \$1.25.

"Fifteen Years Among the Topknots," Lillian Underwood, \$1.50.

"Call of Korea," Annie Baird, 60 cents.

"Korean Sketches," James Gale, \$1.00.

A Korean library embracing last seven can be obtained for \$5.00.

CARRIE MORTON.

Mission Study Secretary of Occidental Board.

SYNODICAL SABBATH SCHOOL INSTITUTE.

San Jose, October 20th, 1909.

In accordance with a resolution of the last meeting of the Synod of California, a Sabbath School Institute will be held on the afternoon of October 20th, in the First Presbyterian Church of San Jose.

The provisional program, prepared by Rev. Robert Crichton, chairman of the Synodical Sabbath-school committee, indicates a number of practical questions that will be discussed by prominent men who are deeply interested in the work of the Sabbath-school. It is earnestly desired that ministers and elders attending Synod arrive in time to enjoy this program and participate in the discussions. It is

expected that many of the Sunday-schools of the towns and cities near San Jose will send representatives other than their pastors and elders.

Among the speakers will be Rev. Hugh K. Walker, D.D., of Los Angeles, who always brings an enthusiastic message.

There can be no question as to the value of such an institute if heartily supported. We hope that this institute may be such a thorough success that it may become a permanent event as in other Synods.

The institute will open promptly at 2 p. m. and close at 5 o'clock. We need your assistance. Please come.

Sincerely yours,

ARTHUR HICKS,

Synodical Sabbath School Superintendent.

BELLINGHAM PRESBYTERY.

The Presbytery of Bellingham met September 21st, at Snohomish, Wash. Dr. E. T. Mathes, President of the Bellingham Normal School, was Moderator. Rev. A. B. Van Jaute was elected permanent clerk, and Elder John McRae of Everett, temporary clerk. Rev. W. C. Jones was dismissed to the Chicago Presbytery and Rev. Fred M. McCreary to the Seattle Presbytery. Dr. W. S. Holt, field secretary of the Home Board, and Dr. D. O. Ghonnley, synodical missionary, were present and addressed the Presbytery. Rev. John Reid was vice-moderator. The Stanwood church has just dedicated a \$3000 house of worship and the Everett church will soon begin the construction of a \$25,000 house. Presbytery voted against making the Synod a delegated body, and also voted against reduced representation in the General Assembly, but voted to concur with the Blainville Presbytery in asking that the offices of Stated Clerk and Treasurer in the General Assembly be separated. The stated spring meeting will be held with the Blanwood church. These Home Mission fields in the Presbytery need churches.
F. G. STRANGE, S. C.

PRESBYTERY OF SAN JOAQUIN.

The spring meeting of the San Joaquin Presbytery will be held in the Cumberland Presbyterian church of Merced, on Monday, October 18, 1909, at 7:30 p. m.

GEO. B. GREIG, S. C.

PRESBYTERY OF WILLIAMETTE.

The Presbytery of Williamette will hold its stated fall meeting in the church of Dallas, Monday, October 4th, at 7:30 p. m. Opening sermon by the Moderator, Rev. A. M. Williams.

Wm. T. WARDLE, S. C.

BENICIA PRESBYTERY.

The Presbytery of Benicia will hold its regular Fall Meeting in the First Presbyterian church of San Rafael, Tuesday, October 19th, opening at 10:30 a. m. Prof. C. G. Paterson of San Anselmo will address the popular meeting on Tuesday evening on the subject, "Dante and His Historical Significance."

W. M. SUTHERLAND, S. C.

FOR SALE.

Hastings Bible Dictionary, 5 volumes, good as new. Price \$23.50. Address, HENRY T. CASEY, Point Arena, Cal.

THE RE-ORGANIZATION OF THE SYNOD OF UTAH.

It has been necessary for the Occidental Board, this year, literally to "lengthen its work," as well as strengthen its stakes, in order to take in and develop its new territory.

It may be of interest to some of our readers to know that the territorial lines of our six Women's Board of Foreign Missions have recently been readjusted, in order to take in the work of the organizations of our former Cumberland Presbyterian women.

In this new arrangement in 1907, the Synod of Utah came to the Occidental Board. At that time that Synod was composed of the Presbytery of Utah and two Presbyteries of Southern Idaho, Kendall and Boise. In 1908 Idaho was formed into a separate Synod, thus leaving the Synod of Utah as composed of the Presbytery of Utah alone; this, in turn, brought about the division of this great Presbytery of Utah into three Presbyteries—Ogden, Salt Lake City and Southern Utah. The ladies of Ogden and Salt Lake City at once formed their Presbyterian societies, but the formal disbanding of the Utah Presbyterian Society proper took place at its thirtieth annual meeting in Springville, August 26th, in the chapel of Hungerford Academy.

This society has a unique history from the fact that it was organized at a time when there was not a single **Woman's Missionary Society** within its bounds. Its members were the teachers in the mission schools and the pastors' wives in the mission churches. Its meetings were held at the close of the meeting of the Teachers' Association each year in the month of August. This meeting being the last under the original organization was one of unusual significance. The final reports of all officers were historical in character and intensely interesting. Mrs. George W. Martin, of Manti, the retiring President, in her splendid address, gave a resume of the life of the society from its first inception.

Mrs. Martin is the wife of a missionary pastor and was a charter member and had attended all except three of the thirty annual meetings of the society.

Mrs. S. M. Ferry, Corresponding Secretary, also a charter member, in a charming report gave a full account of the work of the society from the time of its organization in the very stronghold of Mormonism to the present time. The history thus presented showed, in every line, the courage, enthusiasm and whole-hearted spirit of missions that inspired and impelled these grand Presbyterian women to go forward with a work that has now come to a broader plane—"the parting of ways"—and now, instead of one large body, there are three societies, smaller, but in each that germ of loyalty and zeal for missions in all lands that is destined to make of the great State of Utah a veritable fortress of Presbyterianism and missionary works in the years to come.

Mrs. George Martin of Manti is now the President of the Presbytery of Southern Utah; Mrs. R. M. Stevenson, President of Salt Lake Presbyterial, and Mrs. J. E. Carver, President of Ogden Presbyterial Society.

At the close of this final Presbyterial meeting, the re-organization of the Synodical Society was consummated. Owing to illness, Mrs. McNiece, the retiring President, was unable to be present. Mrs. Gillilan, Salt Lake City, was chosen President; Mrs. Ferry, Corresponding Secretary; Mrs. Frank, of Brigham, Recording Secretary; Mrs. E. B. Critchelow, Salt Lake, Treasurer; and Miss Mary H. H. Mar-

tin, Assistant Principal, Hungerford Academy, Springville Young People's Secretary. All Presbyterial Presidents, vice-Presidents, ex-officio.

The Synodical Society of Utah is organized to work for missions in home and in foreign lands, and the funds are about equally divided between these two boards. The pledge for Foreign Missions this year is to a part of the salary of Miss Churchill, of Canton, China.

The Occidental Board was represented at this meeting by Mrs. H. B. Pinney, President, and by Dr. Caroline Merwin, Field Secretary.

On the evening before the Synodical meeting, Dr. Merwin, by request, gave a talk to the teachers in attendance at the meetings of the Association on the subject, "First Aids to the Injured," which was greatly appreciated; also a large and attentive audience enjoyed her address in China costume on the last evening of the meeting in the chapel.

Dr. Merwin will spend the greater part of September in visiting in the churches, schools and missionary societies of Utah.

This sketch would not be complete without mention of the excellent sessions of the Teachers' Association that preceded the Presbyterial and Synodical meetings. These teachers in the mission schools of Utah, together with the pastors and their wives of the mission churches are a splendid body of workers, consecrated self-denying Christians, joyous and happy in their work.

The one story that thrilled us as only a real tragedy thrills, was the story of "Closed schools," abandoned Sunday-schools and church services, for lack of funds, says the Board of Home Missions.

"The cattle upon a thousand hills" are His whom we serve. Who is withholding His own! Who is thus blotting out these lights in the dark places of Mormonism? Are you? Am I?"

DR. WICHER'S RETURN FROM THE HOLY LAND.

The Rev. Professor Edward A. Wicher, of the seminary at San Anselmo, has just returned from his seven months' tour of the Levant. Four of these months were spent in Palestine, where he was conducting archaeological investigations.

He reports a most interesting and profitable tour. There were times when, as in the neighborhood of Nazareth, he knew that he was walking in paths that must often have been trodden by the feet of the Saviour.

He had also some dangerous and exciting experiences. He and Mrs. Wicher were stoned by a Mahomedan mob at El-Medjel, a city near the site of ancient Askalon. But fortunately they escaped with slight bruises. They were at Tarsus shortly after the massacres there.

Dr. Wicher has brought back with him over 300 lantern slides, which he intends to use in lecturing upon Palestine during the coming winter. These slides illustrate the Life of Jesus and all phases of Bible life. They are also made from photographs of the excavations that have been carried on at all the sites where the investigators have been at work.

ENGLAND AND GERMANY.

George C. Adams, D.D.

We live in a land where we can preach peace and disarmament without fear of anything serious happening to us; it is hard for us to realize the situation across the At-

lantic, and England's present sensitiveness lest she be attacked seems to us needless and foolish. The fact is that England is in great danger of such changes as will take from her the supremacy on land and sea which she has for centuries enjoyed, and make of her a third or fourth rate nation. This means the loss of her laboring classes, the end of her great manufacturing interests, and in every way the cramping and hindering of the life of her people; it involves something more than selfishness, and comes right to the verge of destruction.

Whatever we may think of England's policy of spreading herself all over the world, she has with her commercial extension carried many things that have tended to lift up this world, and make the labor of the missionary successful. In addition to this she is our friend; she has on more than one occasion proved to us that blood is thicker than water, and has recognized our close relationship with her. In our little brush with Spain it was England that held off the rest of Europe, or we might easily have found ourselves in complications that we could not have handled. We ought to be able to look at England's present situation from the standpoint of sympathy and anxiety to avert trouble if it lies in our power. It will be a blessed day when war is no more; but let us not be deluded into the idea that that time has arrived, or is very near, or we shall be doomed to bitter disappointment. It is useless to expect any one of the great nations of Europe to look with favor on the idea of disarmament until they are assured that the other fellow will do the same. It is a foolish thing to throw away your pistol, and declare for absolute peace with your next door neighbor, when he is buying firearms, and makes no secret of his intention to use them on you.

The difference between England and Germany is mainly commercial now; and it is not the fault of England that this difference exists. A visit to the great commercial centers of the Orient is enlightening; Shanghai, Hong Kong, Singapore, Colombo, Aden, and many other places from which cargoes of great value are shipped each year, have been developed by English capital; many of them look like English cities as you approach them from the sea; English money has developed trade, English ships have been carrying the goods; English commercial greatness has resulted largely from a policy that has given her control of the market because she made the investment. Absolute fairness would seem to suggest that she has a right to the returns on her investment, and that other nations that wish to profit by her example would do well to open up trade for themselves and make their own colonies as she has done. This is exactly what Germany does not propose to do; she has started her lines of steamships over exactly the course England has opened, and with generous subsidies has made it easy for her people to compete with England on her own ground.

In a competition of this kind Germany has a great advantage; she has not just the same labor questions that England has; she can put an excellent band on every passenger ship without the expenditure of an extra cent for it; she can cater to the trade as England with her old-time customs cannot.

Germany has the wisdom to do what England and America have foolishly not done; she tries to find out what the world wants, and makes that, and puts it up in the size packages that the world will buy. One of our commissioners to the Paris Exposition told us a few years

ago that in the German section were large lots of canned goods, put up in packages so small to seem ridiculous, and when the question was asked as to the purpose, the answer was given promptly, that in tropical countries, where food spoils in a few hours, there is great need of cans holding just enough for one meal. Germany had found this out, and by acting on it was capturing the trade of the tropics. America was canning in the sizes most convenient for the manufacturer to handle.

In addition to all this England knows that Germany is building great battleships as fast as she knows how, is keeping perfectly quiet about it, and is strengthening herself against her nearest neighbor in a way that she would have no pretext for doing if she did not expect to have serious trouble with her. The German Emperor is a pushing, hustling man, who purposes to put his nation in the forefront of the world; in some respects, he suggests Roosevelt, but our strenuous ex-president has used his opportunities to make his nation great in peace, and with all his active and pushing temperament, he has done much to increase the world's respect for us. The Emperor William has inherited the spirit of his immediate ancestors, who have seen in a united Germany the possibility of leading the world. He is intent on carrying forward the policy of the great William who with Bismarck humbled Austria and conquered France. It is well to remember that it was at Versailles, not Berlin, that William the First was proclaimed Emperor of Germany.

After a campaign that astonished the world, Germany proclaimed herself an empire in an enemy's capital, and England remembers the history of that time with anxiety.

Talks with numbers of English business men a year ago convinced me that the restlessness and uncertainty of the English people is deepseated, and has a just cause; England is not seeking trouble, but she is apprehensive that trouble is seeking her, and is fearful that she is not prepared for it; should it come it would strike like a thunderbolt, and as mercilessly. It is this fear that has led England to withdraw her fleet from the Pacific and hold all her naval manoeuvres in the North Sea. It is this that has closed the splendid naval base at Esquimaux and a number of other points far from home; and it is this that is shaping the policy of a strong army and navy in Canada and Australia. England has no fear of war with the United States; we have led the world in the matter of arbitration; these two nations of one blood, would hesitate a long time before we would become hostile to each other; we are far more likely to be comrades in any world struggle that the future may precipitate; but right across the North Sea, close to her own seaports, England finds a competitor who is not talking about any compromise, and who seems to have no great longing for the good of any business rival.

A war between England and Germany would be a terrible thing; it certainly would not help forward the cause of Christian civilization, so far as we can now see; it must never be, if it is in our power to prevent it; but we are not likely to prevent it by simply talking of the sin of war or the foolishness of fighting. These

two nations are of one race; both are brave and full of noble qualities; we have cause to love them both. The Germans who have come here have proved themselves loyal to our flag; the men born in Great Britain who have made their home here are staunch Americans; we cannot afford to have them pitted against each other; we may be able to use our influence to adjust differences as they arise and help the cause of real peace for all the world.

SARAH VIRGINIA MAXFIELD.

In the death of Mrs. Sarah Virginia Maxfield the Pasadena Presbyterian Church has lost one of its oldest and most efficient members. Mrs. Maxfield was born October 3, 1838, in Cincinnati, Ohio. Her father was Hon. William Pattee, State Auditor for Iowa. Her girlhood home was at Iowa City, then the State capital. Here she enjoyed social life and formed the acquaintance of many prominent people, some of whom were of national reputation. In referring to her past life she was accustomed to speak of this period as her "happy days."

April 15, 1858, she married Judge George W. Maxfield. Their home was Janesville, Iowa, but she only had six years of married life, before the death of her husband. For forty-five years she was a widow. Beside caring for her two young daughters, she was active in church work and the social life of Janesville.

So many were her activities and so beautiful her character that she left an impression upon the place. She was a devoted temperance woman. At one time was State secretary of the Iowa W. C. T. U. Mrs. Maxfield was a personal friend of Frances Willard, Mrs. Foster and many other leaders in temperance work. The work was too arduous for her and her health broke down. In 1886 she came to California for rest and relief. Here she has always been closely identified with the cause of missions. She organized the City Missionary Union; for nine years was president of the Pasadena Presbyterian Woman's Missionary Society and at the time of her death its honorary president. During her illness, which was prolonged and painful, she kept up her missionary zeal, making missionary programs and prayer calendars.

She died September 13, 1909, in Pasadena, at the home of her daughter, Mrs. D. J. Macpherson, with whom she has lived for twenty years. Besides Mrs. Macpherson she leaves another daughter, Mrs. J. M. Harris, who also lives in Pasadena; two sisters, Mrs. E. M. Dougherty of Los Angeles, Cal., Mrs. H. Hosmer of Waterloo, Iowa, and a brother, William Pattee of Des Moines, Iowa.

The funeral service was conducted by the assistant pastor of the Pasadena Presbyterian Church, of which she had been a member since September 3, 1887, assisted by Rev. W. E. Dodge, pastor of Westminster church, Rev. R. W. Clelland, who spoke of her faith in prayer, Rev. A. B. Prichard, who recalled her love for the Word, and Rev. W. A. Waddell, who spoke of her belief in the second coming of our Lord, themes which had been much to her in her Christian life. Mrs. Maxfield was a woman of unusual culture and character, and her brilliant mind and generous heart were always ready for the Master's service.

MISS MAUD MACKAY WRITES OF JOURNEY OF MISSIONARIES.

Dear Mr. Bingham:

At sight of your card to-night came the remembrance party of missionaries who were so delightfully entertained by our San Francisco friends of the Occidental Board on the day before we sailed.

It did our hearts good to see the handkerchiefs waving from the end of the pier as we steamed away. After that some of us took very little interest in our surroundings till the next day, but when we did, we found them very pleasant. We were so fortunate in having Dr. and Mrs. Brown with us and in having a large company of missionaries from different Boards and bound for different mission fields in the Orient.

There were sixty-three of the passengers who were either missionaries, children of missionaries, or going out in the interests of missions.

The officers were very kind and thoughtful for our comfort and the "Korea" made a beautiful home for us for a few weeks. The Sabbaths at sea were quite peaceful days, with a regular service in the morning.

The days spent in the ports of Honolulu, Yokohama and Kobe, were very much appreciated by all, and especially by those who saw them for the first time. The weather was pleasant all the way and the sea unusually smooth. We had moonlight nights through Japan which made it seem even more like fairyland than it does by day.

We felt quite lonely after parting with Dr. and Mrs. Brown at Yokohama, where they left us to go to a conference of missionaries held at one of the mountain summer resorts in Japan. But as we bade them good-bye we knew that we should soon see them again in our various stations. At Kobe came another parting. It was at Kobe that our Korea missionaries took another steamer to go to Korea. There were seven of them and we felt that our band had grown much smaller after they had left us. But they were all very happy to be so near their future home in Korea. Miss McKee and Miss Plummer of California were in this party.

When we reached Shanghai there was another parting. Miss Lawton had almost three weeks before her still, but we were glad that she could have the good company of some Methodist missionaries all the way to India.

Altogether it has been a beautiful journey, and I am sure we all feel that the prayers of our dear friends at home have been answered in many ways, and the many kind wishes for a beautiful journey have been fulfilled. I am sure all would join me in sending loving greetings to our California friends if they were here.

Sincerely yours, MAUD MACKAY.

HALF A MILLION FOR THE BIBLE SOCIETY

Mrs. Russell Sage has offered to the Bible Society half a million dollars if an equal sum is raised by December 31, 1909. California can surely have a share in securing this grand offer. Let all lovers of the Bible give according to their ability dimes and dollars. Little more than three months remains to raise over \$200,000 still lacking, so lively work must be done to get the balance. Patriotism

as well as religion should prompt gifts since we find the right sort of people wherever the Bible is honored. Mark all gifts for the Endowment Fund, William Foulke, Treasurer, Bible House, New York.

THE HOME

THE DREAM THAT ENDS.

Dear Lord, I thank thee for the dream that died,
The heart-ache past, desire unsatisfied,
The darling plan, which was not meant to be,
The proud ambition, which was not best for me;
The hope that withered, while the soul yet burned
With youth's resolve, nor yet to ashes turned;
The castles sunk beneath the flood of years,
The disappointment, loss and bitter tears.
I thank thee Lord, for all these things tonight,
Because, within my soul, by memory's light
I see them glorified, perfected, true and pure,
And know, till time shall end, these shall endure.

A LESSON FOR JEANETTE.

Supper was ready and waiting. Our guest had not arrived, but there was another train an hour later. Should the family wait for my friend, or should I alone, who was the personage especially to be visited? My father paced the floor nervously, as was his wont when he felt disturbed. He had the evening papers to read, and he never opened them until after tea. This was a habit of his. He was very fixed—or, as some express it, “set”—in his little ways. It was Bridget's evening out, and she had begun to show a darkened visage. Bridget was no friend to “company,” and it was policy to conciliate her. So the family seated themselves at the table, and I sat near, waiting until Brother John should be ready to accompany me a second time to the station.

“What about the young lady friend of yours, Nelly?” asked my father. “Is she one of the unreliable sort—a little addicted to tardiness, that is?”

“I am obliged to confess, papa, that at boarding school, where I longest knew Jeannette, she was inclined to be dilatory; but that was years ago. It is to be hoped that she has changed since then.”

“I should wish to have very little to do with a behind hand person,” said my father, shaking his head very gravely.

“O papa!” I remonstrated, “you will not condemn a dear friend for one single fault. Jeanette is beautiful and accomplished, sensible and good-tempered. Everybody thinks she is splendid.”

“She may have pleasant qualities, but I tell you, girls,” he added, with sudden emphasis, “that a want of punctuality vitiates the whole character. No one is good for much who cannot be depended upon; and what dependence is to be placed on a man who is not up to his engagements? In business, such a man is nowhere; and in social life a dawdling, dilatory man or woman is simply a pest. But mind, my child, I am not characterizing your friend; we cannot tell about her till we see.”

The later train brought my friend. She was profuse in her regrets; she had been belated by a mistake in the time; her watch was slow. As she was pouring forth a torrent

of regrets and apologies, I observed my father bestowing glances of evident admiration at the fair speaker, while the rich color came and went in her cheeks, and her eyes kindled with animation. Truly, beauty covers a multitude of faults. Sister Belle, who was as punctual as my father was appeased, and promised to take care of the tea-things and let Bridget go out. My father good-naturedly offered to regulate the halting watch by the true time.

To her chamber we went together, to talk as girls do talk when they meet in this way, after a long separation. Folding me in her arms, she told me all about her recent engagement to George Allibone; showed me her engagement ring and her lover's photograph. It was a noble head, fine poised, and a most engaging face, and my ready and cordial admiration was a new bond of sympathy. It took nearly until midnight to say all that we girls, aged twenty, had to say to each other; and this, in addition to the fatigues of travel, was accepted as an excuse for Jenny's tardiness at breakfast. She really had meant to be early.

But this was only the beginning. Throughout the whole three weeks of her visit, she was scarcely punctual in a single case where time was definitely appointed. She was late in rising, late at meals, late at church and for excursions, and, to our profound mortification, late for dinner appointments, even when parties were made especially on her account. She seemed sorry and mortified, but on each occasion she would do the same thing over again.

“What can she be doing?” my mother sometimes asked in perplexity, when my sister and I were ready and waiting.

“Doing her hair, mother,” we answered; “and she will do it over until it suits her, be it early or late.”

“O, these hair-works!” sighed my mother. “How much tardiness at church and elsewhere is due to over-fastidious hair-dressing! What is that line of George Herbert's? ‘Stay not for the other pin.’ I think he must have meant hair pins.”

My sister and I sometimes agreed between ourselves to compel her to readiness by standing by, to help her in her preparations; but in vain. She must write a letter or finish a story before making her toilet. Why not accomplish the toilet first, to be sure of it—any time remaining, for the other purposes? She didn't like to do so. No philosopher could tell why. It is an unaccountable, mysterious something rooted deep in some people's natures—this aversion of being beforehand. I have seen it in other people since the time when it so puzzled and troubled me in Jenny. It marred the pleasure of the visit most miserably. I was continually fearing the displeasure of my father and the discomfort of my mother. The whole household were disturbed by what seemed to them downright rudeness.

“Now, Jenny,” I would plead, “do be early, dear, when papa comes with the carriage.” It annoys him dreadfully to wait.

She would promise to “try.”

“But pray, Jenny, why need you have to try? It is easy enough. For my part, I never will make any one wait for me. I go without being ready, if need be, or I stay behind.”

I had come to talk very plainly to her, out of love and good will, as well as, sometimes, from vexation of spirit. For the twentieth time and she would tell me truly how she had meant to be punctual in some given case, and that she should have been so but that she was hindered when nearly

ready for some unforeseen occurrence.

"But, my dear, unforeseen hinderances will often occur, and you must lay your account with them, and give yourself extra time. You will run the risk of meeting some great calamity by trusting, as you do, to the last minute."

And the calamity did befall her. Mr. Allibone spent a day with us. We were anticipating with great pleasure a second visit, when a telegram arrived, requesting Jenny to meet him in Boston on the succeeding morning. A business emergency had summoned him abroad very suddenly, and he was to embark for Liverpool in the evening.

We all sympathized with Jenny in the startling effect of this sudden announcement, and offered her every sort of help when the hour for her departure was at hand. She had only to compose herself and prepare for the journey. Sister Bell would arrange her hair and bring her dress, and she would be spared all effort. She seemed grateful, but was sure she could be ready without troubling anyone. She dreamed not how much she was, even then, troubling us, for we were beginning to tremble lest she should manage to be late for this, her only train. And she was.

We ourselves needed rest after the troubled scene of hurry and excitement, and we sat down, feeling as if a whirlwind had passed.

"It is beyond my comprehension," said my father, when he came home to dinner. "I can understand tardiness," he continued, categorically, "as the result of indolence. Lazy people dread effort and postpone it. There is a man in my employ who continues to work sometimes after hours. The men tell me that he is actually too lazy to leave off work and put away his tools. But Miss Jeannette seems active and energetic."

"She miscalculates, papa," I said. "She always imagines there is plenty of time until the last minute."

"But herein is the mystery," persisted my father. "Whence this **uniformity** of dereliction? Why not sometimes too early and sometimes just in right time, instead of always and everywhere late, and making others late?"

"Poor girl!" said my mother, whose compassion was uppermost. "I pity her with all my heart; yet it is not a case of life and death. This trial may be attended with beneficial results. We will hope so."

I am sorry that this hope was apparently not to be realized.

The lesson failed to be read aright. Jeannette recovered her serenity, and resumed her tardy ways. A yet severer lesson was needed, and it came.

The steamer in which, after an absence of ten or twelve weeks, George Allibone was to embark for home, was lost, and not a passenger saved.

My father took me at once to my poor stricken friend, in her distant home. Pale and dumb with grief, yet with tearless eyes, she let us take her almost lifeless hand. From her bloodless lips came only the low, anguished cry, "If only I had said farewell!"

What comfort in words? We offered none. My father's eyes brimmed over, and my heart was breaking for my poor Jeannette.

But relief came speedily. The joyful news was received that George was safe, having made a necessary change in his plans, and would arrive in a fortnight. Jeannette came up from the depths. What should her thank offering be? She made the resolution to become at once faithful to her appointments, prompt and reliable. It was not that she would TRY—she would speak the command-

ing words, "I will."

She has kept her resolution. Writing to me, after a lapse of years, she said:

"You will hardly know your dilatory friend. I remember and practice your advice of former years, to be first ready for my appointments, and to reserve other work for the interval of waiting after I am ready. It is surprising how often I find not a moment left for waiting. Still I feel the old tendency to procrastinate, and I am obliged steadfastly to resist it. 'Delays are dangerous,' as our writing copies used to run; the sentiment is hackneyed, but O, how true! George says he owes you ten thousand thanks for your faithful counsel, and we shall speak them when you make us the visit of which we feel so sure, because your promises, as I well know, are faithfully kept."—From *Home Topics*.

Our Young People

HOW MRS. SPIDER CLEANS HOUSE.

Like all careful housekeepers, Mrs. Spider has her cleaning days, but, unlike other careful housekeepers, she wears her fine clothes when she works.

Maybe you have seen her all rigged out in her yellow and black velvet gown, sweeping and dusting her web, but just remember she is not as extravagant as she seems. Clothes never bother her. She doesn't have to go to a dressmaker when she needs a new gown. She has only to step out of her old one, and lo! just under it is a fresh one all ready made and a perfect fit.

No, Mrs. Spider is not extravagant. She is very economical in fact, for, instead of throwing aside her old dresses, she rolls them into a ball and eats them.

There are no old-clothes men in the Spider world.

Well, to tell about Mrs. Spider's house-cleaning. She has neither brushes nor brooms nor dusters, so she begins her work by raising one of her eight claws and giving her house a shake that reaches to every corner. She is careful, however, not to injure it, but she makes the dust fly. When this is done to her satisfaction, she looks her web over, first from the top, then from the bottom, then from both sides. If the walls sag or are the least bit broken, she rolls them into a ball, and eats them, just as she does her old clothes. Then she replaces them by new ones.

When everything is in thorough order she sits down for a rest to make her own toilet.

As her whole body and legs have a rough, hairy covering, she needs quite a little time to fix herself properly.

In her mandibles, or jaws, are the teeth with which she combs her hair, and her claws serve as brushes for the other parts of her body.

After a careful dressing, she is ready for dinner, and waits for the fly or other luckless insect which is caught in her web.

She spends much of her time eating, and all the food goes into the back part of the body, which, you know, looks like a soft, round ball. Here it is changed into a sticky syrup. This is the material of which her web is made. It is forced through her spinnerets, the tiny knobs at the back of her body, and hardens into a thread when it comes in contact with the air. As the web is in constant need of repairing a great deal of material is required, and Mrs. Spider must eat much and often. She does not waste old material either, as we have seen, but eats her old web.

She will neither make nor mend her web in cloudy weather.—Ex.

MAGAZINE BARGAINS

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Keramic Studio	6.00	5.50
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Leslie's Weekly	7.00	6.00
Life	7.00	6.35
Lippincott's Magazine	4.50	3.75
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PACIFIC PRESBYTERIAN 769 Phelan Bldg., San Francisco

September the 11th was "New England Day" at the Alaska-Yukon-Pacific exposition. That week the Rev. Dr. F. J. Van Horn, pastor of Plymouth Congregational Church, contributed to the Seattle Post-Intelligencer an article on "New England's Contribution to the Moral Life of the West," in which he said: "Far beyond the measure of her resources New England poured out her money and sent her children to carry the spirit of the Pilgrims over an empire as wide as the stormy Pilgrim sea. They have not done all the good that has been done, but they have certainly done their share. Go where you will between the oceans, and in every movement for civic righteousness, for moral uplift, for the safe-guarding of law, for the recognition of character, for preserving the sacredness of personality, for conserving the rights of society—there you will find in the fore-front the

men of the Pilgrim spirit." Speaking of the meagerness of her natural resources, Dr. Van Horn says: "When one considers her small territory, her waste and rocky hills, her thin cold soil, it easily appears that she as had an industrial and commercial importance which could not have been predicted. It is not that she did so much, but that she did so much with so little that is astonishing." But that which came from them in the realm of morals was what might be expected naturally. "These were England's best. They had come out of the fires of persecution. They were the products of Cambridge training; they were 'dependents' because they loved liberty. They were Congregationalists because they valued their consciences. They became Pilgrims because they were willing to lose all else if only they might keep the rights of conscience and worship."

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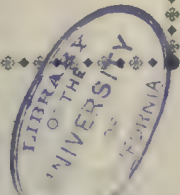
SAN FRANCISCO, CAL., OCTOBER 7, 1909.

No. 40



STIRRING REPORT FOR FOREIGN MISSIONS

DEPARTMENT OF CHURCH AND LABOR SUGGESTED



The Editor's Column

Pacific Presbyterian

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WORLD EVENTS.

No man is honest who neglects civic duty.

A flood in South Wales left many people homeless.

President Taft is now on the Pacific Coast on his long trip around the country.

Seven thousand girls, employed as neckwear makers in New York, have been ordered to strike for higher wages.

State Insurance Commissioner Wolf of California has ordered the California Mutual Life Stock Insurance Company to cease operations in the State.

It is estimated that the recent registration of voters in Los Angeles will bring the total number of voters to 80,000. This is a large increase, but still it is a well-known fact that many have neglected to register.

The Pacific Coast is enjoying a rate war between the coast steamship companies. The lowest rates thus far announced are \$1.85 and \$1.35 one way between Los Angeles and San Francisco. Many people are taking advantage of the rate to make the trip.

State division continues to be discussed and acted upon in Southern California; delegates have been selected by many civic organizations for the purpose of taking action in the matter. It was believed by many that the question of separate statehood would die down but this time it seems like the proverbial cat-life.

The Polar controversy has continued along the same lines during the past week. Each new incident that has

been added has been to the advantage of Dr. Cook and has revealed a regrettable display of egotism and contemptible action on Peary's part. People generally are not so much concerned about the North Pole, though curiosity would lead them to know something of conditions there and the feat of daring might attract public attention, but they are stirred over the unfortunate controversy and their chief interest is in the conduct of the two men rather than the Pole itself.

The trial of Dr. W. M. Morrison and Dr. W. H. Shepard, missionaries of the Southern Presbyterian Church in the Kongo, which began last week, has been withdrawn, with the right to bring suit later, so far as it touches Dr. Morrison. These suits grew out of the criticisms of these men on the high-handed and atrocious treatment of the Kongo people. Though the suit is brought by one of the large rubber exporting companies, it is generally understood that the government of Belgium is behind it. The intent of the suit being, of course, to silence such criticism as these missionaries have made public. The United States government will watch carefully the proceedings.

Municipal government is the chiefest political problem in the United States. The large city not only makes it possible, but makes easy the construction of a political machine through an unholy alliance of wealth with every sort and condition of evil. This being true, then the call comes to that portion of our citizenship which dwells within the limits of our great municipalities to address themselves to the problem of honest government in the city. On the Pacific Coast, San Francisco, Los Angeles, Seattle and Portland all furnish living examples of misgovernment rather than honest administration. Not only do the cities suffer from its corrupt control, but the States and nation as a whole are injured in various degrees.

That the people are waking to this serious problem is shown in the interest manifested all over the country in the coming municipal elections. New York is fighting Tammany; an effort was on foot to unite all the forces against the political monstrosity. This movement was about accomplished when Hearst and his Independence League withdrew. This is the usual service of Hearstism to reform politics. Now each party has its own candidate, which means a divided fight on Tammany, with Hearst probably allied with it. In San Francisco the fight centers around Francis J. Heney, the famous graft prosecutor, and the whole country is anxiously waiting to see if the citizenship of San Francisco will rally round this man who has made such a courageous fight. In the election or defeat of Heney San Francisco will be praised or blamed, and the sympathy and respect of the country at large will be increased or decreased. In Los Angeles the fight will be along the same lines as in the Recall Election which put Mayor Alexander in power last winter. The Good Government Organization has twice as many organizations already as it has ever had at the end of a campaign in the previous campaign. Mayor Alexander will undoubtedly be re-elected, and in all probability all the officers elected will be honest and capable men.

A DEPARTMENT OF CHURCH AND LABOR SUGGESTED

PRESBYTERIANS BEGAN THE WORK AND STILL ARE THE ORGANIZED LEADERS.

Editor Pacific Presbyterian:

You are pressing so many bright ideas upon your readers that perhaps you will take kindly to the suggestion of another, namely, Why not have a column for the department of church and labor? There is no greater problem that the Coast has, from Puget Sound to San Francisco, than the uplift of the men who toil. Probably no other city in the world has such a unique labor situation as San Francisco. I know that many churchmen inquire, "Why not also have departments of church and jewelers, church and lawyers, church and millionaires?" The very questioning has brought the department of church and labor into being. The millions of workingmen, banded together as such, and over-persuaded by violent agitators of atheistic, anarchistic and other irreligious types of mind because ministers have held aloof, have reached a doubtful condition about the friendliness of the church toward them, that must not be for an instant considered as a mere theory. John Mitchell says that a million skilled and two and a half millions unskilled workingmen were out of employment in the United States last year. Reginald J. Campbell of City Temple, London, says: "Tell the rich and the great that their prosperity is sin; they have no right to it so long as a single soul goes hungry in this world of want and pain. The poverty of the poor represents the failure of the church and the wickedness of the rich."

But Presbyterians are proud to know that the department of church and labor begun in 1903 by the Rev. Charles Stelzle, under the Board of Home Missions, has not only set other denominations at work in the same direction because of our success in getting close to the hearts of the workingmen, but has stimulated the organized labor of the country to reconsider and reverse much of its former attitude toward the church. Think of an orthodox Jew, a vice-president of the American Federation of Labor, sending an urgent telegram to Mr. Stelzle to be sure to be on hand in Denver last summer in order to open the national convention with a Christian's prayer! Think how the labor papers of the country are thrown open to Mr. Stelzle on behalf of his department every week of the year so that his message may reach (approximately 3,000,000) those for whom he is trying to show the Church of Jesus Christ as a friend! Think of the fact that on the last labor Sunday, suggested by the department in accordance with the wishes of the American Federation of Labor, there were from five to seven thousand labor sermons heartily and intelligently preached from as many Presbyterian pulpits in our land! Think of Baptist and Congregational National Councils and Methodist Episcopal Quadrennial Conference taking up the matter and appointing committees with power to act! Think of the great mass meetings and learned companies of ministers that listened to Mr. Stelzle on the continent and in Britain last February, the verdict of whom was, that this was the best that America had as yet given to the Old World! Think of the recent meeting of the Federal Council, representing over thirty millions of denominational protestants, whose findings in regard to this great movement, begun only a

few short years ago by our own church, proclaim it one of the biggest things of the twentieth century! Surely the Coast has an opportunity. Let the Pacific Presbyterian lead the way.

Very earnestly,
Wm. NAT. FRIEND.

Golden, Colorado.

WHY BECOME MORE INCONSISTENT IN THE BASIS OF REPRESENTATION IN THE PRESBYTERIAN CHURCH.

In the arguments for a change of basis of representation to the General Assembly, the claim is advanced that it is not fair that the basis should be the ministers alone as no account is thus taken of the churches or communicants in a presbytery in which the ministers forming the basis of representation are found. But the remedy proposed, that of making the ministers and communicants the basis is still more inconsistent with the principle of representation of the Presbyterian church. It introduces a principle foreign to the government in which the unit is the minister and the congregation and not the minister and the communicant or the number of communicants in his congregation. Presbytery is a convention composed of the ministers in a certain district and an elder from each congregation in the district. The church with fifty members has an elder and minister as representatives just the same as a church with five hundred. Synod is composed of the ministers in a larger district with an elder from each congregation, regardless of the number of communicants in the congregation. Why not continue this principle in the representation to the Assembly? Grant that the present basis is a departure from it in that when it comes to determining the representation of a presbytery to the Assembly only the ministers are counted and the elders or congregations are ignored, why become more inconsistent with ourselves and adopt a plan more out of harmony with the principles observed in Presbytery and Synod? Why not make the ministers AND ELDERS (congregations) in a presbytery the basis of representation to the Assembly? Then, if it is desired to cut down the representation in the Assembly, it becomes merely a problem in simple arithmetic.

The cry of "injustice, unless based on communicants", cannot hold unless the basis of representation to Presbytery and to Synod be changed to the same basis. This does not appear to be contemplated. To observe the principle in representation to the Assembly that is observed in that to Presbytery, the law of the church would be changed to read:

"Each Presbytery consisting of not more than..... ministers and elders shall send one minister and one elder, and each Presbytery consisting of more than..... ministers and elders shall send one minister and one elder for each additional fractional number of ministers and elders not less than.....; and these delegates shall be styled 'Commissioners to the General Assembly.'"

To keep the representation to the Assembly the same as it is now, fill the blanks with a number that would make it work out the same. To decrease the number of representatives, fill in the blanks with a larger number. Why not? Is it too easy?

WESTERNER.

STIRRING REPORT FOR FOREIGN MISSIONS

Rev. H. K. Sanborne, Chairman of Foreign Mission Committee, Gives Rousing Report Before Oakland Presbytery.

(The report is printed at the request of the Oakland Presbytery.—Editor.)

The Committee on Foreign Missions make the following Report:

Its preparation has been materially aided and its work simplified by a study of the complete report of the Board, as well as that of the General Assembly Committee, both of which we commend to the reading of every presbyter.



Rev. H. K. Sanborne.

We shall look briefly at achievements and encouragements of the past year, an outlook on the whole field and the work and gifts of our own Presbytery, noting the stimulating visit to our coast of the Korean Campaign Committee under Dr. Underwood, and then urge the pressing need of such an earnest study of the work ourselves, such a realization of the responsibility that lies upon us as leaders of the people, and such a grappling with the duty and response to God's call as shall be more commensurate with a work so important.

Work at Home.

First, let us note the work at home in connection with the task of sending the messenger. A new era seems to have dawned in recent years along the line of systematic development of methods to inform and inspire the Church.

Conventions, forward movements, special campaigns, courses of study, and new features of organization, all tell of a better day on this side of the task to be performed.

One member in Illinois offered to finance a campaign to reach every church member in that Synod in behalf of this cause. In the face of all cheering news, the

Board proposes a budget for the current year which will allow some slight increase in the working force in missionaries and about five per cent increase for native workers. Young men and women of consecration and ability are offering themselves, and it is a cause for rejoicing if the Church will equip and send those fitted to go. The awakening in the Home land is becoming more manifest. The Laymen's Missionary Movement is carrying on its work with accelerated momentum and increasing power.

The Canadian churches have been aroused as never before, and plans are under way for a Laymen's Campaign in the United States which is to touch the Church life at the most strategic points.

The Board's work at Home has been pushed with the need of more systematic giving, and in the Eastern districts strong effort has been made to lift the Board's vigor and success. Special stress has been laid upon deficit of last year.

Campaign of Education.

Campaigns of information and instruction not unlike that promoted by Dr. Potter have been conducted through 297 churches, in 15 presbyteries, aiming at having each member either personally or potentially obey the "go" of Jesus Christ by having a share in prayers and gifts of the great parish abroad.

In the Central West, the Omaha standard is being considered more and more practical and practicable. Its attainment would marvelously help toward the Church realizing its object of existence and organization. Over 50 churches have already enrolled themselves as having reached this standard.

Others are working toward this goal. This effort too nearly always is accompanied by spiritual joy and quickening. It really means the salvation of the Church quite as truly as the salvation of the heathen.

In our section the grievous loss of Dwight Potter is not likely to be over-estimated. He was truly a live coal on foreign missions. With him the cause seemed dearer than life, and our Presbytery, Synod and Western District suffered in his translation to the activities of another world. He was praying for the work as he fell asleep. May God grant His own gracious answer in His own good time.

In results of this cultural endeavor at home the total gifts reached the highest mark yet achieved, nearly one and one-half millions. Of this the Woman's Board also reached their climax with four hundred and sixty thousand dollars.

The results enabled a reduction of sixty-five thousand dollars in the Board's deficit.

Spiritual Results in Foreign Fields.

In the foreign field we rejoice at the report that the spiritual results of the year (and these surely come first), have been the best in the history of the Board.

10,000 communicant members were added on our mission fields last year, far surpassing results in much of our Home territory.

This year they approximated 14,500. These are some of the first fruit of what we look to be an ever increasing harvest. India, China, Africa and the Philippines report signs of a coming of a wave of spiritual blessing like that which has already passed over Korea.

Latin America presents some difficult problems, adverse climatic conditions, at times fierce opposition from the Roman Catholic Church, and meager results, all discouraging, yet there are signs of a better day. In Turkey we thank God that our own missionaries have escaped the sword of the fanatical Mohammed man and at the same time express horror at the atrocities which have so increased the martyred hosts in that empire.

The fiercest foe today of the Gospel of Jesus Christ is the Mohammed world. Africa as never before is stretching out its hands to God.

In our Western African Mission, every church and forty-one schools are self-supporting, and the Church is now rapidly increasing. Here medical missions have a pressing need and a peculiar power for good. Among the Hindoo peoples an unprecedented work of grace is going on. The transformation of life there has been increasingly intensified in the last four years and promises a more hopeful future.

Revolution in China.

In China the story is an amazing one. It has been asserted that China has witnessed a greater revolution in the last five years than it had known in the previous 5,000 years.

Since the Boxer uprising the transformation is almost unbelievable. Especially are our American missionaries in favor. With its 400,000,000 population China is surely destined to be the theater of most strategic development in the Continent of Asia, if not in the world, in the next generation.

The most thrilling story of the conquest of the Cross in Asia is told in the little hermit kingdom of Korea. This year they will celebrate the first quarter centennial of the beginning of Christian service in that country. No twenty-five years in the history of Christian missions, since Apostolic days, are equal in the actual record of numbers saved and of approach to self-support. The type of Christians may be judged by the fact that recently one village voted to sell their rice and live on millet until the next harvest.

Think of Oakland Presbytery voting to throw out bread and live on beans in order to give the amount thus saved for the spread of the Gospel.

Korea to Be First Christian Nation in Asia.

John R. Mott says Korea promises to be the FIRST Christian nation in Asia. And our Philippines actually promise to outstrip Korea ere its quarter centennial is reached. In ten years we have a church membership there of ten thousand souls and every indication is bright ahead.

The LAST word on Foreign Missions from New York emphasizes as the great outstanding fact, the past year—the development of the native church. Their record for a single twelve month is a mighty challenge to the Home Church. The contributions from native sources last year amounted to nearly 350,000 dollars gold. The average wage in the various mission fields is less than twenty cents a day. The average wage in the United States is \$1.50.

The native contributions on any fair basis of comparison amount to more than 2,000,000 of our dollars. If we examine in detail the various missions the wonder grows. The West Africa Mission contributed this year nearly 50,000 in gold. Financially, one of the weakest

fields in the world, and every church is self-supporting. This cannot be said of any presbytery in New York, Pennsylvania or California. The Korean is far removed, both geographically and racially, from the African. Our fellow-Koreans last year raised 77,000 dollars. The wages of a Korean carpenter is 25 cents per day. It is only fair, therefore, to multiply this \$77,000 by at least seven and a half.

Here is a total of one-half million dollars raised by a people who, according to certain recent authorities, lack initiative, power of self-government, and are lazy, servile and incapable of any aggressive action. One stands in wonder at this marvellous exhibition of money consecration on the part of Korean Christians. Last year the Board of Foreign Missions spent among the Japanese on the Pacific Coast, 6,000 dollars. The Japanese gave 6,400 dollars for the work, yet many cultured and refined American people would debar the Japanese from the country, declaring that the yellow race was inferior to the Anglo-Saxon.

Large Additions to Churches.

The Church's answer is the QUALITY of the Christian character manifested by these strangers during the year, when it has not been easy for them to exercise Christian graces in a so-called Christian land. As a challenge to SERVICE, the report of the year shows that 946 missionaries were in the employ of the Board and in the previous year, 948. Yet the ingathering in the churches this year was 10,500, an increase of between forty and fifty per cent, and that with a fewer number of missionaries on the field.

The native Christian has developed an evangelistic zeal which is a distinct challenge to the Church at home.

It is not, however, numbers alone that mark the growth of a native church. The additions to the Church in Africa have not been large—less than 300. The remarkable fact, however, was in the very large increase in those INTERESTED in the Gospel.

At Elat, four years ago, the ordinary Sunday congregations was less than 800. On the first Sunday of March, this year, 2,180 persons were gathered in the new church there. The back of the building had to be entirely removed to accommodate the crowd. What is still more remarkable, in the Sunday-school on that day there were 1,855, of whom 1,018 were women and girls.

Revivals in Foreign Lands.

The record of the year is suggestive of the number of great spiritual awakenings on the foreign field, largely the result of the devotion of the native church. This year, the Japanese Christian Church is celebrating its fiftieth anniversary of the introduction of Christianity into Japan.

Better than what a man gives or what he does, is what he IS. The CHALLENGE OF THE LIFE is the final test of the Gospel of Christ. In the great revival sweeping over China, one of the Chinese leaders declared, "It was left for Christianity to show what it meant by a new man changed in HEART as well as in outward appearance."

A few months ago, in the city of Seoul, Marquis Ioto, the presiding General in Korea, gave a dinner to distinguished Koreans, Japanese and Europeans. He delivered an address at the close of the banquet on the theme,

"The Reason for my Sympathy with Christianity." It was the LIFE of the Christian Japanese and Korea which most profoundly impressed this leading Japanese statesman.

Challenge to Go Forward.

Yes, God is surely challenging His people to go forward as never before. He challenges for more men and more money, and we must help in getting it, not look on and approve and follow, but as leaders, LEAD in this work as far, at least, as our influence may go. God challenges also, though the willing self-sacrifice of the Christians in Asia and Africa. To enter an era of glad self-denial we must show the print of the nails in our own hands as well as point to those in Christ's. God challenges us by the love of the cross of Jesus, who died to save the WHOLE world. He challenges also by our splendid Christian heritage, which could never have been ours but for the missionary love of others. He challenges even by the neglect of the past years, years of indifference and luke-warm zeal.

What has been our response to our call; what have we been doing in view of all these challenging appeals?—Our privileges and such stirring arousings as the Underwood party brought us?

Response to the Challenge.

The gifts in our Presbytery totaled \$4,580 for the past year, as against \$4,361 of the previous year; \$4,600 and \$4,800 in 1906 and 1907. This was an average last year of 91 cents per member, a trifle better average than the preceding year, but in no way showing the slightest response to the rallying call from the Korean Campaign Committee, in no way indicating a growing love for Foreign Missions, a cause most dear to our Saviour's heart. There were but FOUR churches that averaged over \$2.00 per member, the Chinese, Union Street, Brooklyn and Haywards, and besides these only two that went over \$1.00 per member. These are San Leandro and Melrose. Though several show gain, all others, with all the praying, preaching, teaching, missionary study classes, organized and systematic effort in Church, Sunday-school, Christian Endeavor and Missionary Societies, with all the "splendid enthusiasm" and "heroic struggles" and self-denying efforts of pastors, session and people, failed to reach "two cents a week" to help evangelize the major two-thirds of the world's heathen. These are SAD facts. No Church has a right for self-congratulation. With our own comforts, prosperity and privileges, with the needs of the pagan world before us, and the call of God in our ears, any claim to being a Missionary Presbytery would be a rank farce. Can we much wonder that the world looks on Foreign Missions as a by-word when the Church seems so indifferent.

Our Presbytery, with its 5,000 church members, and not all poor, with 126 elders and 31 ministers, several of whom have individual incomes larger than the whole presbytery gives to Foreign Missions, presents what a picture?

Encouragement.

By way of encouragement, we gladly mention the recent going out as a missionary to North China of the daughter of one of our pastors, Miss Elizabeth Herriott, of Melrose; also, the two who went from the First Church of Berkeley, Mr. and Mrs. R. O. Reiner, to the work in Korea; also of the plan of Mr. and Mrs. A. A. Bullock.

from the same church, to go in October to China.

We also learn of the continued spirit of the devoted missionary in the departure last week of Mrs. Dwight L. Potter to Syria.

The splendid work of the Home at 920 Sacramento Street, San Francisco, continues and increases. Many are being rescued, and the debt on the new home is now reduced to about \$3,000.

Your chairman, last spring, arranged nearly sixty meetings of various kinds for the seven members of the Korean Campaign Committee in the two presbyteries of Oakland and San Francisco.

Throughout the United States this party, in their enthusiastic endeavors, were most successful in raising funds—over \$200,000—and while money was not their plea here, we do feel their coming brought a healthful impetus to the cause.

We report our genuine satisfaction with the appointment of Rev. Ernest Hall, a former missionary to Korea, as the Board's District Representative to this coast. Mr. Hall is expected on this field in October.

We do rejoice at what is being done, but we do long to see a more statesmanlike grasp of the problem and a better meeting of our share in the responsibility of it, and such a baptism of God's own Holy Spirit as shall give evidence that we are really in earnest; that we really mean it when we pray "Thy Kingdom come, Thy will be done as in Heaven so on Earth";—that we really are possessed with the Jesus spirit so that it shall not continue a huge joke, but become a profound reality when we say "we are interested in missions." Let us arise at once and respond to God's call; let us rise to our duties with a new consecration—rise to our privilege with a great and splendid vision of His eager readiness to take us and use us for His glory;—rise to the opportunity of heroic and undaunted faith in His omnipotent power to lift the whole world by the golden chains of His redeeming love until it is bound about the very throne of God.

To this end and in view of the recommendation of the General Assembly, we would call attention to the budget plan which involves,

Recommendations.

- (a) The apportioning by the Assembly of a definite sum of money for each of the Boards and permanent agencies of the Church;
- (b) That this amount should be apportioned by the Executive Commission among Synods and Presbyteries within the limits of the United States, having due regard to the amounts these Presbyteries have been contributing to the several causes through their churches and other organizations.

It has apportioned as a minimum to be raised for Foreign Missions in Oakland Presbytery this year the amount of \$4,328. To meet this we recommend—

- (a) That each church make honest effort to raise as a minimum offering outside the Ladies' Missionary Societies and other organs of the Church, an average of \$1.90 per each enrolled member.
- (b) That we appeal to our own consciences, to our eldership and to our people to awake to the vision of the important need of the whole world right now to be given the knowledge of the only Saviour, and to enter into a more earnest campaign

of prayer, of stewardship and of service, that our Divine Lord "may see of the travail of His soul and be satisfied."

Respectfully submitted,

H. K. SANBORNE,

Chairman of F. M. Committee.

Church News

LONG BEACH. Rev. J. Sibley has been granted leave of absence for a time on account of illness of his wife. They have gone South. Last Sunday Rev. F. J. Mundy, D.D., preached and received seven members by letter and two on confession. He will preach again next Sunday.

SAN FRANCISCO, LEBANON.—The Knights of King Arthur of the principality of San Francisco held their semi-annual conclave in the parlors of Lebanon church Thursday evening, September 30. Beside the Knights there were present several courts of "Queens of Avalon" and "Ladies of the Court of King Arthur" and a camp of the "Brotherhood of David." Representatives from Castle Chestnut, K. O. K.



Rev. R. Logan, Pastor Lebanon Church.

A. of Alameda and Castle Burlingame responded when the roll was called. In all one hundred and eighty-five members of these different organizations were present, the largest conclave that has ever been held in this principality and a practical demonstration of the success of the "club" plan in attracting the boys and girls to the Sunday-school and leading them into the church. "A boy (or girl) will think, and a boy will work, if you only head him that way."

SAN FRANCISCO.—Calvary church had a red-letter day last Sabbath. The sacrament of the Lord's Supper was celebrated in the morning, when sixteen were admitted into the church, eight on confession of faith. The pastor asked for one thousand dollars for church work and when

all the returns are in the amount will exceed a thousand. The congregations were large. In the evening nearly every seat in the large auditorium was taken, many visitors from Eastern States being present. At the last meeting of the Berean Society, a men's club, all the candidates for mayor were present and spoke. Fully 500 men attended. It was probably the most unique men's meeting ever held in a San Francisco church. The pastor's Brotherhood class in Bible study meets on Sunday morning at 10 o'clock. It now has a membership of 70. A course of study is pursued in the life and work of St. Paul. The women workers have more than doubled their membership during the year.

HMET.—Yesterday was rally day for the church of Hmet, and a great day it was for us indeed; fine audiences both morning and evening. The morning service was given up to the communion, the reception of members and the baptism of children. Four babies were baptized and nineteen members were welcomed into the church, twelve on confession of faith and seven by certificate, making forty-four since April 1st. We have moved into more favorable quarters, changed the order of services; preaching, 10:40 a. m., followed by the Sabbath-school which, so far, is working fine. Two lots for our building have been secured in an eligible location and altogether the prospects for our cause are very encouraging. The town and community are taking on an air of greater activity, several business houses and residences are going up and people are coming into the valley. Beginning with August the 30th union evangelistic meetings were conducted in a big tent under the leadership of Tillman Hobson. Besides the 150 or more conversions, the meetings did great good in getting the Christian people of the community acquainted. Mr. Hobson did good work for us, giving general satisfaction to the four co-operating churches.

PORTLAND, FIRST.—During the two Sundays of the pastor's absence in the East, attending the General Assembly's special committee, the following supplies have been provided for: Sunday, October 10th, the Rev. Robert MacKenzie, D.D., LL.D., president of the College Board, formerly pastor of Rutgers Church, New York City, and now president of San Francisco Seminary, a prince of Presbyterian pulpits will occupy our pulpit. In the evening, Rev. Ernest F. Hall, well known to our people, and recently elected to become Pacific Coast secretary of our Board of Foreign Missions, will occupy the pulpit. Sunday, October 17th, in the morning, the Rev. Thomas Holmes Walker, pastor of the Calvary Presbyterian Church, has kindly consented to minister to the people of the First church. In the evening of that day, Superintendent J. R. Knodell will speak of the temperance situation in this State. Our annual offering received last Sunday for the Board of Ministerial Education, including cash and pledges, amounts to over \$650, the largest in the history of the church, and a 300 per cent increase over last year. Regular post communion social will be held Tuesday evening, the 12th, in the church parlors. On Tuesday of this week from 2 to 5 p. m. a reception is being extended all the women of the church and congregation residing on the west side of the river and north of Washington street by Mrs. A. E. Butterfield, at her home, 815 Kearney street, to meet Mrs. Foulkes. It is the hope of the officers of the Aid Society that similar receptions may be held in the near future in other sections of the church parish.

DR. MACWILLIAMS CALLED TO SAN FERNANDO.

Rev. Dr. Glen MacWilliams, the Welsh revivalist, has been called by the First church of San Fernando as evangelistic pastor. The engagement is for six months commencing October 1, and terminating April 1 next. Dr. MacWilliams recently returned from absence of several months

Cal.

Rev. A. M. Prewitt, pastor of Calvary Presbyterian church, Los Angeles, for whom Dr. MacWilliams held meetings recently, says: "No clap-trap methods were used, no harrowing death-bed stories, but the old gospel was preached with all the fervor that is characteristic of the people." Rev. Robert J. Burdette, D.D., of Temple Baptist church, wrote of him: "A fountain of feeling springs up from the heart of the man."

LOS ANGELES.

Rev. L. J. Adams, for the past eight years assistant pastor of Immanuel church, has tendered his resignation, taking effect October first. He has rendered faithful and efficient service and has greatly endeared himself to a large circle with whom he has come in touch through his ministrations. It is his purpose to take a good rest before again entering upon active service. He will be greatly missed.

Dayton Avenue church received two members last Sunday. Communion is next Sunday.

Calvary church welcomed good additions to membership at the communion service—partial fruit of the work with Dr. MacWilliams.

Westlake church received six as first fruits of the meetings of Dr. Bulgin.

Dr. Hunter of First church preached in Redlands, their pastor having resigned, and Dr. J. M. Newell took Dr. Hunter's place here.

FALL MEETING OF PRESBYTERY OF LOS ANGELES.

The Fall Meeting of the Presbytery of Los Angeles was held in Third church, Los Angeles. The meeting was opened with a sermon by Vice Moderator Rev. J. A. Stevenson, as the Moderator, Dr. H. S. Jordan, had been called to his reward. Rev. W. A. Hunter was elected Moderator and Elder H. L. Lunt, with Rev. A. M. Prewitt temporary clerks.

Rev. G. D. Heauver, Ph.D., resigning the Bethesda church was dismissed to Freeport Presbytery, where he takes the Galena South church. Rev. R. Dodd was made Moderator of Bethesda session. Rev. S. I. Ward was dismissed to Osborne Presbytery; and licentiate W. E. Roberts to Presbytery of Fort Dodge.

Those received into the Los Angeles Presbytery were:

Rev. George L. Leyburn, D.D., from the Presbytery of Winchester of the Southern Presbyterian Church; Rev. G. C. Patterson, from the Presbytery of Parks, Canada; Rev. J. G. Blue, Presbytery of Madison; Rev. J. R. Pratt, Presbytery of Chicago.

A call from the Hollywood church for pastoral services of Rev. G. C. Patterson was found in order and placed in his hands and accepted by him. It is expected that he will be installed in the pastorate Sunday, October 10th, 7:30 a. m.

The Presbytery granted the request of the San Fernando church for Rev. Dr. Glen MacWilliams to supply it for the next six months.

Relations Dissolved.

The pastoral relations between Rev. J. W. Millar and the Tustin church were dissolved, and Rev. G. C. Butterfield was appointed to preach at that church October 10th and declare the pulpit vacant. It is expected that Dr. E. P. Thomas will become regular supply. Mr. Mil-



in successful meetings.

At the close of his work with the San Fernando church he will go on an extended evangelistic tour. Churches that are planning for special work desiring to communicate with him may address him at 414 West 45th St., Los Angeles.

lar has been assigned to the Brawley Church.

J. W. Wyle, an elder in the Newhall church, was given license as local evangelist, and by request of the church was assigned as stated supply.

At the afternoon session, Sam. C. McKee, a graduate of Occidental College, now a student in Auburn Seminary, was examined and licensed to preach.

Rev. W. H. Cornett, chairman of the committee on brotherhoods, reported the formation of a union of the brotherhoods of the presbytery.

Rev. C. A. Frausto of Tereon, Mexico, spoke of his work in connection with the discussion of the Mexican work of Los Angeles.

At the evening session, Wednesday, an interesting stereopticon lecture was given by Rev. C. D. Williams, formerly pastor of Pomona, on the Nez Perces Indians in Idaho and Washington.

Rev. H. A. Newell, D.D., organizer of Hollywood church and its only minister till now, was made pastor emeritus, and given place also on the honorably retired list of Presbytery. He has had a long and useful service in the ministry. Rev. V. Couch was made Moderator of San Diego Session and Rev. J. A. Stevenson of Tustin. Copies were given out of "A Brief Sketch of the Life and Work of Rev. Samuel Lovejoy Gillespie," by Rev. J. H. Stewart, published by authority of the Presbytery. Copies may be had from the author.

Westminster church, Los Angeles, through its pastor, Rev. W. R. Holman, gave notice of special services in celebration of the anniversary of organization to be held October 10, and of plans for a manse fund for which help is needed. This is our only work among Afro-Americans.

Rev. W. D. Landis was made chairman of Committee on Freedmen. The corner stone of the new Westlake church will be laid at 4 p. m., October 10, corner 9th Street and Grandview Avenue. Drs. Bulgin and Walker are expected to take part.

The work of the various Boards as reported by their committees shows encouraging progress and outlook. Large advances in the gifts to foreign missions followed the special campaigns of last year. The home mission work under the plan of self-support and control is gradually strengthening in the hands of the efficient committee, Dr. Walker, chairman, and Mr. Butterfield, secretary. Special interest was shown in the desire to provide a building for the Los Angeles Spanish church. A strong committee with Dr. J. M. Newell as chairman was appointed to take up this matter and to especially try to enlist the help of Brotherhoods, requesting them to make this their specific work for the coming year. The Japanese church also is raising funds for their new building, much desired and needed. The work among the Chinese in Los Angeles has been hindered by various things of late, and help is much needed for that.

The Necrology report gave sketches of two members deceased since the last meeting, Rev. H. S. Jordan, D.D., of San Diego, and Rev. Hiram Hill, of Los Angeles. Even while the Presbytery was in session there was held at Gardena the funeral of the wife of Rev. F. D. Seward, and Presbytery appointed Drs. Young and Gage a committee to represent them. Mention was made of the death in the same week of Mrs. George Ordway, mother-in-law of Rev. Enos P. Baker.

The committee on credentials was increased in number to seven and their duties enlarged.

The ladies of the church served bountiful dinners two days, and after-dinner talks both days abounded in wit and wisdom. One gave opportunity for offering congratulations to Rev. F. W. Mitchell of Anaheim on his marriage on September 20 to Miss Daisy E. Swerdfeger of Santa Ana; while another brought out a few words from Dr. Geo. L. Spinning, who was introduced as "of New Jersey," but whom we in California claim as ours, though he belongs to no one section of our country.

SEMINARY NOTES.

San Anselmo, Cal.

Dr. Landon preached at Mills College last Sabbath.

John Franklin Kelly, M.D., '96, and Rev. George D. Byers, '06, both missionaries in Hainan, China, are mourning each the loss of a mother. Each received the sad tidings about the same time. Mr. Byers' mother lived in Oregon, and Dr. Kelly's somewhere in the East. This is one of the trials of the missionary's life, to remain at the distant post while loved ones are passing away. Mr. Byers continues in good health, having lost but two days from his work in the three years he has been out. He plans to take a short vacation early in November and attend the conference of missionaries in Shanghai which will be conducted by Dr. Arthur J. Brown of the Foreign Board. During the past summer he has done some itinerating with one of his fellow-missionaries, preaching the gospel in some villages which had never before been visited by a foreigner. Dr. Kelly expects to return to this country in November on furlough.

Dr. Moore left on Monday evening to attend the Oregon Synod at Newberg, Ore., to represent the Assembly's evangelistic committee. He will be absent about a week.

Rev. Arthur F. Fruhling, '09, pastor of the Sausalito church, was married today, (Thursday) to Miss Lark of Los Gatos. The wedding occurred in the Presbyterian church of that city.

Prof. Paterson supplied the pulpit in Davis last Sunday.

An earnest desire has crystallized into intelligent action looking to the coming of Gypsy Smith, the famous English evangelist, to Portland, at his earliest convenience. The evangelical churches of the city are heartily supporting the movement. Petitions have been circulated in most of the evangelical churches, to be signed by the officers and members, urging our claims upon this remarkable man of God.

MEETINGS OF PRESBYTERIES.

The Presbytery of Nevada will meet in the First Presbyterian church, San Jose, Cal., October 19, 1909, at 7:30.

J. M. SWANDER, Stated Clerk.

The Presbytery of Santa Barbara meets in San Luis Obispo, Monday, October 18, at 7:30 p. m.

W. C. SCOTT,

Stated Clerk.

The Presbytery of Sacramento meets in regular fall session in the Westminster church, Sacramento, Monday, October 18, at 2 p. m.

H. T. DOBBINS,

Colusa, Cal., Sept 30, 1909

Stated Clerk.

NOTICE TO ATTENDANTS AT THE SYNOD OF CALIFORNIA, OCT. 20-24.

Returning tickets can be purchased up to and including October 26th and NOT only to the 24th, as printed in the provisional program sent out.

WM. S. YOUNG,

Stated Clerk.

Los Angeles, Cal., October 4, 1909.

A LESSON FROM THE ORNAMENTAL WOODS.

By Wales L. Palmer.

In my youth, in time of revival, after the claims and promises of the gospel had been ably unfolded, and not receiving such clear tokens as many testified to, I resolved to follow the Christ, whether good or ill, light or its absence was my portion.

I united with the church fifty-five years ago, and since then my life has been in the activities, joys, temptations, successes, excitements, conflicts, Christian uplifts and some times, triumphs, turmoils and turbulence of San Francisco and its vicinity.

I have been a ruling elder in the Presbyterian church over forty years. Commissioner three times to General Assembly.

Looking back it seems as if the Lord laid out a cross-country race for me, with its stone walls, worm fences, barn yards, rocky, stumpy pastures, side hills, wood patches with under brush, and when I touched a bit of turnpike handicapped me, so full has been my life of cares and duties. I certainly never have had leisure, not even time to formulate the heaven I hope for.

It would have been my choice, however. The stormy, petrel life is more to my liking than the caged canary, and in it I have escaped those pitfalls in to which hundreds of those I knew, of all classes, have fallen to destruction and perdition. My choice has been a great gain on the earthly side alone.

Moreover, I have had many precious seasons, with the delectable mountains in full view.

Hab. 3:17-18 has been a wondrous help and inspiration in all times of darkness and doubt, a sure support to fall back on, an anchor sure and steadfast, which entered into that within the veil, "Although the fig tree shall not blossom, neither shall the fruit be in the vine; the labor of the olive fail, and the fields shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Look back I am grieved at many failures and short comings and would fain go over the course again, but I am conscious of having run the race with such patience as human limitations allowed.

In pondering why all these drawbacks and hindrances I recalled a visit to an exhibition of ornamental woods, which explained to me how seemingly trying events could by design of the Creator work the highest results, and for the encouraging of others in like trials I wrote it down.

One day I visited our State Forestry exhibit, Prof. Hatch in charge.

He was an enthusiast, and surpassingly interesting as he read the story of the origin of the markings in our ornamental woods.

We came to a sample of mahogany prepared by an ex-

pert, almost a thing of life in its warm, ruddy, sanguine coloring. It showed a tangle of oval, parabolic, elliptical and symmetrical curves; all due to the pains of conception, birth, growth and maturing of a limb. As years and centuries had run, the weight increased and storms had threatened its life, the anchorage had gone deeper, the grain torn away and deflected, the rootlets interlocked to and beyond the heart, embellished by nature's informal freehand drawing,—all in intricate pattern, with a result beautiful in plan and shading.

In somewhat the same line was a Sequoia Gigantea, where to sustain a colossal branch the Dryad had, by a subtle genius thrown in a bracket on the under side, mortising into both limb and tree, complicating and enriching the pattern the more.

In another a rude gust had torn off the top, and twins had been born,—in their growth making the crotch, with right and left pattern in striking complement each to the other.

Here, as seen oftenest in our Red Wood, our Sequoia Sempervirens, the enormous weight had bent the somewhat weak fiber into a succession of flutings, giving it our familiar name of curly redwood. To a wider fancy it shows a series of waves in leisurely movement, or mayhap storm-tossed, occasionally developing cross-waves struggling; a favorite for trimmings and panels in halls, parlors and drawing rooms.

This sample is of oak and shows how, exposed for a life time to strong gales the grain has twisted and criss-crossed, presenting oblique instead of vertical lines, the better to hold against the prevailing storms.

In another, the tree in its infancy had been crushed down by deep snows, and through its whole life "could in no wise lift up itself," and grew thus pitifully bent and contorted.

Here is a specimen greatly admired for its net work of ornamentation. It comes from a tumor, known as a burl, on the Sempervirens. Following the course of such a disease as, it begins small, gathers speed in its growth as it enlarges, builds up a body of fiber and tissue, semi-spherical, forming an ugly excrescence often of enormous size. A typical cross-section secures a circular plate with the bark and sap around its entire edge, the face traversed with intricate lace-like markings, the intra-spaces under skillful polishing revealing translucent, almost limpid depths, giving pictures of beauty reached by no other wood. It forms a unique table top.

In this black walnut we have a rolling, tumbling cloud effect, due to many causes not so easily read because separate strains have combined into the interlaced unit of result, but it is not hard to see the work of the tribulum, a dominating force, that has evolved dark clouds hurtling and threatening; to the lay mind suggesting the chaos of science, the universe without form and void, the face of the deep over which the Spirit of God brooded.

We were looking at some samples of rosewood, so named because when freshly cut, it emits a delicate odor of the rose.

Its hard, fine texture making possible a mirror polish, and the impressive contrast of colors between the warm chestnut and the dark purple deepening into black, marked them as in a class of their own, a house royal among woods.

suiting them to kings' palaces for furniture and musical instruments.

We must invoke fancy somewhat. It is a mimososa, related to the sensitive plant, which trembles and shrinks at the touch and even the approach of anything unusual.

Nature made no mistake in choosing this regal highway for the upward march of the procession of life from the vegetable to the animal kingdom.

Its habitat is the tropics.

We can only conjecture how its superb beauty is reached, but it comes out of its fiery trial of scores of years, possibly a century of torrid heat, in an elegance of grain and ornamentation approached by none other. "We can swear by no greater" in ornamental woods.

But perhaps the most interesting of his interpretations were the markings of the Bird's Eye Maple.

He said the woodpecker thirsting for nectar, with unerring intuition chooses a sugar maple and with his horrid chisel perforates the bark, wounds the fiber, and using his bill for a spigot drinks to his heart's content. His work produces that multitude of frettings which is the unique charm of that beautiful wood.

I am not wholly committed to this last reading, and indeed Prof. Hatch frankly admits that other savants discredit it, some saying its cause is embryo buds in arrested development, but in every case where he has had a chance to show the evidence his claim has been conceded.

I am not teaching nature's methods in this paper, but either is a comfortable and harmless theory on which to rest the mind.

These are a few of the many pictures shown me where the stress and strain, difficulty, pains, disease, tragedy and irritations had by a divine alchemy been transmuted into veritable gems which brought out by a master skill would grace a palace. But the woods that had carried no burden, met, no crisis, endured no hardness, been in no disaster, but had grown in a "cool sequestered vale, were suited only to a common use.

I apply this as a hint of the high results worked out in our spiritual bodies, by our lives of care, burden, struggle, misfortune, pain, disaster, sickness, disease and bereavement in which even the daily chafings, harassings and raspings of household, counting-room and study, though they do not "for the present seem joyous but grievous," produces a halo, the least suspected by us, in the making.

Since the object lesson above noted, whenever I see beautiful veneers, my thoughts turn back to the throes that called them into being, with a guarded hope that they typify a metamorphosis by infinite skill, wherein the scares of my earthly conflicts will reappear in features of beauty supernal.

THE HOME

CHEERFULNESS A DEBT.

Are you in debt?

Morally, I mean. I take it for granted that you pay your butcher and baker and grocer and tailor, but there are other obligations besides those that we can settle with a check—people to whom we owe accounts that we cannot

repay with dollars and cents.

There is, for instance, the debt of happiness and cheerfulness that we owe to the world at large and especially to those with whom we live.

Of course there are some few people who are poor and sick and maimed and afflicted who seem to have received so little good from fate that they have perhaps a right to be morbid and melancholy and peevish and grouchy.

The most of us, however, have found this a pretty good old world. We have always had enough to eat and enough to wear, and we have only troubled others enough to be able to boast about our ailments, and we have been surrounded by friends and relatives who have done their best to make us happy and who have given us more love than we deserve.

Suppose a woman is married to a man who is good and kind and considerate and generous to her. He does his level best to make her happy. How can she repay him except by showing appreciation and enjoyment of all the good things he lavishes upon her?

If the woman is fretful and whining and complaining, isn't she absolutely dishonest, because she robs her husband of the pleasure in his home that he has a right to expect?

I know a case of this kind. The man adores his wife and bestows upon her a beautiful and romantic love and tenderness that would make the ordinary woman feel that God had given her her full share of blessings just to be so loved. In addition this man is very successful in business, and he delights in surrounding his wife with every luxury that money can buy. The man is a jolly sort of fellow, and he would be the happiest person alive if his wife was cheerful and light hearted and would meet him with a glad, sweet smile.

But she never does. She is always sunk a thousand fathoms deep in melancholy, and, having no real trouble of her own, she has borrowed all in the neighborhood.

Nor is the wife the only one that defaults on the moral obligation to make a home happy. No matter what else a man does for his family, unless he is pleasant and cheerful in his own house he has robbed his wife and children of the first essential of life. There are plenty of men who consider themselves model husbands and fathers, yet the rattle of whose latchkey in the lock sends the temperature of the house down to the freezing point, hushes the innocent gaiety of the children and makes the cat scoot for the cellar.

These men never speak to their wives except to utter a biting criticism nor to their children except to reprove them, and even in their most pleasant hours sit up wrapped in a grouch that chills the very blood of the beholder. Such a man is a death-head at the feast of life, and the happiest day his family ever knows is when it attends his funeral.

No support, no money can ever repay a good wife for all that she sacrifices and does for her husband. That debt can only be settled by love and tenderness and helping her to make a happy and pleasant home.

Both men and women default on their moral obligations to each other. That is the reason that so many marriages end in bankruptcy.—Dorothy Dix.

GRACE FOR DAILY TRIALS.

Margaret E. Sangster.

Among the greatest of our smaller trials is to live in

daily contact with someone whose ideas are in jarring contrast with our own. To endure the moods and tempers of a person who rasps you by voice and emphasis to the point of a continual irritation, is to wear the mediaeval hair-shirt, and endure the mediaeval scourge. A sweet-faced, serene saint of God, whose way in life lies through the drudgery of a New England kitchen, once confided to me, in a moment of supreme disheartenment, that there were times when she longed for the rest of the grave, smiling, as she added, "I am perfectly worn out by the companionship of Aunt Tabitha; yet she is the salt of the earth." Good people may be intensely uncomfortable neighbors, and an excellent woman prove herself as wearing to her family as a mustard plaster next the skin, burning, blistering, and unbearable even by the help of patience. There are kind souls in this world who defeat their own impulses by performing unselfish actions in a tactless and disagreeable fashion, which cannot but provoke antagonism; and there are persons admirable in their integrity and their regard for principle, who, nevertheless, are instruments of unceasing discipline to their families. As a rule such people are calmly oblivious to their personal defects, and tranquilly ready to throw the blame of whatever misery follows in their wake on the shoulders of others. They are never in the wrong. Their ill-temper is, in their own eyes, righteous indignation, and their contrariness, devotion to propriety; yet the sum of much household cheerfulness is sadly lowered because of the absence from the home of the element of congeniality, and the necessity therein of continual repression, self-denial, and forbearance on one side.

Our way of bearing such attacks upon our equanimity shows of what stuff we are made. It reveals our philosophy or our lack of it; yes, we may go a step further and say that it shows our Christian character, or our imperfect faith. If it be God's will that we are to dwell with those who seem to us incompatible with our peace, God can give us grace for this as for any other trial.—From "The Joyful Life."

SOME IDEAS AS TO HOME.

Miss Laurence Alma-Tadema, in the "Englishwoman," gives her idea of home as follows:

"Home is the human nest, and the woman who fails as a home-maker fails as a woman.

"Home is the social unit. A nation is built up of its homes, and will be strong or weak according to the strength or weakness of the home-force, home being to the individual the rallying-point of nearly all the social virtues.

"Home is the child's birthright. The world should unfold to a child from the home-center; all experience and education should there begin, that center meaning love, protection, trust, honor, discipline.

"Home is the woman's kingdom. Her power radiates from the hearth, which is the natural focus of her highest strength, gifts, and ambitions. The farther from the hearts she goes, the weaker is her grasp of happiness, whether as giver or receiver.

"Home is the man's anchorage, his point of security, the harbor to which he returns after toil and weariness, after wandering; home, whether the man be in it or out of it, is his remedy against the roughness and incertitude of

life; it shields him, repairs him, softens him, steadies him, holds him to his best.

"Home, in its highest aspects, is all this; and even when it falls short of the highest it retains a portion of its inevitable virtue and power. Beside the hearth we grow up, beside the hearth we must die.

"The backbone of a people is made of its homes, and the nation that would be a strong nation is bound to foster the home-instinct within itself."

IN A KITCHEN GARDEN.

"Pray tell me why," the onion asked.

"In all this blazing sun,
I should be wrapped in seven coats
When I don't need but one?"

"I can not see you, all my friends,"

The corn said—"I am blind;
But as for ears, no better ones
Than mine you'll ever find."

Up jumped a little vegetable

Whose face was round and red;
"I'd like to see the man alive
I could not beet!" he said.

"Your faculties," the pea-vine cried.

"Dear friends, I won't dispute;
But my bud has grown a pistil,
And I think it's going to shoot."

"I never," said a carrot small

That grew beside the walk,
"Heard anything in all my life
The way these string-beans (s) talk!"

For fear I should laugh aloud,

I had to run away.
I met those funny folks again
At dinner time next day.

—Cornelia Channing Ward.

Our Young People

THE LITTLE MAN GIVES A PARTY.

Frances J. Delano.

Once upon a time there were a lot of children playing on the green, and a funny little man came along and said: "How do you do, children?"

Some of the children laughed because the little man looked so funny. Some were so busy playing they didn't see him. A few said: "How do you do, Mr. Man."

"A fine day to you, children," said the little man.

"The same to you, Mr. Man," said the polite children.

"And how would you like to go to a party?" asked the little man. At this all the children on the green gathered round the little man.

"We'd like to go to a party very much, indeed," said the polite children. All the other children said: "Yes, Mr. Man, we would; we would."

"Well," said the little man, "I've been wanting a party for some time."

Here he took out his glasses and wiped them and held them up to the sun. Then he polished them, and polished them, and held them up to the sun again; finally, he put them on and looked at the children.

O, dear, how anxious the children were! The polite ones were glad they had been sorry, and the rude ones were sorry they had laughed, and all the others were glad they hadn't laughed and sorry they had not said: "How do you do, Mr. Man?"

After the little man had looked them all over, he took off his glasses.

"You see, children," he said, "we don't want any but the good ones to the party, do we?"

"No, Mr. Man, we don't," spoke up the polite children. Of course, the rude children hung their heads, and the other children looked just as if they wanted to say: "Yes, Mr. Man, we want all the children to come."

The little man now put on his glasses again. "Well," he said, "you see that path running right across the green?"

"Yes, Mr. Man."

"I want all the good children to step across that path and stand on the other side; the bad children may stay where they are. Now, ready, over you go." The little man made a sweeping motion with both hands as though he expected the whole lot to scamper across.

Bless you. Not a child stirred. Of course the rude ones didn't think of going, the half-way-between ones looked to the polite ones, and the polite children waited each for the other. Finally, one of the half-way-betweeners, a little roly-poly chap, got tired waiting for someone to move and sidled across the path himself. He felt pretty queer facing all the children, for, of course, he knew he wasn't good; but there he was, and he looked at Mr. Man out of one corner of his eye and grinned. The little man looked as if he wanted to grin, too; but, no, he was as sober as a judge.

"Are you a good boy, sir?" For such a funny little man his voice was terribly stern.

The little chap dug his toes in the sand. He wasn't good, but wouldn't he have just liked if only he could have got to that party; he had never been to a party in his life.

"Please, Mr. Man," spoke up a tiny waif on the other side of the path; "he's my brother, and he is a good boy; he gives me half his lollypops."

"Ha! ha!" cried the little man. "So you are a good boy after all. Why didn't you say so?"

The little roly-poly chap dug his toes into the sand harder than ever. "I did throw stones at mud turtles, but—"

"Dear me, dear me!" interrupted the little man, "throwing stones at mud turtles is bad business. Sit on the edge of that path, sir, till I see about you."

The little man now turned to the children who were all huddled together on the wrong side of the path. "Who's next?" he asked.

Nobody stirred for some time, then out from among the rude boys stepped a tall boy. He held his head high; and, when he faced the children, he looked as if he wanted

to tell them to say the worst things they could think of about him, for he didn't care.

"Well, sir, are you a good boy, sir?" asked the little man.

"Seen better," declared the tall boy, and he looked the little man straight in the eye.

The children thought they saw the little man's eyes sparkle; but, no, he was just as sober as could be.

"Maybe you have been throwing stones at mud turtles," he said.

"Worse'n that," declared the tall boy.

"Then you can't——"

Before the little man could say another word, half a dozen children began to wave their hands just as if they were in school. "He showed me how to fly my kite," cried a little chap. "He pitched into a big boy who was hurting me," shouted another. "He sneaked me into the show," exclaimed a third.

The little man looked at the tall boy. "Not so bad, after all, hey?"

The tall boy tried hard not to show how pleased he was.

"If you pose for a bad boy, some day you'll be one," warned the little man. "Sit on the edge of that path, I'll attend to your case later."

The next to slip across the path was a lively little girl who couldn't seem to keep still a second. She happened to be one of the polite ones.

"Are you a good little girl, and would you like to go to the party?" This time the little man's voice was very pleasant.

The lively little girl almost turned inside out. All the bad things she had ever done came trooping up before her eyes. Not a single good deed could she think of. "I—I—I'm not so good," she stammered, "but if you'll let me go to the party, I'll——"

"Very sorry, Miss Black Eyes," interrupted the little man, "but I can't change the rules."

"She's no end of fun, though," declared the tall boy, "and you can't get ahead of her, either."

"She shows us lots of games, too," shouted the other girls.

"And helps me with my spelling words," cried a wisp of a girl.

"Ha! ha!" laughed the little man, "I mistrust as much. Sit there in the path till I see about you, too. Next."

This time a very polite little girl stepped across, and, when the little man asked her if she were good, she folded her hands like a little saint, and said: "Yes, Mr. Man."

The little man looked as if he were going to whistle, but he didn't.

"So, you're a good little girl?" he asked.

"Yes, Mr. Man."

"Never throw stones at mud turtles or make faces at teacher?"

The polite little girl looked horrified.

"No, Mr. Man," she said. Here the little man turned to the children. "How is it, children; shall we let her go to the party?"

Up flew the children's hands.

"Yes, Mr. Man," they shouted. "She's awful good; she never does anything."

"What!" exclaimed the little man, "doesn't she do anything good?" The children gazed at one another and tried to think.

"She shares her goodies?" suggested the little man, trying to help them out.

The children shook their heads.

"She never laughs when we fall down," spoke up one child.

"Does she help brush the dirt off your clothes?" asked the little man.

The children shook their heads.

"Doesn't, eh? Hum!" exclaimed the little man. "S'pose you tend baby for mother, eh?" he asked, turning to the polite little girl.

"No, Mr. Man."

"Ever made her a pin ball or anything?"

"No, Mr. Man."

"Ever learned a nice song to sing to father?"

"No, Mr. Man."

The little man really looked quite fierce. "Never do anything for anybody, eh?" he snapped. "Just step back on the wrong side of the path. Good little folks do things; did you know it? Sometimes they do bad things, but they're sure to do good things, and do 'em, and do 'em. It's about time you unfolded those hands of yours and woke up. Next."

The children were so frightened at the fierce little man they hardly dared to speak up when the next child faced them, but they managed it at length, and then another child stepped across, and then another, and there was something good to be said about each one. At last all the children were sitting in a row on the edge of the path,—all but the one little girl who had never done anything for anybody. She had run home as fast as she could go.

"Now," said the little man.

It was astonishing how straight the children sat, each one as rigid as a crowbar. It had been whispered about that the little man was going to teach some new games at the party, and they were to have ice cream and an afternoon sail. Of course the children were anxious to be invited.

"Attention, children!" said the little man a second time. It was so still there you could have heard a grasshopper wink.

"I invite to my party," the little man held up one finger, "any child who shares his or her goodies."

The little man held up a second finger.

"Any child who helps a small boy fly his kite."

"Who helps another with his spelling words."

"Who brushes the dirt from a fallen playmate."

"Who gives nuts to hungry squirrels."

"Who tends baby for mother."

"Who finds a home for a poor little kitten."

"Who fries griddle cakes for father."

"Who makes some toys for sister."

"Who amuses little brother."

Well, the little man had now used up his ten fingers, so he dropped his hands and cried: "Come, children, I invite you all."

And, taking a flageolet out of his pocket, he played a tune such as the children had never heard in their lives heard before. How they did scamper after him, to be sure, and how they did sing! And, O, a wonderful journey it was—under the great trees and through meadows where flowers grew, and down to the sea where the little man's house stood.

Then the party began—and such a party! There were games! and games! and games! and music! and then more music! and ice cream! and a sail on the beautiful sea! And at last the children skipped home to the music of the flageolet.—From the Christian Register.

WHY JOHNNY FAILED.

Johnny has a little mind

It was his very own,

And nothing could be put in it

Except by him alone.

It wasn't very big, it's true,

But there was room inside

For lots of fine things, chosen out

As Johnny should decide.

Mother and father gave to him

All sorts of good advice,

But Johnny never put it in

Or thought about it twice.

But all the ugly things the boys

Upon the corners said,

Why, Johnny picked them up at once

And put them in his head.

At school the teacher tried her best

To give him facts and rules

Of every useful sort—but, no!

For Johnny hated schools.

He picked up brag, and vulgar slang,

Dime novels, too, ten deep,

And filled his mind till it was like

A tainted rubbish heap.

So when the day of manhood came,

When Johnny searched his mind

For skill and power, it played him false,

And nothing could he find

But worthless trash and ugly thoughts,

And so he failed, alas!

Is any other boy who reads

Coming to Johnny's pass?

—Priscilla Leonard, in the Morning Star.

President Taft is now on his trip swinging around the circle. In his addresses thus far he has argued for the right of labor to unite; also in behalf of the Postal Savings Bank.

Lord Balfour, member of the English Commission to protect Colonial trade, passed through New York on his way to Canada.

It has finally been agreed to pay the ex-Shah of Persia \$180,000 per year. He will make his home at Odeessa, Russia.

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While charity is heaven-born, its object is earthly. It is God's own love, but it not merely reflected back to God; it goes out towards his creatures. The love that passes by those that are near to seek those that are far away is hardly better than hypocrisy. Such love may be always unruffled, but it is worthless.

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It is just those relations of life that try patience the most that call for and develop true charity.—Christian Advocate.

AN UNFORTUNATE CASE.

There were some deficiencies in the early education of Mrs. Donahoe, but she never mentioned them or admitted their existence. "Will you sign your name here?" said the young lawyer whom Mrs. Donahoe had asked to draw up a deed transferring a parcel of land to her daughter.

"You sign it yourself an' I'll make me marrk," said the old woman, quickly. "Since me eyes gave out, I'm not able to write a wurrd, young man."

"How do you spell it?" he asked, pen poised above the proper place.

"Spell it whatever way you plaze," said Mrs. Donahoe, recklessly. "Since I lost me teeth, there's not a wurrd in the wurrld I can spell."—Onward.

A GOOD START.

"My dear," said a gentleman to his newly married wife, "where did all those books on astronomy on the library table come from? They are not ours."

"A pleasant little surprise for you," responded the lady. "You know, dear, you said this morning that we ought to study astronomy, and so I went to the bookseller's and bought everything I could on the subject."

It was some minutes before he spoke.

"My dear," he then said slowly, his voice husky with emotion, "I never said me must study astronomy. I said we must study economy."

Tom, aged five, accompanied his father to church one cold Sunday morning, and upon their return his mother asked if he could repeat the minister's text.

"Course I can," replied the little fellow. He got up and rubbed his hands together and said: "Many are cold, but few are frozen."

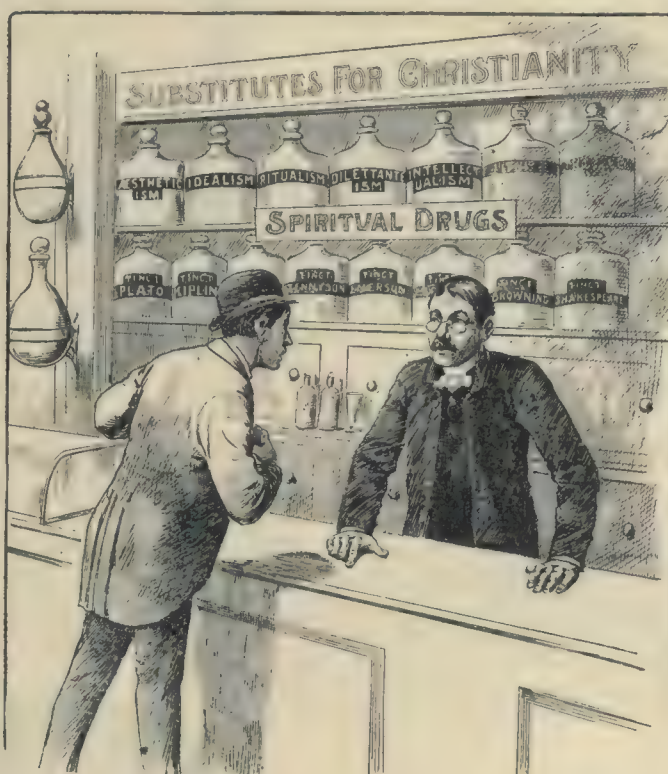
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No. 41



Suffering Sinner: "I want salvation."

Divinity Druggist: "Salvation? Well, you see there has been no great demand for that lately, and we don't keep it any more. Better try some of our new patent medicines, which are just as good and easier to take."

**PROGRAM OF THE CALIFORNIA SYNOD
HOW IT WOULD WORK**



The Editor's Column

Pacific Presbyterian

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CHEERING ANNOUNCEMENT COMING.

We are expecting to make a very encouraging announcement regarding the Pacific Presbyterian in a near issue. We have hopes of placing before Synod a report of progress that will be cheering, and which gives promise of a better paper on a substantial basis.

Rev. R. Franklin Hart, pastor of the Santa Clara, Cal. church, has resigned the pastorate.

Dr. Mackenzie is on a visit to the Synods of the Northwest. He preached last Sunday in the First church of Portland, and was greatly appreciated by the congregation.

The San Francisco Presbyterian Brotherhood met at St. John's Presbyterian church, Lake street and First avenue, last Friday evening, at which time the Rev. Hugh W. Gilchrist spoke on "The Church and Her Mission."

At the Ministers' Meeting last Monday the Rev. Alex. Eakin presented a very breezy paper on "The Contribution of the Scotch-Irish to the Development of America." Next Monday Prof. Paterson, in view of the approaching Portola Festival, will give a historical paper on "The Early Spanish Discoveries."

The Howard Presbyterian church is looking forward to the arrival of Rev. Wm. Nat. Friend, whom they have called as their pastor, and who is expected for the first Sunday of November. Meantime the Rev. John Stuchell is supplying the pulpit, and his ministrations are much appreciated by the people.

HOW IT WOULD WORK

WEST WOULD HAVE FRACTIONS OF DELEGATES TO THE DOZENS FROM EAST AT GENERAL ASSEMBLY.

Southern Oregon Might Send an Eye so She Would Have a "Look In," and Nevada a Leg Because She Would Have a "Kick Coming."

The plans suggested by the Eastern brethren for a change in the manner of determining the number of commissioners to General Assembly whereby the control of that body would be in the hands of the men east of the Mississippi, doubtless present few if any objections to them, and would work beautifully, but to the men of the West the plans would work out to the serious detriment of the work, and present some ludicrous situations.

The "Interior" of Chicago is advocating the plan of apportioning the representatives among the Synods according to the ratio of their communicant membership, and then have Synod nominate the number the Synod is entitled to, after which the Presbyterians would be allowed to elect them. The "Interior" suggests a saving clause, providing that a Presbytery that does not like the nominations made by Synod can circulate a petition and get a man on the list by that means. All the representatives from the Synod would be voted on by all the presbyteries of that Synod, and a majority would elect.



One man from Southern Oregon to represent 22 churches, while each of the 14 from Pittsburgh would represent but 9.

The Interior's plan would work probably in the thickly settled districts of the East, but in this country of "magnificent distances" and few church members it would not be so easy, and would result in many large sections having no representation at all.

The Interior's plan would work probably in the thickly settled districts of the East, but in this country of "magnificent distances" and few church members it would not be so easy, and would result in many large sections having no representation at all.

Basis Should be Churches Not Members.

Our contention is that the basis of representation should not be upon membership, but upon churches; that is, the



Pittsburgh would be entitled to 7½ Elders, and an equal number of Ministers.

ministers and one elder from each church be the basis.

A church of 100 members has as much claim to repre-

sentation as a church of one thousand, on the ground that the small church has as many problems as the large one. The Interior's plan would give the church with one thousand members ten times as much representation as the one with 100 members.

How It Works Out in the Presbyteries.

Taking the representation from the presbyteries, as the Interior suggests on the church membership basis, and using the number suggested by the Committee on Representation, one minister and one elder for each six thousand members, we find that Pittsburg Presbytery would have fourteen representatives, Philadelphia twelve, New York ten, Chicago nine, and Brooklyn six, while the Presbytery of Southern Oregon, with twenty-two churches, would scarce get half of one man to represent them; the Presbytery of Southern Utah, with eleven churches, would only get one tenth of a man, so they would probably send an eye, so that they would get at least "a look in." The Presbytery of the Yukon would, if the membership basis were strictly adhered to, only get a representative—a whole one we mean—once in one hundred and twenty years, unless they increased their membership pretty lively. Nevada would have one fifth of a man, so she would probably send a leg, as she would think she had a kick coming. All the presbyteries of Montana would be entitled to but half a man, while San Francisco and Oakland Presbytery would have to combine to elect one minister and one elder. Los Angeles, on the other hand, with but half as many more churches, would have four representatives.



Nevada would probably send a leg as she would think she had a "kick coming."

How Churches Would be Represented.

Looking at the matter from the standpoint of representation, in the Pittsburgh Presbytery there would be one representative for each nine churches; from Philadelphia one for each six; from New York one for each five, while from the Presbytery of Rio Grande there would be one third of a man to represent nineteen churches; in Pendleton, in Oregon, one fourth of a man to represent nineteen churches, and in Twin Falls one fourth of a man would be speaking for the nine churches of that presbytery.

The suggestion of the Interior that four representatives from each Synod be allowed in addition to the regular number based on the per thousand basis, shows the editor is attempting to placate the small synods and trying to cover up the real purpose of the charge in representation, as if this number were allowed each Synod the total number would not very materially lessen the number of representatives, and still leave a body far too large to be a deliberative body, as he contends the Assembly should be.

If a fair representation is reached in which the impor-

tance of the work and the difficulties arising in it are considered the greater representation will be in the hands of the men who are pioneering into new territory where the problems are thickest, and the needs greatst.

We suggest that the men who want to rob the West of its representation that they may get the power of the Assembly in their hands, come out here and stay a few months at least and work alongside these ministers and elders who are doing the greatest work that is being done by the Presbyterian Church in the United States, and then we will be willing to leave the issue with them.

Brethren, come West, and see what's doing before you take away our few representatives! B. B.

MISSIONARIES FOR LAOS.

On Tuesday nine missionaries sailed from San Francisco for Laos. This is the largest number going at one time for this field. The following persons compose the party: Rev. and Mrs. C. R. Callender, Rev. and Mrs. Howard Campbell, Rev. and Mrs. Harry White, Rev. Yates, Miss Sterling, and Miss Edith Buck.

SITKA BUILDING.

"My Visit to Sitka," from the pen of Miss Julia Fraser, closes with these words:

"The Sitka buildings were erected thirty years ago, without proper facilities, to meet a pressing demand at that time. The boys' building was made from the broken, rough lumber of a salmon cannery that had been destroyed by snow—second hand, second class material—and the girls' building, a few years later, from lumber that had been ordered several years before for the boys' building. There were no stone masons in the country to put in solid foundations, no capable mechanics to erect the first buildings. They are a monument to the pluck and energy of Dr. Sheldon Jackson, who secured the necessary funds and superintended the work. God has marvelously used them, and thanks be to His Great Name for what has been accomplished.

"The buildings were old when I was in Alaska years ago. To repair them now would mean new foundations, new floors, new roofs, and even in some few places new side walls—and the buildings would still be old!

"We had the honor of planting the first American school and church in the great Northland. It is a far cry to Alaska, and urgent and attractive appeals nearer home have so absorbed our attention that we have not sufficiently heeded the cry of the children of the Far North. The sensible, the practical, the only thing to do is to erect new buildings and properly equip our one school in all Alaska and to do it now."

For advance work this year a plea was made for \$50,000 for the erection and equipment of five new buildings at Sitka. California, at Miss Fraser's earnest request, assumed the raising of \$5000 advance for one building. The Synodical Society voted to overture the New York Board to allow the California building to be named "The Thomas Fraser Building." A plan was proposed whereby this sum might be raised without affecting any other church interest. In May, envelopes were provided sufficient for each of the 5666 enrolled auxiliary members, bearing this inscription:



All the Presbyteries of Montana would be entitled to but half a man.

"California Building for Sitka. \$1.00 by June 20th, 1909." To date, \$3077 have been sent to New York, and as the building cannot be started until the \$5000 is in hand we are confident that those who have not already responded will do so this next quarter. Any friend of Dr. Thomas Fraser not connected with our church or organization who would like to show appreciation of his work on this Coast cannot do a better thing than to join in this enterprise. A contribution marked, Sitka Building Fund, sent to any one of the Presbyterian treasurers, whose names follow, will reach the fund:

Benicia—Mrs. James Mitchell, St. Helena.

Los Angeles—Mrs. F. M. Dimmick, 1859 W. Washington St.

Oakland—Mrs. G. H. Burdick, 510 Vernon St.

Riverside—Mrs. W. H. Stiles, 705 Fifth St. San Bernardino.

Sacramento—Mrs. F. E. Rose, 2218 N St.

San Francisco—Miss Janet A. Meeker, 3025 Twenty-first Street.

San Jose—Mrs. E. Phelps Corey, 577 South Sixth St.

Santa Barbara—Miss E. M. Livermore, 927 W. Mission Street.

San Joaquin—Mrs. H. G. Austin, 1908 L St., Fresno.

A late number of the Interior says of Dr. Fraser: "Whose abundant good works in the new settlements up and down the Coast will always be gratefully remembered, and to whose vision and energy the Kingdom in those parts owes an inextinguishable debt."

A MEMBER OF THE SYNODICAL COMMITTEE.

OCCIDENTAL BOARD.

Once again we have been obliged to hold our monthly meeting outside the portals of "920," but not because of any disaster to dear old San Francisco, but because of scarlet fever among our girls; so today, October 4, we have been at the First Presbyterian church, where we had a good meeting although not as large as usual.

Mrs. Pinney presided all day and the reports from all the secretaries were encouraging. Miss Partridge spoke of several new Societies formed in Los Angeles and in San Francisco, and the babies, according to our Baby Band Secretary, are growing fast, many new ones coming into the little bands and then into the junior societies. The bricks for the children are ready and it is hoped that every child will take one for ten cents, and thus own a real brick in the Home at 920. We are reminded of some children in a little town not many miles from San Francisco who bought \$2.50 worth of bricks for one of the churches being rebuilt, and today when that church is mentioned they own it.

Several missionaries were present and spoke of this work. Mr. White, who is returning to Siam, told of different ways to gather the people together so they could preach to them. In our childhood days the dear old church bell used to peal forth, "Come, come;" today we hear of the gramophone laughing the people together, the horn blowing to attract the heathen people. Surely we are in a wonderful age! Miss Wells, a young lady going to the Caroline Islands, which she said were just a speck on the map, yet so in need of the gospel! Miss Rollstone, returning to

China, spoke of her work, and Mr. Callander, who is returning with his wife to Siam, gave a brief message. We were glad to welcome Mrs. King, who has been in San Diego for several years, but back again now "for keeps" we hope, and Mrs. Phillips, also from San Diego, who was recording secretary twenty-one years ago, when Mrs. P. D. Browne was president. We had a very encouraging report, by way of a letter, from Dr. Merwin, our Field Secretary, who has been speaking day and night throughout Utah and Nevada to large audiences of Mormons. Let us hope that the seed sown will spring up and grow, bearing much fruit for the Master. We missed our Chinese girls with their bright faces and Scripture texts; we missed Miss Cameron, who always greets us so lovingly, but we trust that in a few weeks all will be well and the doors of 920 swing wide to receive the Board and its friends.

DOROTHY.

SYNOD OF CALIFORNIA.

Meets at First Church, San Jose, October 20-24, 1909.

PROGRAM.

Wednesday Evening, October 20th.

7:30 Devotional Exercises. Sermon by Rev. Theodore F. Burnham, of Vallejo, the Moderator of Synod. Report of Committee on Arrangements.

Thursday Morning, October 21st.

8:30 Devotional led by Rev. S. E. Wishard, D.D.
9:00 Organization of Synod for business.
9:40 Report of Committee on Temperance.
10:00 Address, Rev. A. C. Bane, D.D., of Anti-Saloon League.
10:20 Report of Committee on Systematic Beneficence.
10:45 Report of Committee on Education.
11:10 Report of Committee on Church Erection.
11:30 Business.
12:00 Recess.

Thursday Afternoon.

1:15 Meetings of Presbyteries and Committees.
1:45 Business.
2:00 Report of Committee on the Brotherhood.
2:25 Report of the Synodical Missionary, Rev. W. B. Noble, D.D.
Report of the Committee on Home Missions.
Address of the Committee on Home Missions.
Address by Rev. G. L. Spinning, D.D., member of Home Board.
Address of Field Secretary, Rev. W. S. Holt, D.D.
3:50 Reports of Special Committees, the San Francisco Orphanage, Mrs. Bidwell Gift. Incorporation of Synod. Religious work in Universities. The Presbyterian Lectureship.
4:20 Report of the Committee on Evangelistic Work.
Address by Pres. John Willis Baer, LL.D., representing the General Assembly Committee.
4:45 Business.
5:00 Recess.
7:30 Praise Service led by Rev. E. L. Rich.
7:45 Popular Meeting: General Theme—The Extension of the Kingdom, Rev. Andrew Beattie, presid-

ing. Addresses by Prof. Edward A. Wicher,
Rev. Ernest F. Hall and Rev. W. S. Holt, D.D.

Friday Morning, October 22.

- 8:30 Devotional Exercises led by Rev. Lynn T. White.
- 9:00 Business.
- 9:30 Report of Committee to attend the Theological Seminary Examinations.
Report of the Directors of the Theological Seminary
Report of the Committee on the Theological Seminary.
- 10:20 Report of the Committee on Foreign Missions. Conference led by Rev. Ernest F. Hall, Field Secretary of the Board of Foreign Missions.
- 11:30 Report of the Woman's Synodical Society of Home Missions, the President presiding.
- 12:00 Recess.

Friday Afternoon.

- 1:15 Meetings of Presbyteries and Committees.
- 1:45 Business.
- 2:15 Reports of Committees on Presbyterial Records.
- 2:40 Report of Woman's Occidental Board, the President presiding.
- 3:20 Report of the Synodical Sunday School Missionary and other Board Missionaries.
Report of the Committee on Publication and Sunday School work.
- 4:15—The Pacific Presbyterian.
- 4:30 Business.
- 5:00 Recess.
- 7:30 Praise Service led by Rev. Hugh K. Walker, D.D.
- 7:15 Popular Meeting, Mr. J. G. Chown, presiding. General Theme—Men and The Man Christ Jesus.
Address—Pres. John Willis Baer, LL.D., "A Man's Place in the Church."

Saturday Morning, October 24th.

- 8:30 Devotional Exercises led by Rev. W. J. Fisher, D.D.
- 9:00 Business.
- 9:30 Report of Committee on Freedmen.
- 9:50 Report of Committee on The College Board.
- 10:20 Report of Committee on Sabbath Observance.
Address, Rev. G. L. Tufts, Ph.D.
- 11:00 Report on Ministerial Relief.
- 11:20 Report of Historical Society and Historian of Synod
- 11:35 Report on Necrology.
- 12:00 Recess.

Saturday Afternoon.

- 1:15 Meeting of Presbyteries and Committees.
- 1:45 Business.
- 2:15 Report on American Bible Society.
- 2:35 Report on the Presbyterian Orphanage.
- 3:30 Business.
- 4:30 Recess.
- 7:30 Praise Service led by Rev. W. C. Sherman.
- 7:45 General Theme—Civic Righteousness and Evangelism.
Addresses by Rev. William Rader, D.D., and Rev. Thomas C. Horton.

Sunday, October 24.

- 11:00 A. M. Sermon by Moderator and Sacramento of the Lord's Supper.
- 3:00 P. M. Rally in the interests of the Sunday School and Young People's Work.

7:30 P. M. Divine Worship with sermon by Rev. Robert MacKenzie, President San Francisco Theological Seminary.

NOTICE TO ATTENDANTS AT THE SYNOD OF CALIFORNIA, OCTOBER 20-24.

Returning tickets can be purchased up to and including October 26th and NOT only to the 24th, as printed in the provisional program sent out.

WM. S. YOUNG, Stated Clerk.
Los Angeles, Cal., October 4, 1909.

THIRTIETH ANNUAL MEETING OF THE CALIFORNIA WOMAN'S SYNODICAL SOCIETY OF HOME MISSIONS.

October 20th and 21st, 1909, in the United Presbyterian Church, Fifth and Santa Clara Sts., San Jose.

Wednesday Morning, October 20th, 1909.

- 2:00 Open Executive Meetings.
Discussion of important matters bearing on the work in the various Presbyterials.
- 3:30 Reception to ministers and delegates.

Thursday Morning, October 21st.

- 9:00 Prayer and Praise—Mrs. Gerrior.
- 9:30 Annual Reports.
Recording Secretary—Mrs. A. M. Milligan.
Corresponding Secretary—Mrs. J. P. Prutzman.
Young People's Secretary—Miss Margaret E. Boyes.
Literature Secretary—Mrs. A. G. Garratt.
Editorial Secretary—Mrs. D. M. Ross.
Freedman Secretary—Dr. Kate C. Moody.
Treasurer—Mrs. C. M. Burdick.
Box Secretary—Mrs. W. H. Hamilton.
Missionary Correspondence Secretary—Mrs. H. E. Doren.
Mission Study Class Secretary—Miss Carrie L. Morton.
Secretary of Slides—Mrs. J. W. Aldrich, 1232 H Street, Sacramento.
Over Sea and Land Secretary—Mrs. J. H. Laughlin.
Our work at Sitka, Alaska—Mrs. Ethel Case.
Song by a native Alaskan—Mrs. Hall.
- 10:45
- 11:15 Business—Election of Officers.
- 11:30 A half hour with our Young People. Leader, Miss Margaret Boyce.
- 12:00 A talk with the Master, "Come ye yourselves apart and rest awhile."
Luncheon.

Afternoon.

- 2:00 Scripture and prayer.
- 2:15 Our North Fork Indian School—Miss Laura B. Work.
Song by four Mono Indian girls.
Offering.
- 2:15 Address, "The Present Status of Mormonism"—Rev. Newton E. Clemenson.
"Launch out into the deep and let down your nets for a draught."—Luke 5:4.

PROGRAM OF SEMI-ANNUAL MEETING OF THE OCCIDENTAL BOARD.

In the United Presbyterian Church, San Jose, Cal.
Friday, October 22nd, 1909.

- 9:30 A. M. Opening by the President, Mrs. H. B. Pinney.
Bible Reading—Mrs. Robert MacKenzie.
Mission Study—The Gospel in Latin Lands
—Mrs. Elizabeth L. James.
Methods of Work.
- 12:30 P. M. Luncheon.
- 1:30 P. M. Devotional.
- 2:00 P. M. Missionary Hour.
- 3:00 P. M. Address—Rev. Ernest Hall.
"The Place of the Educated Christian Chinese Girl in the Orient"—Miss Donaldina Cameron.

SYNODICAL SABBATH SCHOOL INSTITUTE.

First Presbyterian Church, San Jose, Cal., October 20, 1909

- 2:00-2:20 p. m.—Devotional, Rev. R. S. Eastman.
- 2:20-2:50—What Place Should the Sabbath School Hold in the Work of the Church? Rev. Hugh K. Walker, D.D.
- 2:50-3:20—The Organized Class—Its Place and Value, Rev. Lapsley McAfee, D.D.
- 3:20-3:50—Special Days—How Make Them Effective? Rally Day—Should it be Continued? Rev. Geo. C. Butterfield and Rev. E. E. Fix.
- 3:50-4:20—The Sunday School as a Soul Winner, Rev. H. H. McQuilkin.
- 4:20-5:00—Illustrated Address, "Sunday School Missions," Rev. Arthur Hicks.
- Rev. R. A. Eastman will preside.
- ROBERT A. CRICHTON,
Chairman Synodical Committee.

KICKS AND KINKS.

Working-people and Sociological Investigators

There are all kinds of folks around here who want to help working people. Once in a while some of them come through the shop to "study industrial life"—as one of them

remarked to me. Sometimes the bunch is chaperoned by a professor of social science or some other dismal subject. Occasionally they represent a charity organization or a religious outfit of some kind. I have no doubt that some of these folks are sincere in their investigations, but how in the world they can expect to learn very much about us by a swift passage through a crowded machine shop, where most of their time must be occupied in getting out of the way of grease and things, is more than I can understand. They talk about us as "prob-

lems." How would you like to be a "problem"? Oh, rot! It makes me tired. I read a magazine article the other night which told of the experiences of a college professor among the "laboring classes." About all he seemed to have discovered by his association with us is that we "swear horribly." Among the men working here I have found degrees of human nature so fine that they cannot be measured by the most exact micrometer that was ever invented. You cannot deal with workingmen as the etomologist deals with his millions of bugs. They refuse to be "grouped," and they prove it by annihilating the carefully made deductions of the sociologists. The sociologists' rules cannot account for it. They regard with astonishment the workingman who seems to possess powers equal to their own.

We live in a six story tenement. That is about all one can live in on the East Side of New York. While we were seated in our front room chatting, there came a rap at the door, and without waiting for our "come in," there entered a group of smartly dressed young people. "Slummers," I said under my breath. The men did not remove their hats, while the women glanced quickly about, somewhat uneasily, I imagined, because I think that they partly realized this wasn't exactly what they were after. But the young fellows pulled out their note-books and began to ask impertinent questions about my most personal affairs. I tried to be courteous at the beginning of the interview, largely because I regarded the matter as a huge joke. But pretty soon I reached the limit of my patience. Douglas began asking them the same kind of questions about their own lives and about their forefathers. At first they smiled and looked at each other in rather an amused fashion. But very soon he had them on the run, and they retired in the greatest confusion. By Jove! but I was hot! After they left I just roared for a moment because that seemed the easiest way to let off my feelings, but I felt more like saying some cuss-words. Like some other blooming idiots, these youngsters imagine that every tenement-house neighborhood is a slum. With impunity have they been prodding their kid-gloved fingers into working people's private affairs. Without shame have they been "slumming" in the respectable tenement-house district in which the workingmen make their homes. If I had butted into their homes in the same way that they burst into mine, they would have called in the police. But wherein lies the difference? No, ye students of the working classes, you cannot deal with us as you deal with the creatures and the objects of a lower order. But "brother" is an open sesame to every heart, even though each heart may have a beat all its own.

—Rev. Charles Stelzle in "Letters from a Workingman."



CAPITAL AND LABOR.

vestigations, but how in the world they can expect to learn very much about us by a swift passage through a crowded machine shop, where most of their time must be occupied in getting out of the way of grease and things, is more than I can understand. They talk about us as "prob-

Rev. Jno. S. Thomas has been selected as the representative of the Anti-Saloon League of the Oakland District instead of Dr. W. N. Burke, who, after doing splendid work about the bay, goes to Arizona as the superintendent of the work there. We congratulate the local League on securing a man of the ability of Mr. Thomas, and rejoice that he steps forth into a work calling for all the fire and emotion with which he is so richly endowed. We predict that in him the temperance forces will find a champion about whom they will be glad to rally.

Church News

Inglewood.—The church and manse will be moved and addition made to building at cost of about \$6,000. Work is prospecting under minority of Rev. T. E. Steernsen.

San Francisco Glenside.—The dedication of the Glenside Presbyterian Church, San Francisco, took place last Sabbath under most favorable auspices. The attendance was large showing much interest in this new work. The sermon was preached by Rev. William Rader. Rev. E. K. Strong, Rev. W. J. Fisher, Rev. G. A. Blair, Rev. W. E. Parker, Rev. C. S. Tanner, and Rev. D. A. Mobley assisted the pastor Rev. E. E. Fix in the service.

San Francisco Grace.—Sabbath last the Grace Presbyterian Church was dedicated at a service conducted by the pastor, and assisted in by Rev. D. A. Mobley and Rev. G. A. Blair. This is a work that has been started but a short time, but has prospered so that the building has been erected, and nearly enough completed to be used as a house of worship. Rev. A. R. Willis the pastor was formerly pastor of the St. Paul Presbyterian Church.

San Francisco University Mound.—Rev. Robert Irwin was installed pastor on September 26th at a service at which the Moderator of the Presbytery, Rev. W. J. Fisher presided, and which Rev. L. A. McAfee preached the sermon. Mr. Irwin is doing a good work in this field which has been in an unsettled condition for some years, and has only recently had its affairs adjusted. Thursday, October 7th, was University Mound Church Day and the men of the church gave that day's wages to finish the interior of the building. A social was held in the evening.

RED BLUFF.—During the summer vacation the Sunday-school room was ceiled with steel so that it now corresponds with the main auditorium. The pastor and his family spent the summer at Castella, within sight of old Shasta. The attendance at the opening of the fall is gratifying, with the exception of the evening services. The Sunday-school is regaining its numbers. The pastor has announced a number of excellent topics for his sermons during the coming six months: morning subjects from the Old Testaments and evening topics from Matthew and John.

The Endeavorers have arranged for a series of illustrated addresses on World subjects during the winter, the first to be The Land of The Koran. The stereopticon purchased last spring is a powerful addition to the work. The coming year, 1910, will mark our fiftieth anniversary as a church and already preparations are on foot to celebrate the year in a manner fitting the occasion. The church was greatly shocked to hear of the untimely death of Secretary Rosevear, who preached for us just before the close of the last church year.

SAN FRANCISCO, Calvary. Sunday, October 10th, our pastor's morning theme was "Working Together for Good;" the evening subject was a local one, being, "Our City; Its Origin and Destiny." Under this topic Rev. Rader dealt with the life of our city, from Portola to Taft.

There were large congregations at both services, and both sermons were inspiring and helpful. Our Intermediate Christian Endeavorers are among the most encouraging features of the young people's work. They are not as strong in numbers as they are in interest, originality and loyalty. Last Sunday evening they held a joint meeting with the Intermediate Society of the West Side Christian Church which was mutually beneficial.

SAN FRANCISCO, Westminster. The annual meeting of the Westminster church, San Francisco, was held on Tuesday evening in the main room of the church, and was followed by a luncheon and congratulatory speeches in the Sunday-school rooms. Most excellent and encouraging reports were read from all the societies of the church—the young people's society and the Sunday-school being especially noted. All the organizations of the church closed the year with neat balances in their treasuries. The ladies of the Aid and Missionary Societies gave over \$13 per member to benevolences. The general benevolences exceeded that of the previous year by 50 per cent, and the net increase in membership was 17 per cent. One of the most interesting organizations of the church is the choir of 25 members, who, besides furnishing excellent music for the Sunday services, have undertaken the task of putting a new pipe organ in the church. They reported \$1800 on hand, and expressed the hope of securing the balance needed within a few weeks.

OAKLAND, First.—The pastor, Rev. F. L. Goodspeed, has organized a Woman's Board whose duties will be to visit the new members, strangers and the sick. A number of the most competent members of the congregation have been selected from the different sections of the city to serve on the Board. The pastor announces a series of ten Sabbath evening sermons for young people which will doubtless be very helpful and attractive; the topics are: October 17th, "The Value of an Ideal;" October 24th, "Literature and Character;" October 31st, "The Telltale Face;" November 7th, "A Young Man's Religion;" November 14th, "Musical Service. Choir will render Gounod's 'St. Cecilia;" November 21st, "The Call of the Twentieth Century;" November 28th, "The Man a Young Woman Wants for a Husband;" Dec. 5th, "The Woman a Young Man Wants for a Wife;" Dec. 12th, "The Art of Home-Building;" Dec. 19th, "Our Inheritance"—Forefather's Day. The Presbyterian Brotherhood met on Tuesday evening and were addressed by Judge Everett Brown on the subject of "Closer Affiliations." The next Sabbath will be the time of the communion service and the reception of members.

PROSPEROUS MISSIONARY SOCIETY.

First Church, Oakland, Has One Hundred and Fifty Six Paying Members.

The Ladies' Missionary Society of the Oakland First Presbyterian church is having large and exceptionally interesting meetings this year. Thus far the printed program has been most acceptably carried out.

Mrs. John Russel addressed our last meeting on Thursday upon Persia. Mrs. H. C. Gribben followed with a carefully prepared paper upon "The Modern Mission Work in Persia."

Mrs. W. A. Maxwell and Mrs. Arthur Munson sang sev-

eral duets most sweetly.

The reports of the chairmen of all the committees showed much faithful work accomplished.

Our treasurer, Miss Mary Fortin, reported the two pledges of \$175 for the first two quarters of the year had been fully met and a balance on hand; she also read the list of new members—56 enrolled since April—stating that we now have 156 paying members in our Society. We expect to reach 200 membership soon, and then to climb towards another definite goal. Our watchword is "Personal-Effort," the sure way to success. We are awake to the responsibilities that will multiply with increased numbers, and to the crying need for more money and laborers in the mission field.

"The question is, Can the missions keep pace with the awakening all over the world? In God is our strength, and He will carry on His work to the end if we only trust and labor on. "In due time we shall reap if we faint not."

Last month Mrs. Elizabeth Yorker invited us to a "missionary tea" at her home, at which time she did everything to make the occasion one of the most delightful events of the year, and she certainly succeeded. Dr. Chamberlain, Mrs. W. A. Maxwell and Mrs. Cole favored us with several choice musical selections. Miss Barbara McKenzie played a number of instrumental solos, and we had a good time socially. Twelve dollars and seventy-five cents was added to our donation for the "Sitka Fund" at this time, all of which we hope soon to raise.

MARY B. FERGUSON, President.

PRESBYTERY OF SAN FRANCISCO.

The Presbytery of San Francisco met on Thursday, the 14th instant, at the Seventh Avenue church. The committee on the revision of the standing rules presented its report, and, after considerable modification, it was adopted. The chief change the new rules provide is that of introducing a Moderator's Council, which various Presbyteries have found to increase efficiency. Dr. Fisher was elected first Moderator under the new regime, and the Rev. Mr. Tanner was chosen stated clerk, succeeding the Rev. H. N. Bevier, who for a number of years has so faithfully filled that position.

The following overture was unanimously adopted

"The Presbytery of San Francisco respectfully overtures the General Assembly of the Presbyterian Church, U. S. A., in session at Atlantic City, to submit to the Presbyteries the plan of having representation to the General Assembly based on the sum total of ministers and churches in a presbytery instead of the number of ministers alone.

"It is our desire that this plan be submitted in the form of an amendment to the constitution of the church."

A committee was appointed to confer with one appointed by the Presbytery of Oakland to canvas the whole subject of the union of the Presbyteries to report later.

In the evening the ladies of the church served a bountiful collation, after which various impromptu speeches were given to the enjoyment of all present.

WILLAMETTE PRESBYTERIAL.

Presbytery of Willamette met in regular fall session at Dallas, Oregon, Monday evening at 7:30 and was opened with a sermon by the retiring moderator, Rev. A. M. Williams, from Phil 3:8. Rev. Henry L. Nave, D.D., was

elected moderator Charles F. Kochler, temporary clerk, and F. H. Geselbrecht reporting clerk. Rev. Selden C. Adams, who has taken up work at Cottage Grove, was received from the Presbytery of Grand Ronde, and Charles T. Hurd, who has begun work at Newport, from the Presbytery of Portland. Rev. Frank R. Zugg was dismissed to the Presbytery of Southern Oregon; he has begun work at Marshfield. Rev. Geo. Taylor, a minister of the United Brethren Church, applied for admission to our ministry; he was partially examined directed as to his further studies, and given permission to labor during the winter under the direction of the Home Mission Committee. The overtures from the Assembly, 1-5, were answered in the affirmative. Overtures concerning "Representation," were answered in the negative, except the third question, which was answered in the affirmative. Presbytery expressed its desire to conserve all the interests of our Presbytery in our Home Mission work. A popular meeting was held. Rev. C. F. Koehler gave an address on "That the Church Member Owes the Church," and Rev. S. C. Adams one on "What the Community Owes the Church." The addresses were ably presented. Splendid reports were had on Foreign Mission, Temperance, and Sunday Observance. The stated clerk will print full report. The churches of Junction City and Lafayette were declared dissolved. Adjourned to meet in Corvallis the second of the second Tuesday in April, 1910.

WM. T. WARDLE, Stated Clerk.

SALT LAKE PRESBYTERY.

The Presbytery of Salt Lake met on Tuesday evening, October 5, in the First church of Salt Lake City, and opened with a sermon by Moderator McClain on the duty of "going up to possess the land." Principal Abram H. Burkholder of Hungerford Academy was elected moderator. The reports of committees showed progress in most of the fields, though there is danger that some of the work will have to be curtailed on account of lack of funds.

The Presbytery rendered a vote on the matter of the advisability of reducing the representation in the General Assembly. The proposition to make the number of ministers and communicants the basis of representation was favored by a majority of one. The proposal to require the approval of the Assembly in the matter of creating and changing presbyteries failed to carry. Commissioners McClain and Weir gave interesting accounts of the great Assembly at Denver.

SEATTLE PRESBYTERY.

The fall meeting of Seattle Presbytery was held in Bethany Presbyterian church, Seattle, Tuesday and Wednesday, September 21-22.

The retiring Moderator, Rev. W. H. Lee, of the First church, preached the sermon. Rev. F. L. Hayden, D.D., was elected Moderator; Rev. W. W. Simonson of Renton, temporary clerk, and Rev. G. H. Lee, reporting clerk.

Bethany church is a beautiful new edifice, and a model of completeness and appropriateness for Christian work. The pastor, Rev. W. A. Major, D.D., made the meetings of Presbytery very pleasant.

The usual business was transacted. Two new churches were enrolled, Rolling Bay and Algonia.

The Standing Rules of the Presbytery were revised, to

embrace the latest provisions of the Assembly. And all matters coming before Presbytery were attended to in a spirit of piety, kindness and dispatch very pleasant to witness.

GEO. H. LEE, Stated Clerk.

The Presbytery of Ogden met in regular fall session at Brigham, Utah, October fourth and fifth. The Monday evening session was opened by a sermon by the retiring Moderator, Rev. C. C. Hickman of the Central Park church, Ogden. After the sermon the Sacrament of the Lord's Supper was administered by the Rev. W. H. Crothers of Logan. A new Moderator was chosen in the person of Rev. Adam C. Frank of Brigham, who was present with a handsome gavel made of apple wood grown on the Kaysville Mission grounds. Rev. W. H. Crothers of the Presbytery of Boulder was received, his future work to be in Logan, the field lately vacated by the Rev. Newton E. Clemenson, now of San Anselmo. The answers to the questions on representation in General Assembly were answered as follows: First negative, second negative, third affirmative, fourth negative, fifth negative. The overtures from the General Assembly were answered as follows: No. 1, Negative; No. 2, Affirmative; No. 3, No action; No. 4 Affirmative; No. 5, Affirmative.

The overture from the Presbytery of Blairsville was answered in the affirmative.

The Stated Clerk was instructed to keep a card index of the records of Presbytery so that the record of any minister or church can be found with all readiness. The Presbytery will meet in the First church at Ogden in the spring.

ADAM S. FRANK, Stated Clerk.

HON. GEO. F. COTTERILL TO LECTURE IN SAN FRANCISCO.

Senator Geo. F. Cotterill, leader of the Democratic party in the State of Washington, and National Grand Chief Templar of the International Order of Good Templars is to give an address in San Francisco on the evening of October 18th, in the Wesley M. E. Church, Hayes and Buchanan Streets.

Senator Cotterill is one of the newer type of politicians and a strong advocate of reform. His address is given under the joint auspices of the Order of Good Templars and the Anti-Saloon League.

Los Angeles.—Westlake Church received 24 new members at the closing out meeting Sunday evening there were 50 decisions for Christ. Corner stone was laid as planned Sunday afternoon, subscriptions to building fund of our \$250 being received. Immanuel observed rally day in Church and Sunday School with large attendance and interest. Special services at Westminster Church were carried out as announced last week.

TEACHER TRAINING.

James A. Worden, D. D.

A Teacher Training Class is now practicable in every Sabbath-school. We emphasize the now for the reason that the issuing of the text book "Preparation for Teaching" by our Board, prepared by the Rev. Charles A. Oliver, has removed many difficulties. This book is once clear, condensed and comprehensive. Its lessons are so presented that they almost teach themselves. Any faithful studious

teacher can teach this admirable manual and any faithful scholar can master it. Although issued only last May, the first edition of five thousand is already exhausted. Seven denominations are using it. All are gratified with it. Every pastor and Superintendent may organize with "Preparation for Teaching" a young people's Training Class as an integral part of their Sunday School, meeting at the same place, composed of earnest young men and women. These may be selected from existing classes. Sometimes entire classes of young people in the school are organized, teacher and scholars, into Training Classes. A teacher for a Training Class can be found in every Sabbath-school. Not indeed the ideal teacher. The ideal teacher does not exist. But the reasonably intelligent, the studious, the prayerful teacher. What hinders the pastor and Superintendent from appreciating such a teacher or from setting him to work, encouraging and developing him into a successful leader of a Teacher Training Class? We boldly affirm that the pastor and Superintendent can find in their school young persons who with appropriate information and persuasion may be led to form a Teacher Training Class.

The place is waiting. Every Sabbath-school room can accommodate a Training Class.

The time is waiting. The Sabbath-school hour.

One fact proves that there is no lion in the way of carrying on Teacher Training in your school. It is being done in fourteen thousand Sabbath-schools. These schools are not remarkable for their number or for intelligence, or for anything. They are just schools like yours, neither better nor worse.

There are eleven hundred of these schools which are Presbyterian. These have fourteen thousand members in Teacher Training Classes. What these schools are doing your school can do.

As Mr. Oliver says, "The plans are practical and can be adapted to any school. You can do it."

There are tens of thousands of young men and women who are longing for more thorough Scriptural knowledge. Thousands of these have already enlisted in this study. Other thousands are ready to respond with enthusiasm to a fair offer of such an up-to-date comprehensive usable course of study as "Preparation for Teaching."

THE SOUTHWEST INDIAN CONFERENCE.

This Association comprises the workers of the Baptist, Mennonite, Christian Reformed, Presbyterian, and some of the Independent or Interdenominational missions at work among the Indians of Arizona and New Mexico.

The Conference was held this year at Flagstaff, Ariz., from August 18th to 26th, sessions being held each morning and afternoon in the Presbyterian Church and in the evening of each Conference day in the Methodist Church. Rev. William R. Johnston, of Tolchaco, presided at the business sessions.

Devotional exercises were held each day, the Sunrise meeting at 6:30 a. m. being in charge of Rev. J. B. Epp, and the half hour from 9:30 to 10 a. m. being led by Rev. Frederick G. Mitchell. A daily Bible study was conducted by Rev. Augustus B. Prichard, of Los Angeles. About forty missionaries were in attendance, besides representatives of several Church Boards, including Rev. T.

C. Moffett, of the Presbyterian Board, and Rev. Dr. Barnes representing the Baptists. Some twenty or more Indians of the Hopi, Navajo and Mojave-Apache tribes were also present. A number of special services were provided for those last-named.

The various missions, among these and other Arizona and New Mexico Indians number something like 41 stations, in which are employed about 75 workers of both sexes.

The reports presented reveal the fact, however, that there remain something like 30,000—possibly 35,000 Indians—for whose spiritual enlightenment no provision has thus far been made.

One of the specially interesting facts presented at the recent Conference was the result of the efforts to secure a translation of the Holy Scriptures for the 27,000 members of the Navajo tribe. Several missionaries have been working on such translations, but for the most part independently of each other. The differences of phonetic representation of the Navajo words made it impossible, however, for one man to read the translations to another.

Two years ago the missionaries comprising the Southwest Conference agreed upon a uniform system of signs. When, therefore, Mr. Butler of Tuba read from Mr. Black's translation of Mark, and Mr. Mitchell interpreted it into English, the effect was electrical. It demonstrated not only the practical value of the new system, but it proved the accuracy of Mr. Black's work, and at the same time gave the assurance that after all these years of waiting the Scriptures are soon to be available for the use of all the workers among the Navajos. In this same connection, mention should be made of the fact that Mr. Brink, of the Christian Reformed Mission, has lately completed a translation of Genesis, which is now in the hands of the American Bible Society for publication.

The papers read before the Conference were of almost uniform excellence. The following are some of the subjects discussed by the various readers.

How may the missionary constructively aid the government in its work for the Indians?

Results of government education in the formation of character.

To what extent shall we seek to influence the government in the correction of abuses?

The medical missionary and the hospital.

Teaching hygiene and helping the unschooled Indian women.

The missionary's relation to the material interests of the Indians.

What methods will give best results in language study and translation?

Co-operation between Mission Boards and the Conference.

The future of Mission School graduates.

What shall be done for returned students?

Itinerating and evangelizing among the nomadic and scattered tribes.

The Gospel for the entire Southwest.

Training native helpers.

The spirit of unity, devotion and prayfulness manifest throughout the entire Conference was very marked, and gives promise of yet larger fruitfulness in the year just

HOME LIFE IN CALIFORNIA.

John Wright Buckham.

California has been too eager and thoughtless, too much absorbed in outward opportunity, to stop, as yet, to give serious attention to the interests of her home life. Not that the people of California are not well aware, in a hazy, abstracted way, that the home is the foundation of all integrity and true prosperity, but they have not yet become so fully awake to the fact as to give to the home that immediate concern that they have given to business, to education,—one cannot add to government. The present revival of interest in politics is not unlikely to lead to increased concern for the home. Movements that take hold of moral issues do not stop with the immediate end in view. A purer political life in this state will help to make a purer home life. The tides of ethical and religious life rise and fall together.

There are certain influences in the very atmosphere and tradition of California that have made against home life. The freedom from restriction and established custom, the open challenge which California has always given to every institution, idea and habit to prove itself worth while or die, has made the home, so far as it is a mere conventionality, uncertain and apprehensive. California was settled partly by a company of men who came here expressly to make homes, and partly by a company who came here to make something else, and the two interests have ever since contended for supremacy. Then, too, the very climate and its call, if not to the wild, at least to life in the open, with its care-free, roving, irresponsible charm has for many, weakened the home instinct. The hearth-stone, which has always stood for home integration has not so prominent a place, either literally or metaphorically, in California as in New England. Children who do not have to come indoors to get warm, wander farther and get less oversight than in a harsh and unkindly climate. Protection and dependence are less urgent than elsewhere. Doubtless, too, the greater freedom of social life in California has tended toward laxity of the marriage bond. Taking all these factors together it is easy to see that the home has had some things to contend against in California which are not to be overlooked. Opportunities for selfish enjoyment, for individualism, for the throwing aside of restraint and responsibility, are such here that only strong men and women can use the advantages of life on the Pacific slope for happiness and good and not be carried away by them to injury and defeat.

And yet, on the other hand, these very conditions that menace the home life of California, may, most of them, if rightly used, become the means of developing a type of home life, healthier, happier, more beautiful than is possible elsewhere. Our climate, capable of working to the detriment of the home, is quite as capable of being turned to its advantage. Sunshine without enhances sunshine within; if mental and moral clouds do not darken. Bright days should make bright homes. The shadow of ill-health and disease that rests so drearily upon many an otherwise happy home is less frequent here than in more severe climates. Healthy, out-of-door children, unless their moral nature is diseased, make happy, vivacious homes. The lighter the toil, the fewer the hours of labor, the more productive the soil, the greater the prosperity, the greater

the opportunity for the cultivation of the home. Out-of-door life offers the home one of its choicest opportunities. It does not require zero weather to draw the home circle together. The family gathering on the porch or the lawn, or under the pepper tree or the rose arbor may be as sacred and sweet as that around the stove or the register, or even the fireplace. And what is richer in pure delight and happy memory than the family outing on the hills, or under the redwoods, or along the seashore, where Nature weaves about the circle its spell of harmony and beauty!

California is wonderfully adapted to nourish upon her sunny hillsides and her broad valleys, beneath her oaks and palms and along her rose-garlanded city streets, homes as fair and pure and happy as any land can foster. But it is folly to expect such homes merely as the product of sunshine and flowers and fruitful soil. Whatever favoring influences these may exert, homes are made not by them, any more than by harsh winters and hearthstones, but by virtue and faith and love. There must first be an ideal of home life, high and fine and true, and then patience and gentleness and self-sacrifice in making the ideal a reality. A true home is a work of grace and of art, as well as of nature. Into it go the finest human character and culture and faith. A community of such homes, a commonwealth of such homes,—what could be a more splendid ideal for the people of our state?

THE HOME

TOGETHER.

I wonder if you really send
These dreams of you that come and go!
I like to say, "She thought of me,
And I have known it." Is it so?

Though other friends walk by your side,
Yet sometimes it must surely be,
They wonder where your thoughts have gone,
Because I have you here with me.

And when the busy day is done
And work is ended, voices cease,
When every one has said good night,
In fading firelight then in peace

I idly rest: you come to me—
Your dear love holds me close to you.
If I could see you face to face
It would not be more sweet and true;

I do not hear the words you speak,
Nor touch your hands, nor see your eyes:
Yet, far away the flowers may grow
From whence to me the fragrance flies;

And so, across the empty miles
Light from my star shines. Is it, dear,
Your love has never gone away?
I said farewell and—kept you here.

—Sarah O. Jewett.

GRIEF THAT ENNOBLES.

A woman, dressed in deepest mourning, stopped suddenly outside a house from which came strains of music mingled with the happy laughter of children.

"Can't it be possible," she said to herself, "that Mrs. Weston is giving a children's party when her little girl has not been in her grave a month? It is shocking! How can one be so unfeeling!"

To confirm her suspicions she paused to listen a moment longer, and, if possible, to catch a glimpse of what was going on inside. Then the front door opened, and against the bright background of light two figures appeared. A mother, with her little girl, was just coming away. The peering black figure by the steps instantly recognized the woman as one of her acquaintances.

"Oh, Mrs. Murray," she began, in some embarrassment, "Is Mrs. Weston really giving a children's party to-night, so soon after Nina's death? Is it possible that she has so little feeling?"

The street light cast its revealing radiance on Mrs. Murray's tear-stained face.

"Don't say that!" she answered, gently. "You don't know her. I only wish that you or I could hope to attain to the height of her unselfishness of the depth of her love and faith."

"I am still wearing crape, and my child died two years ago," the woman in black replied, in a tone of self-approval. "Is it really true that Mrs. Weston is giving a party?"

"Yes, it is true," Mrs. Murray announced, with a defiant lift of her chin. "It was Nina's birthday party. The child had planned for it months ago. She had made little gifts for all her friends, and was full of the wish to share her happiness with others.

"Mrs. Weston was simply broken-hearted when Nina died. You know it is less than three years since she lost her husband. But she has prayed for strength and guidance, and she feels that although she can never again be happy herself, it is still her task to help keep things bright and joyful for other people."

"But how can she bear to look at other children enjoying themselves? How can she bear to think of what people will say?"

"Her grief is not like that," Mrs. Murray answered gently. "She doesn't pay any attention to what people say, for she is not listening to the tongues of men, but to the voice of God."

The door opened again, and a slender black figure was silhouetted against the light.

"Edith!" a gentle voice called. "Oh, Edith Murray! You were going away without the little work-bag Nina made for you! I know she wants you to have it."

"Oh, Mrs. Weston!" the child exclaimed, dropping her mother's hand. "How could I forget it!" and Edith ran up the steps to receive the outstretched gift.

For a moment the light shone on the sad face, worn with weeping, yet smiling, and the sight sent a pang of remorse, sharp as an arrow, into the worldly, embittered heart of the woman who had so cruelly misunderstood a fellow sufferer. Impulsively she started forward out of the darkness.

"Mrs. Weston," she said, abruptly, "I have presumed to criticise you. Forgive me. I didn't understand. When my child died I listened to the tongues of men, as Mrs.

Murray says. You heard the voice of God. That is why I am more to be pitied than you."

"We are both to be pitied," said the heart-broken mother. "But we who understand sorrow can help others to find the happiness that survives loss and death."

"Thank God, nothing can kill my child's love for me or mine for her. I have tried to express that love in a way that I am afraid seemed to you crude and heartless, but God understands."

The appealing face was illuminated by a smile that seemed to shed warmth as well as light. And as the two women went their ways, each felt that she had received a benediction.—Youth's Companion.

VALUE OF BREAKFAST FOODS.

The wheaten and oaten products that have been placed on the market under the general name of "breakfast foods" are discussed by Prof. Robert Harcourt in The Journal of the Society of Chemical Industry (March 30) with regard to their composition, digestibility and cost. According to Prof. Harcourt, the claims made for some of these food have little justification in fact. We quote from an abstract made for The Lancet (London, May 4). Says this paper:

"The various breakfast foods may be roughly divided into four classes: 1. The old forms of uncooked granulated oatmeal and the wheat farinas. Foods of this class are served after cooking either for a short time or for several hours. 2. Partially cooked rolled and flaked grains. In manufacturing these foods the grain is softened by steaming and then rolled and dried. In this way the food is slightly cooked and may be subsequently prepared for the table in a very short time. 3. Cooked foods—e. g., shredded wheat, which may be served at once without further cooking. 4. Malted foods—e. g., Force and Grape-Nuts, which are supposed to be both cooked and partially digested. Prof. Harcourt examined the following breakfast foods: Granulated and rolled oats, Quaker Oats, wheat farina, wheat germ and rolled wheat, flaked barley, corn meal, Orange Meat, Force, Norka, Malta Vita, Grape-Nuts, Canada Flakes, shredded wheat and rice flakes. Of these, the oatmeals and Norka, an oaten product, contain the most proteins and fat, while all the other foods are richer in carbo-hydrates. From a consideration of the data set forth in the paper and of the number of heat calories these foods produce when burned, the conclusion is drawn that the oaten products have the highest nutritive value. The much-advertised prepared breakfast foods have only a very slight advantage over the ordinary wheaten farina."

In experiments to determine the digestibility of these different foods, the quantities of protein, fat and carbo-hydrates eaten and excreted were separately estimated, the differences being regarded as the amount digested. Healthy young men were taken as subjects, and each experiment extended over a period of four days. To quote further:

"According to these results, the wheat germ is more fully digested and absorbed than any of the other foods. The protein of all the foods examined is less completely assimilated than the other constituents. . . . The re-

sults, as a whole, indicate that the expensively prepared breakfast foods are not more completely digested and assimilated than the wheaten farinas and rolled oats, or even than the old forms of granulated oatmeal. Calculations were then made as to the food value of the digestible matter obtained from a given money value of each of the foods examined. It was found that corn meal is the most economical of these foods, the oatmeals taking second place, and the wheat germ occupies the third place. Oatmeal and wheaten farina in packages are twice as expensive as in bulk. The pre-digested foods are very much more expensive. . . . Experiments were made to determine the influence of cooking on the solubility of these various foods. Rolled oats and wheaten farina were cooked for different lengths of time, when it was found that the wheat-meals are more readily rendered soluble by heat than the oatmeals. . . . The result showed that the length of time during which the food is cooked does not very materially influence the percentage amount assimilated. It is possible that less energy may have been expended in digesting the foods that were cooked for the longer times, but no figures could be procured on this point. From all the data presented it is evident that cornmeal, rolled oats and the farinas, especially if bought in bulk, are the most economical breakfast foods. It is, however, true that these foods do not agree with every one, and that the predigested foods may be useful for those people who have difficulty in digesting starch. But the intelligent housewives who need to consider economy will do well to continue to use the old forms of breakfast foods, except in individual cases, in which difficulty is found in digesting them."

AN EDUCATIONAL FAILURE.

A busy professional man took half a day off and went shopping. Through hurrying multitudes he made his way, selecting here a book for himself, and again a present of greater value appropriate to the season. Returning to his office, he indulged in a remark to the acquaintance awaiting an interview.

Profanity? No. He was not in a profane mood. He had observed something which awakened other than the expletive centers of his brain. "I have seen to-day," he said, "some thousands of human beings, and not one unmistakably happy face. What does it mean? I have seen men who looked worried, and men who looked bored. I have seen women who looked irritated, and women who looked ready to drop with weariness. I have seen children who looked hungry. I have seen saleswomen who could barely distinguish one tag from another, and who had long since ceased to know where any particular thing could be found. I have seen floorwalkers who looked hopeless and helpless, and driver to whom arrest and imprisonment for killing would apparently have been a relief, and nowhere have I seen the look of joy, or even of satisfaction."

Not every shopper, even in the crowded market places of New York and Chicago, has had so discouraging an experience, and in the towns and country places that are still collectively the larger half of this American nation,

there is plenty of cheery happiness and healthy zest in life. Yet it is not to be denied that too many of our 80,000,000 persons, more or less, are failing to get the best that they might have out of their struggle for existence. They give to the onlooker an impression that somehow and somewhere they have bargained off a birthright for a mess of pottage.

Human beings never had so many "things" as they possess to-day, and the happiness-producing efficiency of each unit of commodity was probably never so small. It has become a rare thing to meet the grown-up or the child who evinces spontaneous delight in the latest additions to his stock of goods, for which, perhaps, he has toiled or teased, until his nerves, or the nerves of his family are shattered. With superabundance have come both litter and waste, while leisure and serenity, to say nothing of a quiet taste, have vanished into the backgrounds of history.

Everybody knows "what ails us," but how few of us have the resolution to follow the ways that would make for abiding prosperity, and the happiness for which alone prosperity itself has warrant of existence! In that simple and obvious rule which Poor Richard laid down for the intellectual life we have the philosophy of all right living: "Read much, but only a few books." Who in his reading follows that rule to-day, or who applies the principle of it to any of his affairs? We pile our tables not only with books, but with fresh issues of papers and magazines that will go to the trash heap with leaves uncut. We fill our houses with junk, our days with distractions, and we balance our checkbooks with despair.

Back of all this passion for worthless accumulations and for meaningless change is a psychological disorder, and back of that lies a deplorable failure of education discipline. The American nervous system is a hair trigger, too sensitive and not substantial. It tires too easily of repetitions of old and familiar stimuli; it responds too easily to stimuli of novelty. We are not so pessimistic as to think this disorder constitutional. The American population has been bred and recruited from sturdy folk of every European nationality, and there is nothing in the blood essentially different from the blood of Europeans, who acquire habits, and are capable, therefore, of that measure of contentment which is essential to happiness. The American environment is not more stimulating in itself than Europe is. Indeed, with its more diversified topography, its different national organization, and its more eventful history, Europe is actually the more richly varied complex of stimuli. No, the American failure in these matters is discreditable, but happily it is remediable. The American child since the Civil War days has been taught to be unstable, superficial and unhappy. He used to be taught to be stable, thorough, earnest, thrifty, self-controlled and happy. He could be so taught again.

The art is not mysterious; it is not difficult. It does not lie in sampling a dozen sciences, in tasting a dozen sensational pleasures. It consists in choosing a few disciplines, a few enjoyments, wisely, and getting out of each one all there is in it. When the American training in the home and in the school comes back to this well-tested plan, we shall see another scheme of American life and another type of American face.—Ex.

Our Young People

TWO QUESTIONS.

The butterfly said to the katydid,
"I always wondered why,
Since butter has no wings at all,
They say 'the butterfly!'"

The katydid replied, "Alas!
To me the reason's hid;
But can you tell me what it is
They say 'the katydid'?"

THE HOMELY LITTLE GIRL.

"I hate you! I hate you!" The homely little girl stamped her foot. "You're mean, mean, mean!" The homely girl burst into a passion of tears. The children who had been laughing at her were frightened to see any one in such a passion, and they ran and left her alone.

She was a forlorn-looking little creature enough. Her feet and hands were too large for her skinny little body, her back was all rounded over where she had carried the babies about, her ears stuck out, her eyes were small, her nose and mouth large. Altogether it seemed (so the children thought) as if she were just made to laugh at, and they never realized at all how cruel it was to laugh at her; if they had they never would have done it.

Among all the children in the school there was not one who loved beautiful things like the homely little girl. The roses in the garden, the glow in the sunset sky, the baby's pretty curls, and a thousand beautiful things besides, filled the homely little girl's heart with joy. Had she not been reminded so often of her own ugly little body she would have been happy all the time. Of course father and mother and the babies loved her, so they couldn't see how ugly she was. You never can when you love people. But the homely little girl's aunts and uncles and cousins, and, worst of all, the children in the school, saw nothing but her homely face and her awkward, mis-shapen body. This was a great pity, for it caused the homely little girl to lose sight of the beautiful things in the world, and of course there are few things worse than this that can possibly happen to any one.

Things went from bad to worse with the homely little girl. She began to look upon the children as enemies, and every time they laughed at her she flew into a passion. She was even cross at home sometimes, and her mother had to scold her, and the babies weren't as happy with her as they used to be.

Every day the homely little girl grew more and more unhappy. The worst day of all came when she flew into such a terrible passion that she frightened the children. It seemed then as if there were nothing more to look forward to. It's bad enough to have children laugh at you; but to have them afraid of you as if you were some horrible monster, that is something you can't endure.

That day the homely little girl couldn't go home for fear her father and mother would see her swollen face and hear her sob (the sobs would keep coming even after the tears had stopped). If father and mother were to see her in that plight, they might guess that the children had been making fun of her, and the homely little girl felt she would rather never go home than have that happen. So she crept behind a wall, and there she intended to stay until she felt sure no one would suspect what had happened.

How long she was there I do not know; but all at once she felt a stir in the air and a cool wind on her hot face, and, when she looked up, there, standing over her, was a creature so beautiful that the homely little girl's heart quite stood still with wonder. It was tall and straight, and it wore a garment of light the color of the sunset. Its face was the most beautiful of all, for it was the face of love and joy. The homely little girl looked up into the angel's face, and all her dreadful trouble slipped away like clouds before the sun.

"Dear little sister," said the angel, and at the sound of the voice there settled deep into the homely little girl's heart a stillness and a joy more wonderful than words could express.

"Would you like a beautiful little body like mine?" asked the angel. The homely little girl's eyes leaped to the angel's.

"This body is made of love and joy, little sister."

The light in the homely little girl's eyes faded; she remembered how she hated the children at school.

"Think " said the angel, "how you love the babies at home."

The homely little girl's eyes lightened.

"And think back, little sister, to the time when all the children in school were dear little babies (not so long ago either: innocent and sweet they were like yours at home. They had no wish then to do harm."

The homely little girl had never thought of this.

"Some of them are not loved very much at home. They know so little about kindness." Now the angel's voice was full of love for the children at school. "Some of them do not love beautiful things as you do. They have no idea how cruel they are when they laugh at you."

The homely little girl had never thought of that either.

"Little sister, shall I tell you how to make a beautiful body out of love and joy?"

The homely little girl lifted her arms to the angel, she could not speak.

"To-morrow," said the angel, "take an apple to school and give it to the child who has been most unkind. If he refuses it, laugh; for you may be sure he feels ashamed, and he will soon be your friend. If he snatches it and calls you names, sorrow; for you may be sure he knows no kindness at home. Make this beginning, little sister, and every day do some kindness to the children at school. So every day you will be fashioning out of love and joy a beautiful body like mine. Good-bye, little sister," and the next instant the angel was gone.

The next morning, as the homely little girl was on her way to school with the apple in her satchel, one of the children in the school came half-way to meet her holding out an orange. "We were awful mean to you yesterday," said the child. "Wouldn't you like an orange?"

Oh, how that one little act of kindness paved the way for love to grow! And it did grow. Many a struggle it had, and many a sorrow was mixed with the joy; but the homely little girl kept on doing as the angel had bidden her. She thought of a thousand things she could do for the children at school and for the babies at home, and love throve so fast that before she knew it she and the children were the best of friends, and they thought no more of her ugly body than did the babies at home.

Still there was little change in the homely little girl's body. Her feet and hands, her ears and nose and mouth were just as large and her eyes just as small. Still, the angel had said she could make for herself a beautiful body, and, although she couldn't understand, the homely little girl knew in her heart that the angel had spoken the truth. So she kept on being kind and happy, and, as the years went by, she began more and more to see into the meaning of the angel's message.

At length, one day, when she was an old lady, she and a great many other people, many of whom had been children in school with her, were all together in a place, when something happened. No one knew just what had happened, but all at once the homely little girl and all the rest of the people found themselves standing together each in a new body which he himself had fashioned during all the years just past. Where the old bodies had gone no one knew, but the new ones were not a bit like them. Some were so small and so colorless you could scarcely see them; some were black and terrible to look at; some were fair and good to see. In the midst of them stood the homely little girl in the new body which she had made out of little kindly acts of joyous love. Every one was gazing at her, for she was beautiful, just as the angel had said. Tall and straight she was, and clothed in light the color of sunset. Her face was most beautiful of all, for it was the face of love.—Christian Register.

THE CHILD OF THE SUN.

Once upon a time, early in the morning, when the sun was just climbing over the hills and all the clouds were rosy pink, a little child lay asleep in his pretty white bed.

"Wake up, wake up," ticked the clock that stood on the mantel. "Wake up; wake up." But the child did not hear a word that it said.

"I'll wake him up," said a bird that lived in a tree close by the window. "He throws me crumbs to eat every day, and I will wake him with a song." So the bird sat in the tree and sang and sang. "Wake up, dearie, dearie, dearie," till all the birds in the garden waked up and sang with her; but the little child slept on in his pretty white bed.

He was still asleep when the wind from the south blew through the garden. "I know this little child," said the wind. "I turned his windmill for him yesterday, and I will blow through the window and wake him with a kiss." So the wind blew through the window and kissed him on both cheeks, and blew his curls about his face; but the child did not stir in his pretty white bed.

"He is waiting for me to call him," said the rooster in the barnyard. "Nobody knows him so well as I, for I

belong to him and I will wake him." So the rooster stood on the fence and flapped his wings, and crowed:

" Cock, cock-a-doo,
I'm calling you.
Wake up, wake up,
Cock, cock-a-doo."

He waked the yellow chickens and the old hen, the pigeons in the pigeon-house, and the little red calf in the barn. Even the lambs in the meadow heard his call; but he did not wake the little child, though he crowed till he was hoarse.

Now by this time the sun was bright in the sky. It shone over the hills and the meadows. It shine in the barnyard where the noisy rooster crowed and in the garden where the birds sang, and it shone through the window right into the little child's face. And the little child opened his eyes. Mamma, mamma," he called; and his mamma came in at once to dress him. "Who waked my baby child?" said she; but nobody answered, for not even the heild himself knew that it was the sun.—Maud Lindsay, in Kindergarten Review.

JUDGED BY THAT MARK.

The boy in search of a job turned up at supper time at his sister's home looking rather disconsolate.

"I didn't get nothing to do," he said, shortly, as soon as he was seated.

"I don't wonder, if you used that kind of grammar," said his sister.

"That wasn't it; I had my company grammar on all right; 'twas something else, and I'll tell Jim about it after supper. You'd spring the 'I-told-you-so' game on me, and make me tired."

Jim was his brother-in-law and had been a job-hunting boy himself not many years before. He was beckoned into the sitting room immediately after rising from the table and once there the door was shut by his wife's youthful brother, who turned and said: "I went to fourteen places today, Jim, and was turned down at every shot."

"What was the matter?" asked the sister's husband.

The boy held up the forefinger of his left hand, along the inner side of which was a yellow stain showing as far as the second knuckle. "That," he said, simply.

"H'm," said his brother-in-law, "the boss in our shops won't allow cigarette smoking, either; but I didn't know things had gone as far as this. Why don't you quit?"

"I have. I quit last night. One of the guys that said, 'Git,' called me back just as I got to the elevator, and says: 'What makes you smoke cigarettes?' 'I don't,' I says. 'There's some things worse than cigarette smokin,' he says. 'I quit last night,' I told him. Then he grinned a little and said I might not be such a liar as he thought after all, but it was a fact that Chicago men had quit hiring cigarette kids. Then he said if I had quit I might come back next week."

THE TANNER STENCIL PRINTING MACHINE.

The Tanner Stencil Printing Machine is the latest and best device for printing by hand, dodgers, window-hangers, notices, bulletins, etc. It is a cheap, quick and attractive method of advertising. Stencil type, varying from half an inch to two and a half inches in height, can be used in the

machine. The standard size prints four colors, sheets 10 to 50 in square if desired. Churches need it to advertise special sermons, musical services, patriotic, Thanksgiving, Christmas, Easter, evangelistic services, temperance meetings stereopticon lecture church entertainments, Rally and Children's Day exercises, Christian Endeavor conventions, etc., etc. It is simple in construction and easy of operation.

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Mills College P. O., Calif.

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\$ **A** Pair **N** **\$** **D** **A** Pair

SAMPLE SHOE SHOP
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ARTHUR CROSBY, A.M., D.D.,
Headmaster

Tom, aged five, accompanied his father to church one cold Sunday morning, and upon their return his mother asked if he could repeat the minister's text. "Course I can," replied the little fellow. He got up and rubbed his hands together and said: "Many are cold, but few are frozen."

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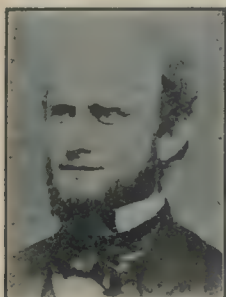
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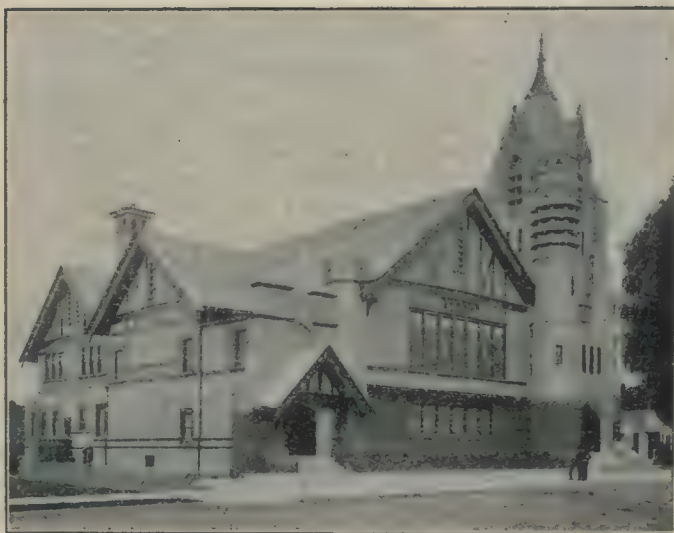
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First installed Pastor.

*First Presbyterian Church San Jose
Celebrates its 60th. Anniversary with
Four days of Appropriate Services.*

*This Church Entertains the Synod of
California' October 20th. - 25th.*



REV. H. H. McQUILKIN
The present Pastor.



**THE SYNOD OF CALIFORNIA
RELIGIOUS JOURNALISM
PORTOLA**



The Editor's Column

Pacific Presbyterian

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RELIGIOUS JOURNALISM.

It is Obsolete, Or, if Not, Where is Its Province?

The opinion is often expressed and more often entertained, we suspect, that religious journalism is obsolete, that its news is stale, second-hand, and goody-goody; that few people in these days even in our churches care for anything labeled religious, and that those few are apt to look over it with coldness and suspicion, discounting the worth of what is said on the one hand, and hunting with a fine tooth comb for heresy on the other.

Not a Question of Competition.

Let it be at once admitted that a religious weekly cannot compete with the great papers of the day in the mere items of news. Their lines literally "run out to the ends of the earth and their words to the ends of the world"; and their staff of editors and correspondents is so complete that they either find the news they seek, or readily supply such a trifling deficiency by making it out of the whole cloth.

But let it be remembered on the other hand that these papers and periodicals are to all intents and purposes pagan. They have no interest in the church as such, their reports of what concerns it are meager and untrustworthy, and their whole view point is materialistic.

Still a Need for Christian Periodicals.

So, if organized Christianity means anything, there is evidently the need of some organ through which the news of its progress should be dissiminated, and its views advocated. The individual church is of course the heart, but a denomination is a large organism, and each of its members can only come to its highest development by the aid of the others.

One church must know what the others are doing, common objects of interest must be proposed and discussed, and an esprit de corps must be developed. Evidently these needs can only be met by a denominational weekly, and one so far local as to be in immediate touch with the churches and fields for which it proposes to speak.

A Needed Supplement of the Pulpit.

A religious weekly moreover, affords a medium by which

the leading spirits of a denomination may reach and influence a far wider constituency than those affected by their particular pulpits. In these days no one doubts that the pen is mightier than the sword or voice. If one limit himself to his immediate "charge" he may indeed be effective there and beloved by the limited circle, but in the larger movements of the kingdom and the foundation of Christian opinion his influence is almost nil. The religious press should be sort of a bulletin for the denominational spirits of the church and through it they should issue their calls for service, or sound their notes of warning.

The peculiar type of preaching in our day, moreover necessitates the supplemental activity of the religious press. Sermons are brief, practical rather than doctrinal, aiming at immediate information rather than permanent growth. Yet the larger phases of truth, the great principals of sound philosophy, and its ever needed declarations of a Christian theology must be proclaimed and embodied in Christian character, if it is to approach in any degree toward completeness. Where shall this be done? In the secular press? They would scout such material and rush on to the bizarre and monstrous news of their passing day. In a Bible Class? Yes, for a few and in a small way. But for the rank and file of our denomination these teachings must come to them through the agency of the weekly paper or they do not come at all. It may be true that this phase of Christian activity has been neglected by the press, but this is no denying of the fact that the opportunity is here.

Should Interpret World Events from Christian Standpoint.

Still again, a religious paper, while not pretending to furnish the news of the world should note its more important events and attempt to discuss them and the general questions of our day from a Christian standpoint, and indicate in some way their significance for the kingdom of God, or the unfolding of his purpose in common history.

As it is the news of our dailies is utterly unreligious and often irreligious. Our dailies might, mutatis mutandis, have been hawked by street Arabs about the via Sacra and the Coliseum and have been as eagerly devoured by the degenerate multitude of infidel Rome, as read by the people of a supposed Christian civilization. Yet the happenings of the day are really for those who can see the movements of the Almighty and what we need is a Christian press that will detect their latent significance and explain it to the people, denouncing the wrath and indignation that ever vents on iniquity, and stimulating the hosts of righteousness to press on to a victory that is ever nearer.

Such considerations must make it evident to anyone that a religious press is a necessity, and that a denominational weekly is as much required as a church calendar, and as really a means of evangelism as a colporter or a tract distributor. The possibilities may be neglected, but they are here, and wise is the church that utilizes them.

Our Coast Paper.

We would not be so presumptuous as to declare that the Pacific Presbyterian can realize all these aims. Ours is simply the aim of meeting so far as we can the need of the coast for a first-class, up-to-date, religious journal, and while it will be easy for anyone to criticise us unfavorably, a kinder spirit would lead them to remember the difficulties with which we have to contend, though animated by the same ideals.

Success Depends on Co-Operation.

If each would realize the immense opportunity before us, and honestly do the best he can to give us a fair trial, the

difficulties would largely vanish, and we would be able to produce a paper which we feel sure would be helpful and inspiring to every member of our church on this ample coast.

J. E. S

THE CALIFORNIA SYNOD.

When this paper gets to the hands of its readers the Synod of California will be in session in San Jose. The meetings of a body representing such a large area com-



Rev. Theodore Burnham

mands an unusual degree of interest. Altogether aside from the business done—valuable as it is—the annual meetings are justified by the social features of them, by the welcome break they afford in many lines, and by the deepening of the sense of the solidarity of our people. It is peculiarly fitting that the meeting of Synod this year should seem in a manner to conclude the ceremonies in connection with the 60th anniversary of the First Church—an event that really calls for state wide recognition.

As retiring moderator Rev. Theodore F. Burnham preached the sermon of which the following is a brief synopsis. We rejoice that he has lived to receive this honor to which his long years of service at Vallejo, and his invaluable aid to Synod one way and another entitles him.

The Moderator's Sermon.

Rev. Theo. F. Burnham, M.A., pastor at Vallejo, preached the sermon as retiring moderator from the text I Chron. 12:32: "And of the children of Issachar, which were men that had understanding, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment."

In the introduction, the speaker gave a concise sketch of conditions existing in Israel, just prior to making David king at Hebron, and in the transition to the theme to be discussed, he portrayed the varied ecclesiastical divisions of the Presbyterian Church, and their relative strength as a part of the larger Kingdom of Christ, the Synod coming in for larger attention as to its membership and ability. Before discussing the topic deduced from the text, the possible advantages to be gained by the sessions of Synod were indicated as information, conference adjustment, stimulus, Christian fellowship and spiritual culture. The general subject of the discourse was an endeavor to show what "men of understanding, to know what Israel ought to do" today,

must now consider, and five aspects of the situation were dwelt upon; viz:

- (1) The Church's attitude toward modern religious thought.
- (2) The ministry, its personnel and efficiency.
- (3) Our relations to other synods and certain modifications of our ecclesiology.
- (4) Our methods of administration with notice of possible dangers and opportunities.
- (5) The synod as a possible helper to personal religious life and efficiency.

No endeavor was made to adequately discuss these many wide reaching aspects of religious life and work; the preacher declaring his purpose to serve simply as a guide in pointing out a variety of Alpine summits in religion and theology, in the hope that many brethren will climb the heights for themselves, to their profit and to the lasting good of the churches served by the ministers and elders of our synod. One advanced thought set forth, is worthy of careful consideration. In view of the fact that some de-



Rev. J. T. Wills the newly elected Moderator.

nominations admit men of slender preparation to the ministry, who often bring disgrace upon the sacred office, the novel suggestion was made, that just as teachers and physicians have to be certificated by a central examining board, so, the need of such a system for ministers as a protection to the good and defense from evil men.

Rev. J. T. Wills the newly elected Moderator is pastor of the Westminster Presbyterian Church of Sacramento.

There to be some changes in the program as printed in last week's issue. Mr. J. G. Chown, who was to preside at the Brotherhood Meeting, Friday evening, will not be present and his place will be filled by the Committee of Arrangements. The addresses of that evening are to be by John Willis Baer, and Rev. F. L. Goodspeed, the later who will speak on the topic "A Man's Place in the Church," was through an error omitted from the program as given. As Rev. Wm. Rader is not expecting to attend the Synod, his address on Saturday evening will give way to another, not yet named.

A large attendance is anticipated, and a helpful meeting expected.



Amount Given Per Member to Foreign Missions by the Synods Shown.

PACIFIC COAST RANKS WELL IN MISSIONARY GIVING.

In View of the Coast Being Missionary Ground, the Showing of the West is Most Admirable.

How big a "morning gun" it would take to wake the people of Chicago up to the fact that the property of Los Angeles county is worth more than that of Cook County, which contains the city of Chicago, as is shown by the assessor's books, we will not hazard a guess, but we believe that if one heavy enough to blow every Chicagoian out of bed was discharged over that city, that as soon as the cause of the disturbance was known the inhabitants would return to their couches, remarking "it was only another of those blowhard reports from the Coast," that no one believes.

The facts are that nothing can make the East understand that the Pacific Coast is equal, and in some respects ahead of the East, and we have little hope of making anybody but the westerners believe the facts we are presenting, even when we quote them from a book compiled and printed in the East.

The facts referred to are illustrated in the parade of the Synods as herewith shown.

The positions of some of the Synods of the coast are a greater credit to them than few realize, for they are on missionary ground, and many of the churches are mission churches that are struggling to maintain themselves here on the frontier of missionary activity. That California is able to stand second in the ranks of per capita giving to foreign missions, and ahead of many of the great synods of the old established East shows great self-sacrifice, and devotion to the cause.

Note the position of the other western synods; Oregon sixth; Colorado eighth, and while Washington is the last shown in the procession there are twenty-two other synods behind her that give less, which makes her position very creditable, and gives the coast as a whole a creditable place on the Roll of Honor. But did you hear anything about this from the East, or see so much as a line in undersized type in any eastern journal that takes upon itself the burden of representing the whole church?

In the Home Mission column Oregon is fourth; Colorado tenth; Washington fourteenth, and little Montana the sixteenth, which is still twenty ahead of the rear of the parade, and this on Home Mission fields were the preacher is still the prospector, and civilizer in many places.

What the East ought to do is to take off its hat to the

West and say, "You put it all over us when it comes to self-sacrificing giving, and working at the same time."

We are listening for an answering roar from across the Sierras!

B. B.

PORTOLA.

By Prof. Chas. G. Paterson.

[Abstract of a paper read before the San Francisco Ministers' Association, October 19, 1909.]

In 1759 Charles III., the greatest of the Spanish Bourbons, became king. While a devoted son of the church, he was also bent on securing royal absolutism. This brought him into conflict with the Jesuits. Following the example of Portugal and France, he ordered them banished from the Kingdom and colonies of Spain. That was in 1767, A. D.

In New Spain the task was entrusted by Visitor-General Galvez to a certain Captain Portola. The latter was then 44 years of age, member of a noble family of Catalonia, unmarried, and with a military experience gained, since he was a boy of eleven, in Italy, Portugal and Mexico.

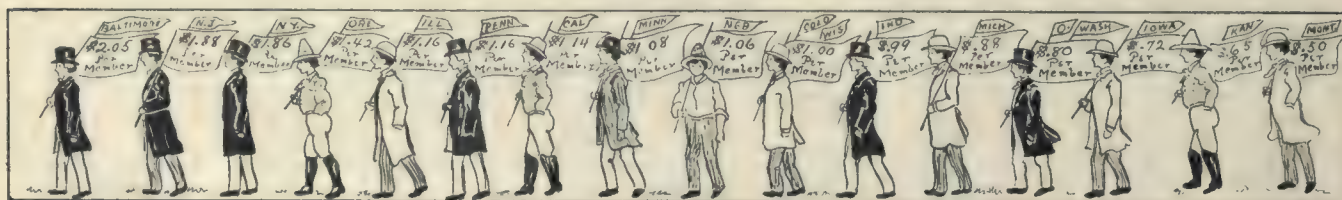
He was made Governor of Lower California, and given a force of twenty-five men with which to corral and deport sixteen padres. He did the work well, and was soon given a more important enterprise to conduct.

The Bourbon sovereign of Spain, ancestor of the present incumbent of the throne, was alarmed by the progress made from Alaska down the coast toward California by the Russians, under the direction of their Romanoffs, the present Czar. The lucrative trade with their Philippines, quietly enjoyed for generations, was threatened.

Therefore it was decided by Galvez, after consulting with Junipero Serra, that Portola should head an expedition into the present State of California, and establish a series of settlements which should be linked to Mexico. The chief one of these was to be located on Monterey Bay, discovered by Vizcaino in 1602.

The expedition was in four divisions, two proceeding by sea and two by land. The missions through Lower California were ordered to contribute. All reached San Diego safely; and there, in 1769 was founded the first mission in California, by Serra. By 1823 there were 21 missions, reaching from San Diego to Sonoma, in which were gathered at one time as many as 30,000 Indians.

On July 4th, 1769, Portola, with a company of sixty-four left for Monterey Bay. They went past it through the



Amount Given Per Member to Home Missions by the Synods Shown.

site of Castroville, and in October stumbled upon the present Bay of San Francisco. The letters discovered by Professor Bolton of Stanford throw new light on the part played by Portola in this expedition and discovery; and Professor Smith of the State University has given us hitherto unknown facts about his subsequent career. In the year 1776 Portola was made Governor of Pueblo, which he ruled for seven years; and when 61 years of age he was honorably retired as a colonel, to spend the rest of his days in the home-land, enjoying his earned distinction.

We thus see how natural it is, that when the metropolis of California celebrates its recovery from the greatest municipal disaster known to history, the names, colors and associations of the fiesta should be predominantly Spanish. For not only do these lend themselves admirably to the sentimental and picturesque requirements of the occasion; but they have also an indisputable claim to such recognition on the ground of historical priority.

And yet there is incongruity, not to say wrong, in the present situation. When the representative of Portola passes the monument which celebrates what transpired in Manila Bay a few years ago, certain historical facts and comparisons will force themselves upon the student of events.

But we may well remember that if the Latin discoverers and owners of these regions have been supplanted by us Teutons, we have therefore no occasion for idle boasting, but rather for fruitful reflection. Our feelings of exultation may well be swallowed up by those of responsibility. To whomsoever much is given, of him shall much be required.

OUR POINT OF VIEW.

This is the week much-expected and much advertised of the Portola Festival. Professor Paterson gives us on another page an account of its historic significance; but its greatest meaning to us to-day is the celebration it affords of the rehabilitation of San Francisco. Several things have militated against its success. The effort to resuscitate interest in a long-forgotten mariner whose name is pronounced various ways, has been great and only partially successful—except for those who were fortunate enough to see his splendid cavalcade proceed up Market street. Then the weather upon which California always counts, has, to say the best, been fickle; while the management seems rather to have courted the extravagant, and bizarre in its preparations, rather than what would appeal to the sober sense of the people. Yet the celebration is timely. Let us by all means give Portola and everybody else, his due; but let us the more admire the wonderful exhibition of faith and industry that has in such an incredibly short time caused San Francisco to rise from its ashes, a more splendid city than ever. Now for a moral and spiritual renewal commensurate, and we shall indeed have a city of which every American will be proud.

We would be the last to offer captious criticisms of a celebration on which so much pains and money have been lavished. Yet we cannot but regret both the Toast with which it begins and the carnival of riot in which it ends. It is a pity that we still adhere to some features of a pagan civilization, or at any rate, of one that has been outgrown. Our own age is, we confess, all too prosaic, but it is hardly

relieved by the addition of these extraneous elements, largely derived from the bibulous habits which in our ancestors were entirely too strongly pronounced, like the breaking of bottles of champagne at the christening of vessels, and the drinking of toasts. To be sure we can drink them in water, or coffee, but this is wholly aside from the original idea of the toast; and in these days when such hosts of our people are conscientiously opposed to the use of intoxicants, it seems like a gratuitous offense. And as to the Saturday night carnival, it is apt to be a perfect saturnalia, provocative of indelicacy, and immorality, and emphasizing traits of human nature that were better forgotten.

The Passion Play is being performed in this city under the auspices of the Franciscan Fathers, and large audiences throng to the Coliseum to witness it. It is intended to be, and no doubt is, a reverent treatment of the great tragedy in which our Lord's life ended. Yet the Protestant with ordinarily delicate sensibilities can hardly read the account of the crucifixion without tears. Is it not a confession of a torpidity of feeling of which any intelligent person should be ashamed to have to go and witness dramatic portrayals of these dreadful scenes. Is it not a criticism upon the Catholic Church that it should leave those for whom it ministers dependent upon these fictitious methods of stimulating the emotions?

Dr. Cook is finding the task of convincing the world that he discovered the pole about as difficult as his actual encounter with snow, ice, and cold. As tending to discredit his general veracity his sole companion on the trip when he professes to have ascended Mt. McKinley has come out with an affidavit denying that such ascent was ever made. The affidavit itself counts for nothing; it merely places one man's word against another's, and the question turns on the general character of each. Meantime Dr. Cook's patience, moderation and courtesy are the strongest pleas for popular favor that could be issued. The fact, however, that an American has actually been to the North Pole has made the British all the more determined that one of their people shall reach the South Pole, and Lieut. Capt. Scott, profiting by the experiences of Lieutenant Shackleton is about to start on an expedition thither. All success to him! It were appropriate that the two members of the Anglo-Saxon race should hold the poles and have the world swing between them. This would only the more clearly typify what is the actual fact, that these two nations are the guarantors of the world's peace, and the best expression of its progress.

The San Francisco Ministerial Union will meet in the First Presbyterian Church next Monday morning at 10:45 and will be addressed by one of the commissioners to Synod who will be secured for the occasion.

Rev. Ira Landreth, formerly General Secretary of the Presbyterian Brotherhood of America, has declined a call to the Second Church, Pittsburg.

Rev. Ernest Hall the newly elected secretary of the Western District for the Board of Foreign Missions, has been attending the Synods of the Northwest and will now take up his work on the coast, having his office at present at 460 13th street, Oakland, Cal.

All interested in the work of the Occidental Board are invited to join in an afternoon prayer at the Chinese Presbyterian Church, San Francisco, on Monday October 25th, at 2 p. m.

SIXTIETH ANNIVERSARY AT SAN JOSE.

The Founding of the First Church, San Jose, Marked by Four Days' Celebration.

The First Church, San Jose, was organized October 7, 1849, with Rev. J. W. Douglass as pastor. He was succeeded in 1852 by Rev. Eli Carwin; and after him in 1859



Old Church Building Destroyed 1906

came the Rev. Louis Hamilton, after whom Mt. Hamilton was named. His pastorate ended in 1864. Following him was Rev. Jas. S. Wylie, who remained until 1869. Rev. Wm. Alexander was pastor from then till 1871, when he left to assume the Presidency of the Presbyterian College of San Francisco. Rev. E. M. Betts then supplied the church until 1877, under whom the membership grew from 250 to 320. Rev. John Paul Egbert succeeded him, serving from 1877 to 1882. During an interim Rev. C. E.

Babb most efficiently supplied the church from 1882 to 1885, when Rev. H. C. Minton was called to the pastorate. His labors were richly fruitful and he left the church in 1891 with a membership of 669.

Rev. J. W. Dinsmore was called in 1891 and remained for ten years, having held the pastorate longer than any other man in the history of the church. He was succeeded by Rev. Francis Palmer, who stayed until 1905, when he was succeeded by the present pastor, Rev. H. H. McQuilkin. During his pastorate the church has grown from 450 to 725 members and is larger than at any time in its history.

The church has had three buildings, the second being destroyed by the earthquake of 1906. By the untiring energy and liberality of the people it has been succeeded by the present splendid structure, costing \$70,000 and with a seating capacity, including the lecture room, of 1200.

The 60th anniversary of the church has just been celebrated, from October 6th to 10th. During the celebration a beautiful bronze tablet was put on the building just above the corner-stone bearing the inscription "Organized October 7, 1849."

The opening service of prayer and praise was held Wednesday evening and was led by the pastor, Rev. H. H. McQuilkin. Brief addresses were made by various pastors and others and the keynote of the celebration was struck. The general theme was "Sixty Years of Protestant Influence In San Jose."



Rev. Louis Hamilton

On Thursday afternoon occurred the "Sunshine" meeting when only those who had been members of the church twenty years or more spoke. There were about four hundred present and it was a most delightful hour of reminiscences of the early years in the history of the institution. Many of the old members took part. Mr. Elliott Reed read an original poem on the "Forty-Niners," which was greatly appreciated. Dr. Dinsmore presided.

Thursday evening witnessed the banquet at the St. James Hotel, where 275 sat down at the tables. Brief words of greeting and recollection of the past were given by representatives from the United Presbyterian, Congregational and Second Presbyterian churches, all of them daughters of the First Church, and three of the men who have gone out from the membership of this organization into the gospel ministry gave interesting toasts; they were: Rev. E. L. Rich of Watsonville; Rev. H. N. Bevier of Memorial Church, San Francisco; and Rev. James Falconer of Hollister. The main speech of the evening was given by Rev. L. A. McAfee of the First Church, Berkeley, who brought an inspiring message on the place and power of Presbyterian in the evangelization of the world.

Friday afternoon the Woman's Missionary Society, Ladies' Aid, Orphanage Aid, and Young Women's Guild held their anniversary meeting, Mrs. A. Eaton presiding. After the service concluded a delightful reception was held, as on the previous day, on both of which occasions the Young Women's Guild served delicious refreshments. This organization furnished the beautiful decorations which gave the home atmosphere to the interior of the building all through the week.



Rev. E. M. Betts

The service Friday evening was a cantata, "Hiawatha's Wedding Feast," rendered by a double quartette under the leadership of Mrs. Ethel Lytle Boethe, the soprano in the regular quartette. Twelve hundred people enjoyed this rare musical treat and unanimously conceded it to be one of the best musical features ever given in San Jose. The Young Women's Guild had the cantata in charge and acted as assistant ushers during the evening.

Sunday morning the Sabbath-school held a most interesting historical review. Former superintendents were present and spoke, former teachers all sat in one place under a richly executed banner, and historical sketches were given of the school and of particular classes. Mrs. W. H. Story, who had this service in charge, had left no stone unturned in making it a great success.

In the morning service at 11 o'clock the sacrament of the Lord's Supper was celebrated, the pastor being assisted by Rev. J. N. Crawford, the newly-chosen assistant pastor in the church; Dr. J. W. Dinsmore and Rev. E. L. Rich. Twenty-three new members were received. Messages from former pastors who are still living were read, and the service was rich in tender memories and full of spiritual uplift.



Rev. James S. Wylie

The editor of the *Pacific Presbyterian*, who was present at all the services of the day, assisted in the distribution of the elements, as did other visiting elders, all of whom were invited to seats at the front.

At 5 o'clock an inspiring service was held by the Christian Endeavorers under the leadership of Alvin Long, when the other Christian Endeavor Societies of the town joined in a body, thus swelling the crowd very largely. The history of the First Church Society was given by W. G. Alexander, the first president of the society, Mrs. Hablutzel and Mrs. Guy Campbell. The music was led by a large chorus under the leadership of H. H. Laughlin.

The closing service of the celebration came Sunday evening when the pastor of the church preached on "The Challenge of the Past," taking for his text Joshua 1:2, "Moses my servant is dead, now, therefore, arise, go over this Jordan, thou and all this people unto the land which I do give to thee." The aim of the service was to gather up the impressions and forces begotten by the days of retrospect and crystallize them into determinations for future progress. The attendance on all the services was large.

Two interesting features were the beautiful badge, composed of a pendant disc about the size of a quarter, with a picture of the church on it hanging from a bow of blue ribbon, and the souvenir historical



Rev. H. C. Minton

booklet which had been prepared at great pains and considerable cost. It is a 36 page production and contains in condensed form the history of the pastors, officers and workers of the institution together with cuts of many of the pastors and others. The oldest living member, Mrs. Catherine Price, who united with the church by letter in 1855, looks out from one of the pages. Mr. E. J. Wilcox, for forty-two years continuously a deacon, is also there. Five hundred of these were printed and most have already been sold. One man, who ordered six copies, said, "Why, I'd give a dollar



Rev. J. P. Egbert



Rev. J. W. Dinsmore

apiece for some of those old pictures in there."

The present membership of this happy and harmonious church is 728 and its pastor and people are looking forward to the future full of hope.

The church entertains the Synod of California that meets this week at San Jose. Its meeting will make a fitting close to the celebration of the founding of this church, one of the first organized in the State



Rev. Francis Palmer

SAN FRANCISCO, Olivet.—This church is to have a reunion on October 31 and November 1st, which all who have been in any way identified with the church at any time during its existence, 1868 to 1909, and all their friends are invited. On Sunday October 31st Rev. J. T. Wills of Sacramento, pastor of Oliver from 1880 to 1885, will assist the pastor Rev. W. E. Parker, and preach the historical sermon at 11 o'clock. The evening service at 7:30 and is to be a union meeting of the C. E. society, at which time there will be a devotional service with special music and many brief addresses, and the reading of letters from former pastors, and others not able to attend. Many are coming from a distance, and letters are being received from old members. Owing to the lack of room the Monday evening reunion is to be limited to members of the church and adult members of the several societies and all former members and Christian Endeavors. Admission will be by ticket.

WEED.—About two years ago work was started here in a town of about 1200 people, plus about three hundred men in the adjacent logging camps and adjacent communi-



Church and Manse, Weed, Cal.

ties. Now we have a fine church, a reading room, and a library with a good nucleus of books and periodicals. The magazines and periodicals are afterwards taken by the pastor and distributed to the men in the surrounding camps, together with tracts, gospels, etc. In these communities he likewise holds services for the men in the evenings, doing personal work during the day. There has just been completed a fine manse, equipped with all modern conveniences. Prospects are good for obtaining a gymnasium, provided, besides its ordinary equipment, with piano, organ, etc. This is the only Presbyterian work in the county, and the only Christian work in the town or for miles around. The Rev. H. Isaac of Chicago, a Moody Institute man and a graduate of McCormick Seminary, is the efficient minister. His family is still in Chicago, and he feels that he will have to return to them unless he gets money enough to move them and their effects out here. This will cost about three hundred dollars. It were a pity to lose such an efficient workman for the lack of that small sum.

BERKELEY, First.—The church officers are planning to materially reduce the debt on the church in the near future, and are now actively making a canvass to that end with most encouraging indications of success. The Brotherhood held a profitable meeting the first Tuesday of the month and were addressed by Rev. F. L. Goodspeed, of Oakland. The President of the Board of Trustees, Ernest Page is to be tendered a reception next Monday evening by the members of the congregation. Mr. and Mrs. Page have

just returned from a five months' trip to Europe. The San Francisco Ministerial Union met in this church last Monday and will meet again at the same place next Monday at 10:45. The pastor Rev. Lapsley A. McAfee is to deliver one of the addresses at the Sunday School Institute held in connection with the meetings of synod.

FORT BRAGG.—October 10th was a red letter day in the history of the Fort Bragg Presbyterian church. The occasion was one of special interest because of the dedication of one of the best equipped churches on the Coast. Rev. W. S. Lowry, pastor-evangelist for Oakland and Benicia Presbytery, preached the dedication sermon. Rev. J. Melville Fisher of Mendocino preached at night. Rev. R. C. Grace is the efficient pastor of this church. Under his ministrations the church has moved steadily forward in



Fort Bragg Presbyterian Church.

all departments of the work. Several years ago this church was taken in charge by Rev. Mr. Lowry who found it in quite a languishing condition. The work began to move forward, and during this pastorate of more than three years the membership increased and a bright outlook opened up to the church. Rev. Mr. Marshman supplied the church for a time. Eighteen months ago Rev. Mr. Grace took up the work under the direction of the Home Mission Committee, and now with the aid of the Board of Church Erection this congregation is worshipping in a beautiful auditorium. The church has a seating capacity of 350 with annex. There are three Sabbath-school rooms, a boys' club room, a Ladies' Aid parlor and social room. There was a deficit of \$500 which was readily secured in the day of dedication and the church starts out on a new era of prosperity, their only indebtedness being a small loan from the Church Erection Board.

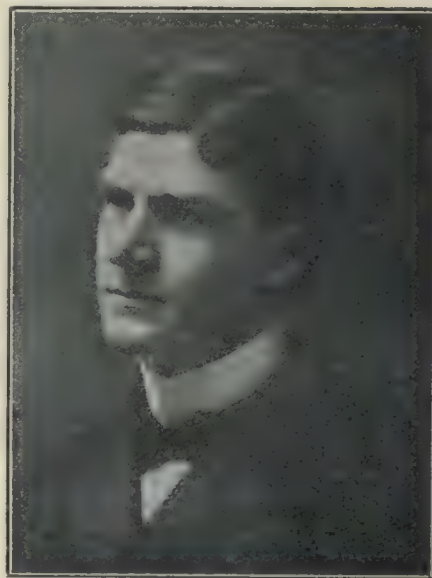
CRESCENT CITY.—After spending several weeks with the Crescent City church Rev. W. S. Lowry, pastor at large, not only rallied the congregation, but so revived their spirit of giving that they have called Rev. F. S. Thomas of Kent, Washington, as their pastor at a salary of \$1500. This church has also received as a legacy from one of its deceased members a nice property which will soon be available as a manse.

CONCORD.—This church was organized in 1882—thirty-seven years ago, on the 14th of October—by Rev. Thomas Fraser and Rev. D. Monroe. The pastors have been: Rev. D. Monroe, Rev. James Martin, Rev. I. N.



Concord Presbyterian Church

Hurd, Rev. J. E. Anderson, Rev. James Little, Rev. I. Baird and Rev. H. C. Biddle. It was under the labors of the latter that the new and beautiful church home was built. The picture herewith gives an excellent view of the building. It is considered one of the best appointed as well as one of the most beautiful on the Coast. Some months after Dr. Biddle closed his work a call was extended to Rev. John M. Furguson. Though a young man he was not a novice. Two years after leaving Princeton Seminary he spent as missionary in Arizona visiting the mining camps and preaching and ministering to the miners. From Arizona he went to Oregon where two more years were spent in like work. Mr. Furguson came to



Rev. John M. Furguson, Pastor Concord, Cal.

Concord in May, 1908, and has carried on his work in a vigorous and intelligent manner during these months, and has met with gratifying success. He is a good student, a pleasing speaker and capable in every department of modern Christian endeavor. Some months after coming to Concord he was married. Mrs. Ferguson had done efficient

work in the Y. W. C. A. ranks at Riverside, where she was secretary of the Association. Her good work was recognized and she was chosen student secretary of the Y. W. C. A. of Oregon and Washington. Mrs. Ferguson is superintendent of the Sunday-school and has oversight of the mission work. The Sunday-school is being graded and put on the most advanced basis. It was a pleasure to note the increase in numbers and the deep interest that has developed within the past few months. Happy results flowed from a union revival meeting held by Evangelist P. P. Bilhorn of Chicago and his helper, Mr. Hemenwell. There is no doubt of the good results of this meeting. The whole town was stirred and many conversions were reported. This church has received twenty-five into its fellowship since the close of the meetings.

TWO ROCKS.—Mr. N. M. Fiske, a senior in the Seminary, will supply Two Rocks in connection with his work at Novato.

POINT ARENA.—Rev. H. T. Caskey has resigned the work at Point Arena and will go South on account of his wife's health.

INGLEWOOD.—At the communion service October 17, Pastor Stevenson welcomed fourteen new members. Rev. J. A. Leuzinger of the German Reformed Church, assisted him in some preparatory services preceding.

Oakland, Centennial.—The October Communion was observed with a good service and seven accessions. The pastor Rev. O. E. Hart, is planning with the trustees to make some improvements on the church property in the near future.

BERKELEY, Knox.—A new board of Deacons has just been ordained consisting of Thomas Stead, Sr., Thomas Stead, Jr., and Thomas E. Caldecott. Mr. Vale, secretary of the San Francisco Brotherhood, addressed the men at their last Tuesday evening.

MERRILL.—Rev. Louis Anderson has been for a year in charge of the church here, during which time the membership has increased from eleven to forty-five. With his own hands he is helping to build a \$3,000 manse, the lot on which it stands being given by him. The alfalfa and excellent grain crops are attracting many to this section.

LOS ANGELES.—The Second Church received eighteen new members at the recent communion, rejoicing the hearts of Pastor Compton and his people. The Third Church celebrated its twenty-fifth anniversary of organization by special services in which Rev. H. H. Fisher was assisted by Rev. T. T. Creswell.

KLAMATH FALLS.—Rev. Geo. T. Pratt, a graduate of Albany College and Auburn Seminary, is now the efficient pastor of this church, having been called early in September. His wife is a popular and well equipped aid in the work. The entrance of the Southern Pacific railroad last June has caused a mighty influx of desirable people which makes the outlook for the church very promising.

SEMINARY NOTES.

San Anselmo, Cal.

Dr. Wicher lectured at Stanford University last Tuesday evening on "Recent Archaeological Explorations in Palestine."

At the meeting of the Board of Directors last week,

Prof. Paterson's request for a leave of absence from February 1, 1910, to the close of the Seminary year was very heartily granted. He purposes to sail from San Francisco February 5th, on a journey around the world. He will visit all the principal countries, traveling more extensively in India, Egypt, Palestine and Northern Europe. He will pay particular attention to student centres. He will devote as much time as possible to study with a view of equipping himself more thoroughly for the work of his department. The other professors will carry on his work in his absence. His mother will come on from Ottawa, Canada, to accompany him in his journeying.

Harry H. Pratt, '99, pastor of Forbes Church, Portland Ore., was nominated by the Synod of Oregon as a director to fill the vacancy caused by the removal of Rev. Andrew J. Montgomery to the Chicago Presbytery. Mr. Pratt was elected at the last meeting of the Board.

Dr. Day preached at Mills College last Sabbath.

Dr. Wicher will give one of the addresses at the popular meeting at Synod on Thursday evening.

Dr. Mackenzie is to preach at the meeting of Synod Sunday evening.

Dr. Landon officiated at the funeral of Mr. Charles I. Magee at San Geronimo last Sabbath. Mr. Magee was a long-time resident of that place. He was the father of Mr. J. A. Magee, who was for the past year the efficient president of the San Anselmo Young People's Society.

Prof. Paterson delivered the address at the popular meeting of Benicia Presbytery in San Rafael last Tuesday evening, his subject being "Dante and His Historical Significance."

The first Monday evening dinner of Faculty and students for the year was held in the students' dining hall. The club furnished an excellent dinner. All of the students and all the Faculty except Dr. Mackenzie, who is still in the Northwest, were present. The guest of the evening was Mr. Robert Dollar of San Rafael, who is at the head of the Dollar Steamship Company. After dinner he gave an intensely interesting and instructive address on "A Laymen's View of Missions in the Orient."

Rev. George H. Roach, '00, who has been compelled to retire from the pastorate of the church at Bandon, Ore., on account of his health, has gone to Elgin, Ore., to have charge of the churches there and at Summerville, hoping that the change of climate will be beneficial. His people at Bandon showed their appreciation of his labors by giving him a farewell reception and presenting him with a well-filled purse.

Mr. C. Taku, who studied a year in the Seminary with the class of '09, and then on account of failing health returned to Japan, has so far recovered as to take up mission work in the city of Tokio. He has recently been dismissed as a student under the care of the Presbytery of San Francisco to the care of the Presbytery of Tokio.

Rev. Charles R. Callender, '96, with his family sailed from San Francisco on Tuesday, returning to Laos. They spent ten years in that country when they were compelled to resign on account of their health. Their long stay in the homeland has restored them and they have now returned to the country where their hearts have been all these years.

The Woman's Missionary Society of San Rafael held the annual praise service Wednesday evening. Dr. Wicher gave the annual address on Missions in Syria.

Mrs. Dr. Alexander, who now resides at 2971 California St., San Francisco, attended the Grape Festival last Saturday.

Rev. Alexander Eakin, '91, pastor of St. John's Chrch, San Francisco, preached last Sabbath in San Rafael in exchange with Rev. Lynn T. White.

At St. John's Chrch, San Francisco, last Sabbath, Rev. Lynn T. White baptized Jean Louisiana Foster and Alfred Draper, grandchildren of Mr. and Mrs. A. W. Foster, and great-grandchildren of Rev. Dr. Scott, the founder of the Seminary.

SYNOD OF OREGON.

The Synod of Oregon closed its sessions Friday evening, October 8th, with a Covenant Service, led by Dr. Holt. One of the most significant features of this meeting of Synod was a discussion relative to the plan of Synodical Self-Control in Home Missions, suggested by the Home Board. No final action was taken, but the matter is fairly before the Synod and the Presbyterians of Oregon. Definite action will doubtless be taken at the next meeting of Synod.

The presence of Rev. Mackenzie, D.D., LL.D., President of the College Board, added much interest to the discussion on maintenance of denominational colleges. It is hoped that definite good may come to our own denominational college by reason of this visit.

Foreign Missions received earnest attention, the address of Rev. Ernest E. Hall greatly arousing the enthusiasm of the members of Synod.

PRESBYTERY OF PENDLETON, OREGON.

The Presbytery of Pendleton met without its bounds on the way to Synod, on October 5th, at 9 a. m., in the First Presbyterian Church of Portland, for in no other way could the men have met together in their own bounds and then reached Synod. The roll call showed all the men present but two and several elders. The spirit of the meeting was fine. The Moderator of the Spring meeting, Rev. J. M. Cornelison, which office holds for a year in this Presbytery, was in the chair. Rev. I. M. Boyles was received from the Presbytery of Grand Ronde. Rev. J. C. George was received from the Presbytery of Walla Walla. An overture was sent to the General Assembly asking that The duties of Treasurer and Stated Clerk of General Assembly be separated. The question relating to the cutting down of the number of commissioners was answered in the negative. Commissioners to the General Assembly were "named" and these same to be "elected" at the Spring meeting. Rev. Levi Johnson of Milton, Oregon, is the principal commissioner and Rev. E. J. Conner alternate. Elder J. W. Malony of the Pendleton church is the principal elder commissioner, and W. W. Wellman alternate. All the churches of the Presbytery are supplied. Rev. G. L. Washburn takes the field vacated by Rev. B. F. Harper who has become the Sunday School Missionary, and Rev. W. H. Shepp of Los Angeles Presbytery comes to take charge of the Mt. Hood work from which Mr. Washburn goes. Rev. E. J. Conner presented his resignation from the Tutuillo (Ind.) church. Action was deferred till the congregation should be heard from in the matter in an adjourned meeting of Presbytery to be held at Pendleton,

October 19th, at which time Mr. White, who is a graduate from the Cumberland Seminary at Lebanon, Tenn., and who is teaching in the Pendleton Academy, will be ordained. A petition to organize a new church in the Upper Hood River valley signed by 37 members and supporters was granted, and a committee appointed to visit the field November 5-7, to hold special services and organize, if the way be clear. This organization will be several miles from the present church, and the two will make a strong field.

J. M. C.

ALBANY COLLEGE OPENS.

Albany College opened Wednesday, September 22nd.

Prof. F. G. Franklin, Ph.D., for five years at the head of the Department of History and Political Science in the University of the Pacific, at San Jose, Cal., succeeds Rev. F. R. Zugg, and Prof. O. R. Clutter, graduate of Grove City College, Pennsylvania, succeeds W. S. Kimball in the Department of Science.

In place of Miss Laura E. Anderson—Latin and Grammar, Miss Jennie Summers will be the Professor. Prof. Palmer is succeeded by Miss Adna A. Smith, and Miss Emma Sox will have charge of Piano, in connection with Miss Lena V. Tewney. Perhaps the Faculty is the very strongest the college has ever had in her history.

President Crooks gave an excellent opening address on "The One and the Many," at our first chapel exercises.

The veteran, Prof. David Torbit, after 19 years of continuous service, is at his post with all his old-time enthusiasm.

The student body is a serious, earnest company of young men and women.

This, the only Presbyterian college in Oregon, deserves the patronage of all Presbyterians in the State.

The college offers a full four years' course, and a four years' preparatory course also.

The commercial and musical departments are thorough in their training.

Albany is an ideal college town—free from saloons.

We have two Presbyterian churches, and a community of good people, who have shown their interest in our work in a substantial way in the endowment campaign.

We find that Albany Alumni through the years past, reflect honor on their alma mater. She deserves the prayers and help of all Presbyterians on the Coast.

HENRY L. NAVE.

President Taft was laid hold of by the ministers of Fresno and made to preach another of the unique sermons by which he is characterizing his trip. He took as his text, "He that ruleth his spirit is better than he that taketh a city," and said many forcible things of the necessity for self-control by the individuals and the great parties of our people. It is easy to find fault with our Chief Magistrate, or with any other man, but it is certainly gratifying to note the recourse he has to the Bible to buttress the teachings which he thinks most needed by the people of our day. His utterances and conduct are strongly in favor of definite, organized religion.

We have reason to thank our Foreign Board for the splendid literature it is supplying. Two of its recent pamphlets, "Presbyterians in Persia," and "A Half Century of

Evangelism in Japan," are especially interesting, and should be widely distributed thru our churches. They cost two cents apiece, or \$1.25 per hundred.

The temperance forces of Chicago made a notable demonstration recently, when a great parade of 16000 to 18,000 people filed thru the streets, with banners and emblems, headed by General F. D. Grant. The liquor forces brought all imaginable pressure to bear upon him to keep him out of the procession, but this only made the courageous son of his determined father the more set upon his course. The influence of such a demonstration of the militant forces of righteousness and temperance cannot be overestimated. The liquor interests really fear it; they see that the tide is setting strongly against them. Why not a temperance parade for San Francisco? It might hasten a day which is coming sooner or later anyway?

A further evidence of the drift of public opinion is seen in the resolution introduced at the recent meeting of the masons of this vicinity debarring liquor sellers, whether wholesale or retail from membership in that order. One resolution was greeted with applause, and thought it was not adopted, yet its very introduction shone the drift of public opinion, as did the council of the order even more directly by the confirmation of its action prohibiting the use of all intoxicants at the public functions of the order.

In this connection, it is well to remind pastors and churches that the Temperance Sunday recommended by the General Assembly occurs on October 31st, and it is earnestly hoped that this or some other convenient day may be used to further this splendid crusade.

The Temperance Committee has secured the services of Rev. H. M. Perkins of Dayton, New Mexico, as Field Secretary, with headquarters at Dallas, Texas.

THE PASTOR IN ST. PETER'S GOWN.

H. L. Gilchrist.

That is a moment of intense surprise and, perhaps, of alarm which comes to a young man when he first hears the voice of God in his soul calling him to the ministry. He thinks of a life under especial dedication; of the responsibility of being the prophet of God to the men of his day; of interpreting the gospel; of the cure of souls; of the ministry in the house of sorrow; of being a special builder of the Kingdom of Heaven.

He, perhaps, interprets the call at first as a passing impulse born of his own feelings, and would dismiss it as unreal. But God calls again, deepens the impression to a conviction, and presses the man to the place of surrender and dedication.

No man should enter the ministry at any time unless assured within himself that he is and is to be a man sent from God with the true message of the Kingdom. This is especially true now. We are in the midst of new conditions. Great political and economic forces struggle for the mastery. Material interests and social problems throng around us. Only a God-called, God-taught and God-sustained man can measure up to the present demand.

The pastor is the successor of the apostles in the modern church. He should devote himself, chiefly, therefore, to apostolic ministries, i. e.; To prayer, to the ministry of the Word, and to parish work. He should put on St.

Peter's gown, and not take it off.

There is value for us with our task in the experience of the early church in a time of crisis as recorded in Acts 6:1-7. Believers were then multiplying rapidly; a contention had arisen over the one question which has vexed the centuries, that is over bread. The contention was embittered by race prejudice. The situation was exremely critical. The apostles might have said, and said with reason, "The situation demands our personal attention even if we must omit for a time our teaching and our other work." But seeing it in a higher light they chose a different way. The solvent of the troubles was not the personal wisdom and influence of the apostles, it was the Spirit of God entering the minds and hearts of the people through the regular ministries of the apostles aided by chosen men attending to the social difficulties. The apostles said to the people, "Select men whom God and men can trust and we will appoint them over these matters of bread and race contact; but we will give ourselves continually to prayer and to the ministry of the Word." This was done and resulted in the greatest revival on record. The testimony of the church reached a far wider circle of the people than ever before; it even penetrated the ranks of the priests. The economic, social and racial troubles disappeared by the incoming of God's Spirit through truth well taught and sincerely believed.

In the throng of demands today the pastor's time and strength are often consumed by things, important enough in themselves, but not of first importance for him and for the church in the light of what he is set to do. If the pastor dwells much with God, if revealed truth permeates and energises his whole being, his lips flame with the message of the gospel, the note of divine authority sounds in his preaching, men are called forth in the congregation by the summons of the truth, called of God for economic and social affairs, and God by His Spirit fills the people with His love and with a passion for service. "In His light do they see light." But, if the pulpit is vacant, or, if the pastor is an unbeliever, or is careless, or is absorbed in other things, then is there for that church no "Open vision," no increase in faith and numbers, no development of "spiritual gifts," no spirit of conquest. Nothing can compensate a church for a loss of apostolic power in her ministers. The irreducible demand of this crucial day is that the pastor shall devote himself to apostolic ministries and wield apostolic power.

He is not to be withdrawn from a knowledge of, and contact with, the great social forces. The third department of apostolic ministry is "parish work," which brings the pastor sympathetically and efficiently into the lives of the people. Each parish has its own social forces and problems to be dealt with, and the pastor is in his own parish a student at first hand of these forces and problems, and he is a participant in the conditions and tasks produced by them, and, also, he is or ought to be the exponent par excellence of the gospel of the Kingdom, which is God's truth concerning them. But his pre-eminent business is to communicate the vitalizing message of the Book into the lives of the people of his congregation that they may be reinforced from Heaven and may deal effectively with the social life around them.

We are told that the note of divine authority is waning in Protestant preaching; that evangelical church life is drying up at the fountains; that children and the unsaved are not found in numbers in the churches because there is

a lack of penetrative, spiritual truth and power in the pulpit which is necessary to attract and hold them. If this is true, it must be charged in part at least to the fact that the Protestant clergy, in their loyalty to every citizen duty, have their time and strength consumed by things outside of the apostolic office.

Society cannot afford that anything shall take the pastor away from the fullest devotion to apostolic ministries.

If the supernatural message of God to men fails on the lips of the Protestant clergy the spiritual life of the nation must perish. It is of small importance to this commonwealth whether the preacher wears a pulpit robe which he bought with his own money, or one which his devoted people gave to him; but it is of vast importance that he shall wear in his public ministry a gown such as the apostles wore that troubled day in old Jerusalem, a gown woven out of the threads of truth in the looms of prayer.

THE GERMAN EMPIRE.

By Prof. Granville F. Foster

Up to a comparatively recent period, Germany was, as Metternich, the cynical prime minister, called it—a geographical expression. From the time of Otto the Great, in the tenth century to the eighteenth century, the rulers of the Holy Roman Empire, so-called, kept squandering blood and treasure in a vain attempt to coerce Italy into becoming and remaining an integral part of the empire, while Germany, almost neglected, kept on dividing up into of Prussia. He has extensive powers of patronage and well-nigh absolute control over foreign relations. He has no veto over imperial legislation, but Prussia's commanding influence in the national legislature gives him virtually this power.

The national legislature consists of two houses—the Bundesrath and the Reichstag. The Bundesrath consists of fifty-six delegates and represents the sovereigns of the individual states, except, of course, the free cities, but there is not equal representation, for Prussia has seventeen delegates, while seventeen of the states have one each, while the remaining twenty-two delegates are divided among the remaining states, so that they have from two to six each.

It is to be remembered here that the Bundesrath is not either a House of Lords or a senate, for its functions are executive rather than legislative. It resembles more the Cabinet in England than a body for legislation, for it prepares nearly all measures for discussion in the Reichstag and it has an absolute veto on any measure which has passed that body and it attends to the details of government administration. Of course, it differs from the English Cabinet in the fact that it does not resign if any of its measures fails of passage in the Reichstag.

The Reichstag consists of 397 members, almost the same number as occupy seats in the United States House of Representatives, and like our Congressmen, they are elected in single districts by manhood suffrage. Of this number Prussia sends 236. Although the Constitution (Germany has, like the United States, a written one) calls for a re-apportionment of membership at stated periods, there has been none since 1871 for fear the Socialists would gain by such a change; a very probable supposition, as they have greatly increased in the very portions of the empire which would have an increased representation by the change.

The power of the Reichstag is very limited. Theoretically,

it possesses the right of introducing measures, but unless the Bundesrath, which has arrogated to itself, apparently contrary to the Constitution, the sole right of bill-making, [has been consulted in advance, no lower house bill, even if it had received the unanimous consent of its members, is likely to pass, nor is the constitutional right which this house possesses of introducing revenue measures of much value. Since appropriations for running the government once passed become standing laws and must be continued until repealed, and hence no repeal can be gained without the consent of the Bundesrath. The only function therefore of the lower house is to receive bills from the upper house, discuss them, accept or reject them, but the discussion is a mighty lever for elevating public opinion, and the subtle power of such opinion somehow does in the end, more or less, affect the actions of the divine right sovereigns of Germany and their minions of the Bundesrath.

An amendment to the constitution proposed either in the Bundesrath or in the Reichstag, will be negatived if only fourteen members of the upper house vote against it, which gives Prussia the power to defend any such measure of which she disapproves.

The Emperor appoints all ministers, and they are really only responsible to him, hence they do not resign if any measure they wish passed should be rejected either by the Bundesrath or by the Reichstag. The judges are under the direct control of the Emperor, and there is no smaller and smaller fragments until just before the French Revolution it consisted of the following—two large states, Austria and Prussia; thirty states of the second order, like Baden and Wurtemberg; two hundred and thirty of the third order, fifty free cities, and three hundred insignificant states, which averaged only three square miles each, altogether over eighteen hundred divisions in a territory not larger than twice the size of Texas. Each of these had its "divine right," sovereign, its own tolls, its army, its court, its own system of taxation, its own laws. The absurdity of this condition can be seen in the example of Leimbürg, Styrum and Wilhelmsdorf, with a territory of less than two square miles, and yet it maintained a ruling count, in whose court the most punctilious rules of etiquette were enforced, while his realm was preserved from attack by an army of one colonel, nine inferior officers and two privates.

Napoleon made great changes, compelling Francis II, the Emperor, to lay down his sceptre and reducing the number of units to forty. When the great French Emperor was at last sent to Saint Helena, Metternich, the prime minister of Austria, became virtually the dictator of Europe, and by his advice all the swaggering pigmy sovereigns came back to their principalities, and a kind of alliance of these was patched up—a loose league of rulers. There were no distinct executive, judicial or legislative divisions of government, only a diet of rulers that met at Frankfort—a diet which could do nothing except by unanimous consent of all its members, and yet this so-called confederation lasted from 1815 until 1866, when Prussia succeeded at last in throwing Austria, so to speak, out of the Ship of State and beginning the formation of a real German Empire, which was fully consummated after the utter defeat of Napoleon III in 1871.

In the meantime Prussia had grown greatly. In the Middle Ages she was only the insignificant principality of Brandenburg, but because of the valor and diplomacy

of its rulers, a piece here and a piece there was added until Frederick the Great added Silesia and here for a time there was a rest, but William I, in 1861, calls to his side Otto von Bismarck as chancellor or prime minister, and this man of "blood and iron" commenced the almost insuperable work of increasing the importance of Prussia and creating a united Germany. First, Prussia fought in 1864 with Denmark and the duchies of Schleswig and Holstein were added, with the magnificent harbor of Kiel; then came the great war of 1866 with Austria, with the result that Hesse, Hanover, Nassau, and the former free city of Frankfort were added, and at one stroke Prussia was half again as large as before and had expanded to a state of over thirty millions of people. Then came the war with Napoleon that led to William becoming Emperor of Germany.

The foregoing preliminary statements are necessarily very brief, and the earnest reader will be tempted to study more closely the thrilling account of the wonderful events which, through unheard-of intrigue and consummate diplomacy, resulted in a united Germany, the dream of patriots of the Fatherland for a half of a millenium.

Germany is a federal state, made up mainly of mon-archic units—four are kingdoms—Prussia, Bavaria, Saxony and Wurtemberg; eighteen are duchies or principalities, and three are republic cities—Hamburg, Bremen and Lubeck.

The executive is the Emperor, hereditary in the King such thing as a Supreme Court declaring a law unconstitutional.

The legislature consists of two houses—a House of Lords and a House of Representatives. The Landtag, as the legislature is called, has but limited powers. The King can adjourn or dissolve it at any time, and he has over it an absolute veto, besides the King, too, has the right to introduce directly measures for discussion, as the Bundesrath has in the Imperial Reichstag. The ministry are the creatures of the King and are only responsible to him. Even the election of the members of the lower house of the Landtag is so arranged that two-thirds of its members represent the wealthiest of the citizens, forming but one-sixth of the population.

THE HOME

HER ATTORNEY.

The girl moved along the hallway in a hesitating fashion. She glanced at the signs on the doors and seemed unable to come to a decision. Her pale face wore a troubled expression. A frown darkened her forehead.

She was a slender girl, with dark hair and eyes, and her quiet gown and hat were tasteful and becoming. That was the opinion, at least, of the elderly man who was sitting at a table in one of the offices when she paused at the open door and looked in. He was an elderly man of middle height, a little inclined to stoutness; a man with thick grey hair and short grey moustache, and his expression was a delightfully friendly one.

It was the characteristic expression that attracted the attention of the girl. She paused timidly for a moment and then came into the room a little way, and when she saw the man was alone she spoke.

"Sir," she asked, "are you a lawyer?"

His pleasant smile deepened.

"It is a curious fact," he said, "that I have never been

asked that question before." His voice was deep and pleasant, too. "If you know our profession, young lady, you will not expect a direct answer. Will it suffice you if I say that I have been a member of the bar of this country for forty years?"

She hesitated and her voice trembled.

"I wish to consult you about a divorce."

He was a little startled at this reply and glanced at his watch again. "Very serious, of course. Haven't you anybody to advise you?"

"No, I'm a Chicago girl. All my friends live there."

"Yes. Then you haven't thought of going home to mother?"

"No. I'd be ashamed to do that."

"Good. Mother thinks you are happy of course?"

"Ye-es."

"And father?"

"Father didn't want me to marry a—a New Yorker. If he knew I was unhappy he would come here and take me away and make a dreadful scene."

"No nonsense about father, eh? And what do you propose to do after—after you get the divorce?"

She gave a little shudder.

"Father sends me an allowance, and I think I would like to find something to do—something to make me feel independent."

"Don't you expect to ask for alimony?"

"No, no," cried the girl. "I don't want it—I don't want anything that belongs to Jim."

"A very proper spirit," said the old man, with a queer little twinkle in his eyes. "And how old is Jim?"

"Twenty-seven in the seventh of June. He is five years older than I am."

"Still young enough to cling to his boyish follies, eh? A lively young rounder—late suppers and lots of red liquor, no doubt?"

"No, no," said the girl quickly. "Jim isn't like that."

"Never goes anywhere, eh? Always moping at home and refusing to take you anywhere?"

"No," said the girl. "Jim always took me wherever I wanted to go."

"Close with his money, perhaps? Forever grumbling about the household expenses?"

The girl opened her eyes very wide.

"Jim never did that. Why, I've saved part of the money he allowed me. He never grumbled about it."

"He had an ungovernable temper, then? Struck you, perhaps?"

The girl's face turned white.

"Struck me! Jim couldn't do that."

"There, there," said the old man. "Of course he couldn't. Then I'll have to conclude that he's a married flirt. Very fond of ladies, isn't he?"

The dull red surged into the girl's cheeks.

"No," she said in a low voice.

"Now, my dear," said the old man, "let us hear about the material on which you expect to base your charges. You and Jim quarreled?"

"Dreadfully," replied the girl, with a shudder.

"And what was it all about?"

"I don't remember how it started," said the girl. "It was something quite silly, I think. Jim was very cross when he came home, and—and he found fault with the biscuits—and they were not very good, but Jim had no right to speak so sarcastically about them—and I had a headache and wasn't a bit well—and Mary had threatened to leave—and I hadn't heard from mother, and I was afraid she was sick—and—"

The old man checked the torrent with an uplifted hand. "Wait," he hastily said, "that's all right as an example of rapid enunciation, but as a basis for divorce charges it is very weak. Did Jim throw the butter dish at you, and follow it up with the cream jug?"

The girl stared at him.

"Why, Jim wouldn't do that," she said. "Jim's a gentleman."

"He might have been a little more courteous in his reference to a lady's biscuits," said the old man. "But we will let that pass. What did he do?"

"He said some very cruel things," replied the girl as she choked back a sob.

"All untrue, of course."

"Every one of them."

"What did he say?"

"I I—can't remember."

"But it is necessary to remember. What did he call you?"

"Me! He didn't call me anything."

"Didn't he say cruel things about you?"

"No-o. He said them about Chicago."

"Chicago?"

The old man drew a quick breath.

"And of course you retaliated by saying still meaner things about New York?"

"No, I didn't," the girl returned. "I know so little about New York I couldn't think of anything to say."

"That's true." He looked at her keenly. "Of course nothing will satisfy you except a divorce?"

She gave a little start and opened her black eyes very wide.

"Why, what else can I have?"

His voice grew grave. "Jim's love."

The tears filled her eyes.

"It's too late for that," she half sobbed. "Jim's gone to see his lawyer."

The old man looked at his watch.

"That reminds me. Who is Jim's lawyer?"

"His name is Paulding: Jasper Paulding."

"Eh!" exclaimed the old man. "Why, I noticed his sign as I came through the hall. And it's just twelve o'clock."

Then he turned quickly and hurried down the hall. When he reached the door that bore the name of Jasper Paulding he opened it and entered.

Two men were seated at the table. One was nearing middle age. The other was a young man, a good-looking young man, tall and muscular.

"There are occasions," said the old man, "when it seems justifiable to deviate from established rules. This is one of them." He looked hard at the young man. "I have heard your wife's sad story," he gravely said.

And despite the gravity of his tone the young man almost believed he saw a twinkle in the keen old eyes.

"I feel quite sure," he said, "that my wife didn't paint me any darker than I deserved to be painted. Mr. Paulding will tell you, sir, that I came here only to arrange for the payment into Angela's hands of a fixed sum each week."

The old man arose.

"I am a little pressed for time," he said. "I go aboard the French liner this afternoon. Will you trust your client with me, Mr. Paulding?"

"Certainly, general," exclaimed the lawyer. "He couldn't be in better hands. Good-bye, sir, and a safe voyage."

A moment the two men stood before the library door.

"Your wife is in there, Jim Robbins," said the old man

softly, "and she's much too dear a wife and too sweet a girl to be lost through foolish pride. Do you understand?"

"Yes, sir," the young man answered. "I begin to understand."

They shook hands, and then the young man quickly opened the door and as quickly closed it behind him.

The old man nodded and gently smiled. Then he looked at his watch, and with a sudden exclamation left the room.

Five minutes later a puzzled look crossed the young wife's face.

"How did you know I was here, Jim?"

"Your lawyer told me."

The young wife clapped her hands.

"Isn't he a dear old man," she cried.—Cleveland Plain Dealer.

SYMPATHY WITHOUT WORDS.

Pleasant is the silence of perfect sympathy. This is the test of intimacy. A fellowship is only complete when the partners in it find themselves entirely at ease without the necessity of a word. We are a long way from this condition when, as often happens, we talk and talk simply because we realize that a pause would be awkward on both sides. The picture of Carlyle and his mother sitting at opposite sides of the fireplace, in absolute content, but without a word passing, illustrates precisely what we mean. We get here, perhaps, a fortaste of a stage of being when souls will communicate without the cumbrous apparatus of language. Under present conditions even the degree is marvelous to which sympathetic natures can influence each other without words. There are souls which, in silence, seem to give off of their very essence and to interpenetrate others with it. It is as though the harmony within communicated a rhythmic pulsation which played on responsive natures like spirit music. A volume lies in the sentence in the life of Lord Lawrence, which says that he felt uneasy if his wife left the room. Happy man! To possess as one's own this benediction of a presence that can bless without a word is to be rich indeed.—From "Studies of the Soul."

PAGANINI.

He ambled awkward on the stage, the while,
Across the waiting audience swept a smile;

With clumsy touch, when first he drew the bow,
He snapped a string, the audience tittered low.

Another broke! Off flies another string!
With laughter now the circling galleries ring.

Once more! The third string breaks its quivering strands
And hisses greet the player as he stands.

He stands—the while his genius unbereft
Is calm—one string and Paganini left.

He plays. The one string's daring notes uprise
Against that storm as if they sought the skies.

A silence falls; then awe; the people bow,
And they who first had hissed are weeping now.

And when the last note, trembling, died away,
Some shouted "Bravo"! some had leaned to pray.

—Charles L. Thompson.

Our Young People

THE TWENTIETH HUNDRED.

By Mary Katharine Reely.

Elsie Darwin came skipping home from school. Mother always said that when Elsie came skipping down the street, she knew that something nice had happened to her. Something nice had happened today, and it had made Elsie feel very happy. So she skipped, and as she skipped she sang a little song.

It was an old, old tune which she sang, but no one else had ever heard the words, for she had made them up herself. She hummed them very softly under her breath:

"I got a hundred, I got a hundred,
"I got a hundred, I got a hundred,

It was not the first day Elsie had stood one hundred in spelling. Not at all. Indeed, she had had one hundred just seventeen times that month, and now there were only three more days to spell. If she could have one hundred three more times, her name would go on the honor roll. Then think of the joy of showing father her report card!

So Elsie skipped and sang her little song, "I got a hundred, I got a hundred," till she reached home and could tell mother. Of course it would have been nice to surprise mother, too, but a little girl must have some one to talk things over with.

The next day was Wednesday, and Elsie skipped home from school that afternoon. The next day was Thursday, and again Elsie skipped.

"Now there is only one more day, mother," she said, "and I can surely get just one more. And won't father be surprised? And won't he be proud of me?"

Every one in school was excited that Friday afternoon. The girls talked it over at recess. There were three girls in the class who had nineteen hundreds; Sadie Clark, Mabel Deland and Elsie.

"You girls needn't be so sure," Lucy Case said. "You may make mistakes today. I was sure, too, when I had fifteen hundreds. I thought I could get five more, but I made a mistake that very day."

"Oh, but we won't make mistakes," said Sadie. "Will we, Elsie?"

"We will study just as hard till we know every word. Won't we, Sadie?"

"Of course we will," said Sadie.

Spelling class came just before school closed. Elsie could hardly sit still in her seat. Her little song kept running through her head. She was almost afraid she would sing it out aloud.

"I'll get a hundred, I'll get a hundred
I'll get my twentieth hundred to-day."

This is what she sang to herself now.

"Only three more words to write," she thought. Her feet were tapping up and down under her seat, keeping time to the song.

Miss Morris pronounced the eighteenth word, "Deceive."

"Oh, dear!" thought Elsie. "One of those horrid 'ie' words that I could never spell. But I know this one to-day." She wrote it down.

Then there were two more words and it was time to change papers. Elsie smiled at Sadie as they exchanged, and Sadie smiled back at Elsie. The smiles meant that each little girl was sure.

Mabel Deland was asked to spell. Just as she began Elsie gave a quick glance down Sadie's column of words.

Yes, they were just like hers. No! Were they, after all? Elsie was looking at the eighteenth word. It did not look right.

"Deceidecie—" she said quickly to herself. Sadie had "ei." "Can she be right?" she thought.

And then the awful truth came to her. Sadie was right. She was wrong! Mabel was spelling and Elsie must try to follow her. And, oh, whatever she did she must not cry!

Elsie marked 100 at the top of Sadie's paper and gave it back to her. She tried to be brave and smile at Sadie, but it was hard to make the smile come. Sadie smiled back at her, however, as if everything were all right.

Elsie took her paper. She looked first at the eighteenth word. What had happened to it? It looked right now!

Then she understood. Sadie had made the littlest mark with her pencil, so that the i was turned into an e. The dot was just halfway between the two letters. And no one need ever know. And there at the top of her paper was the big one hundred mark.

"It is what I have worked for a whole month," Elsie thought. "And I can't bear to fail at the very end."

So when Sadie and the others stood, Elsie stood with them. But when Miss Morris praised them for their good work, Elsie did not feel as glad about it as she had expected to.

She didn't feel like singing her little song, either. Instead she kept thinking the word she had misspelled—"Deceive, deceive, deceive"; she could think of nothing else.

"Is there a commandment that says 'Thou shalt not deceive'?" she wondered. She didn't believe there was, but it sounded like one.

Elsie slipped away from the other girls when school was out, and started home alone. She didn't skip at all tonight.

"I don't care," she said to herself. "I worked hard all month, and now my name is on the roll, anyway, and I can tell father."

This is what Elsie tried very hard to say to herself. But all the time another voice kept saying, "Deceive—deceive—deceive—deceive—deceive." And when she tried to think of telling father, as she had planned, she knew that she could never do it while that voice rang in her ears.

There was just one thing that she could do. She turned around and walked fast, almost ran, back to the school-house. Then when Miss Morris understood all about it and her name had been erased from the board, she started home once more. She did not skip nor sing, but the voice had stopped.

She told mother when she reached home, and cried, too, with her head in mother's lap. "Now it is all spoiled," she sobbed, "and there won't be anything to tell father at all."

"I think I would tell him, dear, if I were you," mother said. "I think I would tell him the whole story."

Elsie did tell him as she sat on his knee after supper. "And now you can't be proud of me at all," she finished.

"But I am proud of my little girl," he said. "And I believe she has made me more happy than if she had told me of a twentieth hundred."

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ARTHUR CROSBY, A.M., D.D.,
Headmaster.

Tom, aged five, accompanied his father to church one cold Sunday morning, and upon their return his mother asked if he could repeat the minister's text. "Course I can," replied the little fellow. He got up and rubbed his hands together and said: "Many are cold, but few are frozen."

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SAN FRANCISCO, OCTOBER 28, 1909.

No. 43



CALIFORNIA SYNOD ENDORSES PLAN FOR ESTABLISHMENT OF PUBLISHING PLANT FOR PACIFIC PRESBYTERIAN.

The following action taken by the Synod of California shows how the proposal by the publishers of the Pacific Presbyterian to establish a printing plant was received:

RESOLUTION ADOPTED BY THE CALIFORNIA SYNOD.

"We have heard with interest the plans for the establishment of a publishing plant that will insure a permanent Coast paper of high grade, and believing that such a plant is proposed would greatly advance the cause of Christ through the Presbyterian Church, heartily commend the proposition to the favorable consideration of the ministers and members of the churches of our Synod."

*Pacific Presbyterian Publishing Company
The Meeting of the California Synod
Eastern Papers Dodge the Issue*

The Editor's Column Pacific Presbyterian

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LOS ANGELES OFFICE

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Entered as second-class matter January 5, 1909, at the Post Office at
San Francisco Cal., under the Act of March 3, 1879.

Pacific Presbyterian Publishing Company

A 75,000 CORPORATION WILL MANAGE AFFAIRS OF
THE PRESBYTERIAN COAST PAPER, AND ESTAB-
LISH A PUBLISHING HOUSE.

Part of the Printing Plant already secured, and the balance
expected very soon. Stock at \$5. per share offered
with valuable dividends assured.

The long hoped for turn in the affairs of the Pacific
Presbyterian has come. The incorporation of a company
that will take the paper over, and establish a printing
plant, that will ultimately be a Presbyterian Publishing
House for the Coast, is about to be consummated. The action
of the Synod of California indicates the approval which the
project has met wherever broached.

We are preparing to lay a good foundation for the paper
and one that will be permanent, by having a printing plant
that will earn enough money to pay the cost of printing the
paper, and thus make a larger and better paper possible.

Toward the equipment of the plant we have now an
\$1,800 printing outfit, and quite a little sum of money in
sight toward the \$5,000. additional we need to equip the
office so that we will be able to turn out the several lines of
printing we expect to handle.

The money needed we expect to secure from the sale of
stock in the company, which is incorporated at \$75,000.
The stock is sold at \$5. per share and the inducements of-
fered to stockholders we find are such that securing sub-
scribers is not difficult. On preferred stock a six per cent
annual dividend is given, on each share not exceeding three,
to be applied on the subscription at \$2. On the Clergy rate
the dividend is only half this amount. In addition on both
are given such other dividends as the stock shall earn.

The holders of two or more shares of common stock will
be allowed a ten per cent discount on all printing orders, in
addition to such other dividends as the stock shall earn.

We are hoping to secure one thousand stockholders, as
we feel certain that the success of the enterprise lies in the
co-operation a large number of persons will give, rather
than in a large amount of money secured from a few.

Space will not permit in this issue a statement of the
plans proposed to make the plant a paying proposition, but
suffice to say, all to whom the plans have been presented
agree that they are feasible.

As a subscriber to this paper you have shown the right
kind of faith in this enterprise, and this showing makes us
believe you have the good of the Coast paper at heart. Will
you not guarantee the future of the paper by subscribing
for shares of stock in the Pacific Presbyterian Publishing
Company at \$5.00 per share. Stock can be paid for in four
equal quarterly payments.

The Publisher.

IMPRESSIONS OF THE SYNOD SESSION IN SAN JOSE.

By Rev. J. T. Wills, D. D., Moderator.

Among the agreeable impressions of the delegate to the
recent session of Synod is the commodious, convenient and
beautiful place of meeting—the First Presbyterian Church
of San Jose. Every requirement of committee work, of
Presbyterial conferences, of business or social consultation
between the delegates was fully met. The people of this
Church and its beloved Pastor, Rev. H. H. McQuilkin are
to be congratulated upon their Church home. This may be
recorded as the unanimous verdict of their brethren in the
Synod of California.

We also note with appreciation the plans for the enter-
tainment of the delegates and the spirit of hospitality in
which they were carried out. Committees to inform and
guide the delegates to their hotels; the luncheons provided
by the Church; the courtesy shown by the proprietors of the
Cafeteria and Wheeler's Restaurant were deeply appreci-
ated.

The publicity accorded by the press of San Jose to the
proceedings of the Synod, together with the Christian tone,
the respect, and sympathetic understanding of the spirit of
our work shown in some of the editorials of the San Jose
press are fixed in our memory. That city is to be envied
which can count on its daily paper to understand that the
Church's work and worship is effective for the moral ani-
mation and renewing of a community.

It will be conceded by all in attendance that the general
tone of this Session of the Synod was marked by its intense
spirit of earnestness. Modestly admitting our Presbyterian
rigidity, our rather strenuous individuality, and our pointed-
ness in debate, it will be readily granted nevertheless that
the fraternal spirit dominated, the love of Jesus ever pre-
vailed, and the breadth of Church statesmanship was mani-
fest. This spirit was shining bright as the California sun
on San Jose in our communion service last Sunday morning.

The popular meetings of the Synod were of a high order
and the addresses of marked ability as the sustained interest
of the large audiences testified.

Altogether, we can say of this session of the Synod of
California that the good Hand or our God was upon us. As
a Church we are encouraged to trust that Hand to guide us
this year into paths of pleasantness and to the Place of
Power.

THE MEETING OF SYNOD OF CALIFORNIA.

The Synod of 1909 has passed into history. It was like all other synods as everybody is like everybody else, yet it had as have different individuals, its distinctive peculiarities.

Visitors to San Jose' found many marks of improvement since the meeting of our body there some years ago, and rejoiced in the evidences of fresh vigor which will in time make of the Garden City one of the largest and most attractive on the coast.

The climate was a sample of what Santa Clara boasts of. Of course each locality in our state thinks it has the finest climate on earth, but the San Josean knows it. He is thoroughly convinced that when the Lord was mixing up atmosphere so as to give just the right mixture of inspiration, comfort, and beauty. He left off with the Santa Clara Valley. To borrow the familiar phraseology, "God might have made a better climate, but certainly he never did." Members of Synod who rejoiced in its delicious sunshine and inhaled its rare ozone are inclined to hear the declaration at least without protest.

Absentees.

Naturally in all such bodies there are various ones who are missed because their place is empty. Some, indeed, have passed to the great majority, and there was no more touching moment during the session than that when those present rose and sang."

"For all thy saints who from their labors rest!" Others were detained doubtless by the necessary duties of the pastorate, sickness, death, and the like: but if this were the excuse for all the absences, the mortality in California is far more dreadful than the mortuary statistics would lead us to infer.

We would not be uncharitable, much less sit in judgment on brethren, but we suspect that many did not go because they did not care to go, counting the meeting as "a waste of time," or declaring that it is a mere "fifth wheel" in our Presbyterian system. For ourselves we believe that time can rarely be better employed than in these meetings where the King's business is uppermost in the minds of those attending, and where there is the delightful fellowship with brethren who are engaged in the same warfare, and encountering the same joys and difficulties as those which charm or sadden ourselves.

Further, we are persuaded that the members of our body, professing allegiance to our polity owe it to the church to attend these stated meetings,—if for no other reason, that they may in a dignified and legal way secure their abolition (!) though it were to be hoped that their eyes might be opened to the great good that these periodic religious conventions really do.

The Talkers.

To be sure there is always a great deal of unnecessary talking in such gatherings. The way people one does not happen to know pop up and proceed to propose and discuss everything from a resolution censuring the Governor to a contention about the significance of a few Hebrew letters almost passes belief. We ordinary mortals who sit back and constitute the audience for these prodigies look and listen with amazement, and are apt to recall what someone said of England's illustrious historian while a member of Parliament, "I wish I were as sure of one thing as Macaulay is of everything!"

But we would not be hard-hearted enough to squelch these brethren; it is a good chance for them, and their endless talkee-talkie adds a piquant spice to the meetings which we would not care to forego, and now and then really serves to elucidate some important matter.

The Speech Makers.

We incline to the opinion that about the best speeches heard in any of the deliberative bodies of our church is heard from the platform of the Synod. Presbyterian debate is apt to be too small to call forth a man's best powers, while the speeches in the General Assembly are generally stiff and formal. But in the Synod there is the inspiration of an occasion sufficiently great, and at the same time scope for a large measure of informality. We are free to confess that some of the best speeches we have ever heard have been delivered in the Synod of California. It were hazardous to attempt to recall the past, or to mention names in connection with this present meeting, yet there were at least a dozen addresses, any one of which was well worth going to San Jose to hear. How could it be otherwise when men like Dr. Chapman, Walker, Baer and others of similar power spoke? Dr. Spinning's address supplementary to the report of the committee on Home Missions fired men's blood. Dr. Dinsmore's plea for the old views was as fine as we have ever heard from "his lips" (verbatim et literatim). We may not always agree with the doctor, but there are two very desirable elements in what he says, first, it is clear, and secondly, it is forcible. One is never in any doubt as to what he is driving at. Then Dr. Mackenzie in his appeal for the open mind regarding questions of Biblical criticism, known as he has been for years as a master of platform eloquence, here surpassed himself. As to Dr. Holt, he is like the brook fresh, sparkling, joyous. As he is not of the sons of Anak, he will appreciate our devout wish, "May his shadow never grow less!"

The Seminary.

The skelton in the closet of this Synod seems to reside in the Theological Seminary, and it is a rare meeting indeed when it is not dragged forth and rattled. Questions vary, but under one pretext or another it is led forth. This time, as two years ago, Dr. Day was under fire. He is accused, as nearly as we could make out, being one of the company of Wellshausen, G. A. Smith, and Driver, holding what are known as "higher critical" views. The sympathy of the house went with Prof. Day as he summoned to the platform, terrified by the knowledge that a shorthand reporter lay in readiness to entrap him, and then bidden make a statement in answer to certain questions propounded by the special committee. He declined to answer the questions on the ground that the committee had no right to ask them and declared that he was directly responsible to the Directors, to whom at any time he was ready to answer. It is no part of our province to pass judgment on the questions involved. We realize that since men are differently constituted they hold different beliefs; but, would it not be a fine thing if we could agree to differ, feeling that since God has not made these matters perfectly clear, they are not necessary to our salvation; if we could say, "We are Christians; within that ample name there is room for us all: for you who follow Apollos, for you who are after Paul, and for you who are devoted to Cephas. Our contentions are hurting the church let us quit them; let us go at the main thing,—the offering of a glorious Redeemer to a dying world."

Certainly, a reflecting person cannot escape the question, "Would it not be better to place our Seminary in direct relations with the General Assembly, as the others are? Is not local interest too dearly bought by this periodic agitation?"

The Ladies.

May they forgive us! We fasted of their bounty, and it was good. We commended their diligence, and it was great. They asked for a half hour in which to present the cause for which they had worked a weary year; without voice in the Assembly they appealed to our chivalry for a hearing ere they must return home. We refused them! we rang out a NO! that sounded like the snarl of a dog whose bone you were stealing. We were wrong, it was another case of "might making right" where it should not, but we were hunting after that most alluring of game, heresy, compared with which our ex-president's lion hunt in Africa is nothing, and we could not rein in our chargers and call back the dogs, we simple couldn't. We were wrong. May they forgive us this year and in another we venture to say that theirs shall be an honored place on our program.

The Workers.

Beneath all the surface ripples there flow great currents, so in Synod, despite much noise and excitement, valuable work is done. Committees are working, deciding; bulletins of the militant hosts were delivered, exhibiting much care and surcharged with deep feeling. We always expect good ones from the two great boards of the church, Home and Foreign Missions, and this year they were on a level with the best. How McCreery's account of the Foreign Mission work stirred us! What could be more sober, earnest, convincing, inspiring than More's statement of the work of Home Missions in our midst with its appeal (to which we hope to give much attention later) to provide our Home Missionaries with suitable homes?

In Conclusion.

But the meetings of Synod is a big thing, and our space is already consumed. We cannot speak of our Moderator, Dr. Willis of Sacramento—so capable, and so evidently fair, relying on common sense rather than technicalities; nor of the interesting meetings of the alumni of the Seminaries; nor of the popular meetings, with their stirring addresses; nor of the unfailing courtesy of the church in which we met and its indefatigable pastor, nor of the generous hospitality of the town. It was, in brief, a stirring meeting, a mount of privilege. Those who went with their eyes and ears and hearts open came away helped, and better fitted for the prosecution of the great work of the kingdom; glad for the past but determined to make the future still better.

J. E. S.

We are able to report that the Directors of the Seminary to whom the matter of propounding questions to Dr. Day was referred by the Synod, has appointed Rev. Eldredge and Brush, and Mr. Ford to determine an a method of procedure, and to report the same to the directors Nov. 10th, at which time steps will be taken to determine the time and place for the inquiry, which is promised for as early a date as possible. In the mean time the professors of the Seminary are to be set to the task of investigating what is the attitude of the Church as found in recent deliverances of our General Assembly toward the controverted questions.

When this is ascertained the questions will be put to Dr. Day and his answers will be compared with what the General Assembly teaches is of faith concerning the scriptures.

We will all rejoice when this whole matter is cleared up, and the findings of the Directors will be given as soon as it is made public.

The San Francisco Ministerial Union will meet next Monday at 10:45 in the Chinese Presbyterian Church, on Stockton Street, and will be addressed by Rev. Ernest F. Hall the newly appointed Western District Secretary for the Board of Foreign Mission.

EASTERN PAPERS DODGE THE ISSUE

ACCUSE OF APPEALING TO SECTIONAL PREDJUDICES BUT DO NOT MEET THE ARGUMENTS ADVANCED.

We suggest these papers show their faith in their "basis" by urging its adoption by the Presbyteries, where its workings would be shown.

Our neighbour "The Interior" seems a bit annoyed at our statement that the change in the basis of representation to General Assembly is an attempt on the part of the big Presbyteries of the East to secure control of the Assembly, and intimates that their contention is for a "logical system of representation," which is based on the membership in the Presbytry.

We have no doubt as to the sincere intentions of The Chicago Journal, and we point out a way for it to put into practical form its system, and give us a genuine example of how it will work in the Presbyteries before we get to the General Assembly, and with this example to point to there will be no difficulty in persuading the whole church to adopt it. Our suggestion is that the "Interior" urge the presbyteries to change the basis of representation to presbytry to conform to the plan suggested for the Assembly. This will give the church of one thousand members ten times as much representation in presbytry as the church of one hundred members, which is the real meaning of the plan proposed for Assembly representation.

When the Eastern presbyteries urge and put into execution in their own presbyteries the plan they propose for the whole church we will believe them when they say they are not attempting to change the basis to get control of the General Assembly; until then we think we have grounds for being suspicious.

The "Herald and Presbyter" has also devoted not a little space to the matter we have suggested, and also intimated we are misconstruing their good intentions, and that their only desire is to deduce the size of the General Assembly to small enough proportions to make it a workable body. But like the "Interior" it entirely overlooks the argument we present for a change of representation which will as truly reduce the number of commissioners, and do so on a fairer basis; that is by making the churches and ministers the basis, rather than the membership.

We are presbyterians, and as such have a plan of government which is followed from the church to the General Assembly, and this plan makes the church and the minister the basis. If we are going to change the basis we should make one that can be followed through all the bodies of the

denomination. The one suggested by the Eastern men will not be accepted by them as a basis to send their commissioners to presbytry, then why is it a fair basis for the higher body?

To the "Interior" and the "Herald and Presbyter" we say. Show your real honest intentions regarding your plan by getting the Eastern Presbyteries to adopt it before you do the Assembly.

B. B.

THE PORTOLA FESTIVAL.

San Francisco always does better than her promises, though these like those of other Western cities, are not remarkable for their modesty. The Portola Festival was wound up in a blaze of glory. It was successful beyond the most sanguine expectations of its promoters. Travellers assert that it compares favorably with the New Orleans Mar de Gras, and surpasses the recent Hudson-Fulton celebration in New York. The purpose now is to make it an annual affair, though we hope a cooler judgment will make it biennial or even triennial.

The crowds were enormous; it scarcely seemed possible that so many people could be gathered on the Western coast where fifty years ago there was only a handful. Yet they were all good-natured and the opinion is doubtless true that the celebration was characterized by as little disorder, drunkenness, or indecency, as any one that has gathered similar multitudes anywhere in the world. The efficiency of the police department in this matter is deserving of the highest praise; the self restraint of the citizens and visitors was most commendable; and the General Committee is entitled to the heartiest congratulations of all who were permitted to behold the fruitage of their labors.

Yet it all depended on the weather, and for this we fear the one who is entitled to the greatest credit gets least,—the Almighty! Every indication was for a week of such weather as would have bedraggled the decorations, spoiled the uniforms, extinguished the fireworks, chilled the citizens, and kept away visitors, in short, ruined the whole thing. But contrary to all expectations, these glorious days ensued and success rose from imminent defeat. We ventured to suggest to one of the Committee that a check for \$100,000 be made payable to the churches in recognition of the Almighty's contribution to the success of the affair. But we are not over sanguine that the suggestion will be acted upon. It is too often the case that love is taken as a matter of course, and that the gracious giver of every good and perfect gift is the last to be thanked.

CITY RESCUE MISSION.

The City Rescue Mission, 184 Jessie St., San Francisco, has secured as Superintendent Mr. Willett S. Colegrove of the City Rescue Mission of Kalamazoo, Mich. A welcome will be given to Mr. and Mrs. Colegrove at the Mission on Saturday evening, October 30th, 8:30 to 10 o'clock, and a reception at the United Presbyterian Church, Golden Gate Ave., between Steiner and Pierce Sts., on Tuesday evening, November 9th. The public is cordially invited to both events.



GROWTH OF WORK IN SAN FRANCISCO.

It is always difficult for reports dealing with general aspects of work or tabulating figures, to give the exact truth. Often however honest the committee may be in its work the impression produced is really false. Thus in the report of the Home Mission Committee to Presbytery (a member of resented as being next to the smallest giver to the cause, and San Francisco as being absolutely the smallest. Judged by actual gifts of the churches to the Home Board, the statement is probably justifiable. But viewed in the light of general offerings to the cause of Home Missions through Evangelism, church Extension, and other such channels, forms of activing which the Board itself sanctions, it is wholly erroneous, as, with regard to the work in the San Francisco Presbytery, the following items from the report of the Home Mission Committee to Presbytery (a member of whom was unfortunately not able to meet with Synod's Committee) will show:—

The work of Church Extension is moving on with steady and encouraging progress. New work has been opened up at Parkside. This has been made possible by the voluntary and efficient services of Mr. Blair, services which are worthy of the deepest appreciation of this presbytery.

The work at Grace and Bethany, the two fields where Rev. Willis is located, is progressing with encouraging results. At Bethany a lot has been purchased and plans made for the erection of a chapel. A lot has also been procured for Grace and a chapel has been built and dedicated. The Glenside Church has also dedicated its new structure.

In addition to his other work our Superintendent, Mr. Blair has been supplying the St. Paul Church for the past three months. The Rev. John Steele has been invited to labor in this field and is expected to enter on his work about the middle of October. Mr. Steele comes from the Southern part of this State. From his past record we have good reasons for believing that the work at St. Paul will be carried on with vigor.

We are very glad to report that the new fields opened up along the new Ocean Shore railway are responding to their religious privileges in a way that makes the outlook hopeful. The Rev. M. S. Riddle is on the field. Services are held at three different points, including sabbath schools. These places are Salada, Moss Beach and Granada. Lots have been procured at each of these fields and also at Half Moon Bay and it is hoped that the way will soon open for the erection of suitable chapels and the organization of churches.

In the 18 months since our present Superintendent Rev. Mr. Blair has been on the field 3 new houses of worship have been erected and practically paid for. Five churches have been organized and work opened at five other points. This means that over \$1500 have been added to realty value of the Presbyterian forces of the Presbytery and that nearly 1000 souls have been added to its sabbath schools and churches. An increase of nearly 20 per cent in numerical strength of our presbyterian forces in 18 months is not dis-

couraging, especially in view of the fact that during the preceding 30 years there had been no net gain, or nearly 70 per cent increase in organization and 35 per cent increase in numerical force. In the past few weeks our Superintendent has raised over \$1200 toward the erection of the chapels at the Crocker Tract and Glenside, beside giving some valuable service to some of the self supporting churches in meeting their financial problems."

It is true that this work could not have been done but for the initiative of the board, but it is equal in true that the local field has responded nobly to its stimulus. We only desire that the honor should be equitably distributed.

FROM THE UTAH FIELD.

Rev. William H. Carothers, late of Fort Morgan, Colorado, is now in charge of our work at Logan. This is the field which was so long occupied by Rev. N. E. Clemenson, now at San Anselmo.

Mr. Carothers comes to us with the spirit of a real missionary, he comes to make this his life's work. He is young and strong and well equipped for such a field.

Rev. John Meeker from Alamogordo, N. M., is now in charge of our work at Mt. Pleasant. He also comes with the true spirit of the missionary, ready to give himself to this work for life. We expect great things from these two men.

The Presbytery of Southern Utah, is in great need of three men for three very important fields. First we need a man for work in the coal camps. This work is calling for a good man. Such a man could do a great work in this field at this time. But he must be equipped for that kind of work.

Second: We need a man for St. George, a town located near the Arizona line. It has a population of about 1800. It is a solid mormon town. We have a good mission school there, under the charge of Miss Wilson, a good chapel but no manse. We will pay \$1000 salary. For this field we need a young active man. A man who has the real missionary spirit. For such a man we have a great field.

Third: We need a man for Millard County. On account of new lands being opened for settlement in that county, new towns are springing up, outsiders are coming in from the East, making that an important field to hold.

Here is a field calling for the right man. It would be a great field for a young man to take hold of for his life's work.

If this reaches anyone who is interested, and is looking for such a field and means business, write to Josiah McClain, 1148 Bine Ave., Salt Lake City, Utah. Send along your letters of reference. A better day is coming for Utah. We are not discouraged.

J. M.

PRESBYTERY OF PENDLETON.

The Presbytery of Pendleton held an adjourned meeting October 19th which proved to be as full of business as the regular Fall Meeting. There were seven ministers and two elders present. Mr. R. G. White, a licentiate of the Presbytery of Portland was received. And having asked to be ordained he presented himself for examination before Presbytery. He was carefully examined; the examination was sustained and arrangements were made for his ordination at a public service in the evening at 7:30, at which time Mr. White preached a sermon which was enjoyed by a good audience. The Moderator, Rev. J. M. Cornellison,

presided and asked the constitutional questions; Dr. W. H. Bleakney, Ph.D., offered the ordination prayer, and Rev. Geo. L. Washburn charged the evangelist in fitting words. Mr. White is one of the teachers in the Pendleton Academy.

The committee appointed to visit Tutuilla (Ind.) church reported, and also the representative from the congregation, saying that the congregation had concurred in Rev. E. J. Connor's request that the pastoral relationship between himself and Tutuilla be dissolved. The missionary and Presbytery regretted that such action seemed necessary because of the strained relations that existed on the part of some and the pastor, but dissolved the pastoral relation feeling that the work as a whole would go on as the people are so devoted to their church, and with the hope that another Indian minister will be secured in the near future, at least by April, 1910. Rev. E. J. Connor at his own request was then dismissed to the Presbytery of Walla Walla. The Missionary, J. M. Cornellison, was made Moderator of the session of Tutuilla and a committee appointed to declare the pulpit vacant and to confer with the session relative to a supply for Tutuilla.

A call for Rev. G. L. Washburn from Valley was found in order and accepted by him, and a committee appointed to install him November 28th, Rev. J. M. Cornellison to preside and to ask the questions, Rev. B. F. Harper, their former pastor, to charge the people, and Rev. Levi Johnson to charge the pastor.

Rev. Jesse C. George, who was recently received, was commissioned to serve the Freewater church till April, 1910. A number of new Trustees were elected for the Pendleton Academy. The Presbytery made an earnest appeal jointly with the Grand Ronde Presbytery to the Board of Home Missions for the commission of a pastor-evangelist to labor in the two Presbyteries.

J. M. C.

Redlands.—Rev. J. G. Blue of Pasadena preached here October 17.

Los Angeles.—Rev. F. E. Fry of Miramonte Church, with his wife, is taking a late vacation, spending some time at Redlands. Just before leaving he welcomed eight members at a communion service. During his absence the church supplies the pulpit, different ones being engaged.

Ridgefield, Wash.—On Wednesday evening, October 20th, 1909, Rev. James A. Dodd's Ph. D. was installed as pastor of the Ridgefield Presbyterian Church. Rev. A. George of Kelso presided and gave the charge to the people. Rev. Howard of Vancouver preached the sermon and Rev. McKenzle of the same city (a former pastor) gave the charge to the pastor. Considering the unfavorable condition of the weather there was a large and an appreciating audience present.

San Francisco Richmond.—The Ladies' Society of the Richmond Presbyterian Church will give an ice cream social at the home of Mr. and Mrs. Pratt, 450 Pt. Lobos Ave. on Thursday evening, November 4th at 8 o'clock. Parties coming on the street car will get off the Clement car at the corner of Clement St. and 31st Ave. and walk one block south to Pt. Lobos Ave., then half block west on the north side of the avenue to the house. The gathering will be in the social hall of the residence. The public is cordially invited. The proceeds of the sale of ice cream and cake will go into the treasury of the society for the furnishing fund of the church.

LOS GATOS.—Rev. J. T. Wills, D.D., the Moderator of the Synod of California, delivered the sermon Sabbath evening, October 24. The Doctor took for his theme "What Is It to Be a Christian?" Though professing to be somewhat wearied by his strenuous week in Presbytery and Synod the preacher failed to show it either in his words or manner. In direct, forceful, Scriptural language he laid it upon our hearts to have in us the mind that was in Christ, the mind whose center and circumference in character and conduct is unselfish love. The impression made on our congregation was profound. We believe it will abide.

ARCATA.—A son was born, September 22nd, to Rev. and Mrs. Charles Philip Hessel, of Arcata. The new arrival will be named Eugene Andrew, after his two grandfathers, for he is the first grandchild in the entire family. The Brotherhood of Arcata church has begun its winter's work with much enthusiasm. The first meeting of the fall was well attended and great interest manifested. Plans for the season are being discussed and a prosperous year is expected. As new members are received at all meetings the Brotherhood expects soon to be an unusually strong organization: The Christian Endeavor Society of the Arcata church has begun the fall with new enthusiasm. At a recent meeting every seat was occupied, and the program was one of unusual interest. The president, Miss Anna Sweet, is a splendid leader and is deservedly popular.

Gustine.—The Sunday school chapel at Gustine, Merced County, was dedicated October 3rd, Rev. W. B. Noble, D. D., preaching the sermon, and Rev. Arthur Hicks presiding. The chapel has a seating capacity of about 120, is neatly finished in selected pine and comfortably furnished with opera choirs and primary class choirs. The pulpit and Bible were secured through the kindness of Dr. Boyd of Fresno, the organ was the gift of Mrs. C. H. Merritt of the First Church of Oakland. To Elders Kerr and Fentem, the financial success of the enterprise is largely due. Sunday schools and individuals in various parts of the states contributed liberally, and a Philadelphia friend sent \$100. Rev. Mr. Bone of the Newman Church and many of the people were present at the dedication, a debt of \$48 was raised and as much more given for the purchase of table, stove and book-case. The total cost of the chapel, including, the acre of land given by Miller & Lux, is \$1525. This is one of many chapels being built by our Sunday school missionaries in new communities through the Synod.

SEMINARY NOTES.

San Anselmo, Cal.

The alumni gathering on Thursday evening during the meeting of Synod at San Jose was said to be the largest ever held. About fifty, including Dr. Holt and Mr. Wales L. Palmer of the Board of Directors and all the Faculty, sat down at dinner. There were many interesting after-dinner speeches, the principal one being given by Dr. Mackenzie. Rev. James Curry, D.D., '75, vice-president of the association, presided. The following officers for the ensuing year were elected: President, Rev. David H. McCullough, '98, of Merced; vice-president, Rev. Walter M. Sutherland, '08, of Fulton; secretary and treasurer, Rev. Austin B. Dickerson, '09, of Coalinga; commencement orator, Rev. Harry H. Pratt, '99, of Portland, Ore.; alternate, Rev. J. W. Lundy, '86, of Stockton; executive committee, the officers

with Rev. Geo. G. Eldridge, '96, of Berkeley, and Rev. H. N. Bevier, '93, of San Francisco; committee on fellowship, Rev. James Henry Sharpe, '05, of Red Bluff, Rev. E. L. Rich, '96, of Watsonville, and Rev. Robert S. Eastman, '00, of Berkeley. Many references were made to Rev. Dr. Scott, the founder of the Seminary and those who were associated with him. A committee was appointed to co-operate with President Mackenzie in arranging for the annual observance of Founders' Day. The \$600 required for the Fellowship for 1910 has been nearly subscribed.

Rev. Guy A. White, '08, has been released from the pastorate of the church at Two Rock and has entered on work at Madera. Mr. N. M. Fiske of the Senior Class will supply the Two Rock church temporarily.

Rev. Francis H. Robinson, '77, and Rev. E. L. Rich, '96, assisted the retiring moderator, Rev. T. F. Burnham, in the opening services of Synod.

Prof. Paterson preached in the Congregational church, San Jose, last Sabbath morning.

Rev. William B. Gantz, pastor of Highland Park Church, Los Angeles, visited the Seminary on Monday. Two of the students are members of his church.

Rev. Newton L. Cleminson will be installed pastor of the First Church, San Anselmo, Friday evening of next week. Prof. Paterson will preside; Dr. Day will preach the sermon and the charge will be given by Rev. Theo. F. Burnham of Vallejo and Rev. Lynn T. White of San Rafael.

Dr. Mackenzie is to preach at Stanford University next Sabbath.

PRESBYTERY OF SANTA BARBARA.

The Presbytery of Santa Barbara met in San Luis Obispo, October 18th and 19th, 1909. The retiring Moderator, Rev. John A. Ainslie, preached the opening sermon on Genesis 49:22-26. Rev. Avery G. Hunt was elected Moderator for the coming six months.

Rev. Samuel S. White was received from the Presbytery of Portland, and arrangements made for his installation over the church at Lompoc. Rev. Geo. S. Davis was also received from the Presbytery of Abilene, and Rev. John W. Dorrance from the Presbytery of San Joaquin.

Rev. John A. Ainslee was elected stated clerk and treasurer for a term of two years.

The questions of the General Assembly in regard to representation were all answered in the negative.

The first overture sent down by the General Assembly was answered in the negative, the other four in the affirmative. Presbytery concurred in the Blainsville overture.

Presbytery appointed on executive commission: Rev. Jas. B. Stone, to serve for three years; Rev. S. Davis, for two years, and elder S. B. Schaner, for one year.

Fillmore was chosen as the place of meeting next April.

The Home Mission Com. reported the successful working of the plan for Presbyterial self-support thus far.

JOHN A. AINSLEE, Stated Clerk.

PRESBYTERY OF BENICIA.

The Presbytery of Benicia met at San Rafael, Tuesday, October 19th. Rev. Isaac Flemming of Calistoga was elected Moderator, Rev. C. P. Hessel of Arcata, and Elder A. M. Reynolds of Lakeport, temporary clerks.

The following ministers were received: Newton E. Clemenson from Presbytery of Ogden, Wm. Karften and Soo Hoo Nam Art from Presbytery of San Francisco, Rev. F. R. Wotring, retired from Presbytery of Beulah, Colo-

rado, Rev. Wallace Miller from Presbytery of San Joaquin.

The pastoral relation existing between Rev. Guy A. White was dissolved. Rev. E. B. Hays of Petaluma was appointed Moderator of the Two Rock session, and to preach and declare the pulpit vacant. Rev. Guy A. White was dismissed to Presbytery of San Joaquin.

Calls were received from the First and Second churches of San Anselmo, combined, to Rev. N. E. Clemensen, and accepted. The church of Grizzley Bluff was dropped from the roll, and the stated clerk of Presbytery authorized to grant letters of dismissal to the remaining members to other churches.

The church of Little River was dropped from the roll, and the session was instructed to look after the property at Little River. The place of the spring meeting of Presbytery was left in the hands of the executive commission.

The following were elected the executive commissioners: ministers—Isaac Flemming, Wm. Martin, Theo. F. Burnham and E. B. Hayes; elders—J. G. Cochran, R. J. Trumbull and Robt. Hazlet.

Revs. E. P. Shirer, D. M. Marshman and H. T. Caskeys were granted permission to labor outside the bounds of Presbytery.

Rev. Theo. F. Burnham and Wm. Martin were elected from Benicia Presbytery as members of Synod's executive commission.

SUNDAY SCHOOL WORKERS IN SPECTACULAR PARADE

Spokane the Scene of Inspiring Demonstration Under the Direction of Professor E. C. Knapp.

Twelve thousand Sunday-school workers, ranging from chubby-faced, happy youngsters to veterans in the service, carrying the national colors, banners with insignia of religious conquest and pennants with inspiring mottoes, headed by bands of music playing hymns and patriotic airs, paraded the principal streets of Spokane, Wash., the afternoon of October 2, under the direction of Professor E. C. Knapp of Chicago, who declared that the demonstration was the greatest of its kind in the United States, size of the city taken into consideration.

There were also numerous floats, typifying the growth and progress of the crusade, and gaily decorated automobiles and other vehicles. The parade was reviewed at Monroe street and Riverside avenue from the grand stand, where President Taft delivered his address on "The Conservation of Our Natural Resources" to an audience of 40,000 the morning of September 28.

The parade was seen by more than 30,000 men and women, who lined the principal streets and there were fully 15,000 at the reviewing stand when Mayor Pratt and others spoke. Business lulled and traffic was partly suspended during the progress of the parade. It was the beginning of formal revival activities in the Sunday-school endeavor, which was followed by a mass meeting in the First Methodist Episcopal Church in the afternoon of October 3, when Mrs. Knapp spoke, and the organization of the largest teachers' training class in the Pacific Northwest at Westminster Congregational Church the evening of October 4.

Every Protestant organization in Spokane was represented in the parade. The army was optimistic and radiant with smiles and happiness under the sunny skies and lent spirit to many by singing hymns of conquest and offering cheers for the goal they sought to reach. The procession

was an hour and thirty minutes in passing a given point and there was not an untoward incident to mar the occasion.

There were humorous features to give sparkle to the parade, and among these were the gridiron scenes by the club of Central Presbyterian Sunday-school, while Harry Moore, of the boys' department of the Young Men's Christian Association of Spokane, with his medicine case, buck-saw and artificial leg traveled with the bos offering "first aid to the injured."

The "water wagon" scene in which fourteen uniformed boys pulled an improvised water wagon was also a feature. Originality was displayed in the banners, such as "We Go to Church; Do You?" and "The Saloon Can Not Live Without Us," carried by an army of youngsters were effective attractions.

THE NATURE OF THE GOVERNMENT OF ITALY.

By Prof. Granville F. Foster.

To the scholar and antiquarian, Greece alone excepted, no country of Europe is more interesting than Italy both for its intensely thrilling history and for its stately and magnificent ruins, everywhere to be seen, to testify of its former greatness and glory. The Eternal City by the Tiber through its Spiritual Sovereign, the modern Pontifex maximus yet dominates to a great degree religious thought and many millions throughout the world bow at his feet and acknowledge his sway as the real vicegerent of God as once the same city ruled the world secular and religious, through its ancient Pontifex maximus, the Emperor, at whose feet the vast millions of the Empire bowed as in the visible presence of the overruling deity. The eminent and illustrious artists of mediaeval Italy too, have with those of ancient Greece, moulded and fashioned the canons or rules of art in all the modern age and the names of these artists are household words. Who has not heard of Leonarda da Vinci, Michael Angelo, Raphael, Correggio, Titoretto, whose beautiful works of art are to be seen to-day in numerous churches or public buildings throughout the land, from Lombardy to Sicily? Then from the standpoint of the scientist, Italy is an unusually interesting country for the study of certain natural phenomena. With flaming Etna on the island of Sicily, mysterious Vesuvius near Naples, eternally active Stromboli on one of the Lipari Island, with the curious fulgurites of the Apennines—the thunder-stone of Shakespeare or the thunderbolt of Jupiter—the Acheronian Lave Avenues, and the cave near which the ancients supposed to be the entrance to Hades, the Grotto del Cane, the buried cities, the secular elevation and depression of various portions of the coast, the terrible earthquakes so frequent, the Fata Morgana and other phenomena too numerous to mention have engaged the attention of students of nature from time immemorial and are still ardent subjects of research.

Italy has had a checkered history. From being the center and source of government, it descended, after Rome had filled the world with her grandeur and had sunk under the weight of her own magnificence, to being ruled by others. Divided up into a large number of separate states, coveted by the Emperors of Germany as a necessary part of the Holy Roman Empire, of which they deemed themselves the Divinely Appointed Head, desired by the Kings of France and by the Kings of Spain, it became the battle ground of Europe, while popes looked on, encouraging now one claimant and then another, hoping that in the

war of rival contestants, the patrimony of the papal see, the states of the church might remain intact, and thus from Otto the Great in the tenth century to a time within the memory of a large number of people, now living, the struggle went on, until in the Providence of God, a new day dawned on Italy, and a consolidation of all its parts began until at last there was a united nation under an enlightened, liberal and well-beloved monarch. To trace in a manner exceedingly brief the events of the period of consolidation, enough only to make clear and plain the origin of the constitution, will only be undertaken here.

Great men like Dante and Savonarola, and several popes entertained dreams of Italian unity but they ended as dreams for nothing was accomplished. Napoleon I promised unity and did a little towards it, taxing the Italians mercilessly and stealing their priceless works of art for museums in Paris. The matter slept again at the order of Metternich, the prime-minister of Austria and the real autocrat of Europe. At this time Lombardy and Venetia belonged to Austria, Naples and Sicily were governed by an infamous Bourbon prince, Tuscany, Modena and Parma were respectively governed by petty tyrants, called Dukes, and almost in the middle of the peninsula lay the states of the church, ostensibly governed by the pope, but really by some of his cardinals who were as tyrannical as ever a Bourbon prince could be, while throughout the land brigands flourished even sharing their gains with a sovereign here or there to be let alone to ply their nefarious trade.

It is strange that the original nucleus of a consolidated Italy was Savoy, in early times a part of France. At the Treaty of Utrecht 1713, the Duke of Savoy was given Sardinia and raised to the title of King. In 1848, Charles Albert, King of Sardinia, fought with Austria and was conquered and then abdicating, Victor Emanuel II became King. He chose Count Cavour, as his prime minister and a set of the most brilliant events followed.

Several years were spent in drilling armies in forming alliances, in getting together money, all for the struggle the King and his prime ministers saw was inevitable if ever the dream of a united Italy was to become a fact. While this was being done, many reforms were carried through parliament—most of the monasteries were closed, the ecclesiastical courts abolished and the power of the church over schools modified. Just at this time the Crimean war came on and Italy sent a contingent to aid France, England and Turkey against Russia, the object of so doing which can be gathered from what an Italian officer said to the soldiers that were digging trenches "Of this mud, our Italy is to be made," for the good will of England and France was needed.

In 1859 a treaty was made with Napoleon III, who entered Italy, conquered the Austrians and Lombardy was added and the little kingdom thus reinforced had a population of eight millions. Napoleon now made peace but allowed the Duchies to decide by plebiscites and in 1860 Parma, Modena and Tuscany were added and Italy had eleven millions. Garibaldi, with the connivance of Cavour, now took one thousand adventurers and went to Naples, and the people arising in favor, the detested and detestable king fled and the kingdom of Naples was added and Italy now had twenty-two millions. Then in 1866 Italy joined Prussia in a war with Austria and received Venetia as the reward and lastly when Napoleon was compelled to remove his troops from Rome where they had been guarding the

pope, the states of the church were added, raising the area of the country to 100,000 square miles and the population to 28,000,000. Since then, the population has grown until it has reached 34,000,000. There is still one piece of land Italy wants and ought to have, namely Tventino on the southern slope of the Alps, which Austria still holds. This district has over 300,000 inhabitants, almost completely Italian. Italy is looking forward to the death of Francis Joseph, Emperor of Austria, when in the commotion to be looked for among the incongruous races of that empire, Tventino may be secured.

In government, Italy is a limited monarchy, of the class represented by England and Belgium. In such a government a king "reigns but does not rule" and yet a well-beloved monarch who is known to do everything he can for his people, has much power, more power in fact than if was constitutionally defined just what the king might do and what he could not do. The present king of Italy, Victor Emanuel III, is seldom refused by parliament or people in any thing he desires and simply because everybody believes he will never desire anything but that which would benefit the people he governs.

The Italian parliament consists of two chambers, a Chamber of Senators and a Chamber of Deputies. The size of the Senate does not depend upon the constitution but is left to law, which can be changed at any time. All Senators are appointed by the king and hold position for life. They receive no salary.

The Chamber of Deputies consists of 508 members. A candidate therefor must be 30 years of age, and of course an Italian by birth or a naturalized citizen, but there is no property qualification, but the fact that they are not paid for their services, compels a member to be wealthy or to be paid by his constituency. As a part remuneration however, all deputies ride free on railroads and steamboats. When a deputy is elected he is given a gold medal the size of a five-dollar piece, properly stamped, which is worn on the watch-chain, and as none but a deputy can lawfully wear it, this becomes a public pass. The deputies are elected individually in districts by voters, whose qualifications are—Italian subjects, each a male over 21 years of age, paying at least four dollars taxes annully. Every elected deputy must have received the majority of all the votes polled, hence if no candidate has received this, there must be a second election in which only the candidates that have received the highest number of votes in the previous election are voted for.

The Italian government has the vexing papal question on its hands yet after Rome has been the capital for 39 years. Each pope from Pius IX to the present day, sees fit to assert the absurd fiction that he is prisoner in the vatican. From 1871 to the present day, the Italian government has credited to His Holiness \$625,000 annually, but the sum has never been touched, for such an act would be an acknowledgment of Italy's right to Rome. The pope tries to prevent Catholics from voting in national elections but he has succeeded in preventing only the most bigoted. The present anomalous conditions would cease to-morrow, if the outside pressure of foreign powers could be removed for in his heart Pius XI greatly loves Victor Emmanuel and the love is reciprocated, but this is in private, for in public they are enemies, irreconcilable since the mass of Catholics abroad are afraid that if Pius XI should publicly remove all bans and accept Italy's guarantee of perfect free-

dom together with the annual stipend, the pope would become only "a Chaplain of the King" being, paid his salary like other royal officers. The hope that the papacy once had of foreign intervention, has passed away. The papal power is little regarded at home. Pius XI has little influence in Italy but is a mighty power abroad. He exercises more power in the United States than he does even in Rome itself, outside the vatican, yet Giuseppe Sarto, the present pope, or Pius XI, as is his pontifical name, is one of the best and most earnest and sincere men that ever held the pontificate and as a man and as a Christian, is respected by all Protestants who know him as well as by the mass of Catholics.

Two other questions vex the government—the astonishing illiteracy of the common people, and the exhausting cost of the great army and navy which her position amid the number of jealous, perhaps hostile powers demand. The government has tried by free schools to abate the ignorance of the people, but simply in vain, for the poverty of the mass is so great that children must work or both they and the parents would starve. The army and navy question is becoming more and more imperative to be settled, for the country is fast running into bankruptcy, and this state of things was aggravated by the recent awful disasters in Southern Italy by cutting off from the general revenue a very large fraction which must be made up by increasing a load of taxes, already almost insupportable.

A MEMORIAL OF ROBERT HORACE CLELAND.

Under the above title, Dr. and Mrs. Cleland of Los Angeles have given to the world a treasure of rare value. This little volume bears a message to all readers, but its message to the young man or woman is so full of inspiration to high and noble purposes that no one should be without a copy. One cannot view the exalted ideals portrayed in this life story and not desire to make them his very own; one cannot breathe the simple fervent prayers of this young man and not make them voice his own heart's desires.

The purpose of this little volume is that the work so dear to his heart may find a place in the lives of many others. It contains besides a brief sketch of the life of Horace Cleland, tributes and testimonials from classmates, teachers, college professors, pastors and friends, and is a most thrilling story of a really great life lived in a few short years, and yet it is "deeds," not "years," that make up the sum of life. The truly great lives are not those who can count their years by scores. The life that counts is the one that in the living inspires all who come in touch with it to pure and righteous thoughts to lofty deeds and leaves behind it influences that go on unending in the world's work, and such is the life here so vividly pictured to us.

In years, too few—in our short-sightedness, we would say—but He with whom a "thousand years is as but a day—a watch in the night, a tale that is told,"—knew that this life, though brief as man measures time, had wrought a good work and one that would go on even to eternity.

We would commend this charming book to our young people of California, to our student volunteers, and to all who have dedicated their lives to the Master's service.

"The final plea he makes to those who read his life says the author 'is borrowed from the cemetery of Princeton College, is inscribed in the headstone beneath which he sleeps:—'Go to the heathen,' it reads, 'they cannot die as I die,' 'It is his last call to definit, far-reaching service—that service which constitutes the high aim of every worthy life.'"

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For Sale by the Pacific Presbyterian.

The trial of Dr. W. M. Morrison and Dr. W. H. Sheppard, missionaries of the Southern Presbyterian Church in the Kongo, which began last week, has been withdrawn, with the right to bring suit later, so far as it touches Dr. Morrison. These suits grew out of the criticisms of these men on the high-handed and atrocious treatment of the Kongo people. Though the suit is brought by one of the large rubber exporting companies, it is generally understood that the government of Belgium is behind it. The intent of the suit being, of course, to silence such criticism as these missionaries have made public. The United States government will watch carefully the proceedings.

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BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults,
Pray don't forget your own;
Remember those in houses of glass
Should never throw a stone.
If we have nothing else to do,
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man,
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some have faults and who has not?
The old as well as young;
We perhaps for ought we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well:
To try my own defects to cure
Before of others tell.
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may do
To those whom we let know.
Remember that of course sometimes,
Our chickens roost at home;
Don't speak of others' faults until
We have none of our own.
—Selected.

THE CHANCES OF A POOR BOY TO GET A COLLEGE EDUCATION.

So far as my observation goes the chances of a poor boy to get a college education are better than those of a rich boy! This sounds like wild encouragement. But does it not take something beside money to secure an education? And it is not likely that the poor boy will have the other kind of purchase price—even though his pocketbook be slender or empty? Therefore, I repeat it deliberately: The closest observation of results would show that in the average college the poor boy has a better chance for an education than the rich boy has.

Given a spirit of perseverance, only two things should prevent an American boy from receiving the desired education—ill-health and a widowed and dependent mother. And there have been cases where, with both of these hindrances (I would not speak disrespectfully of motherhood), boys have gone through college. The regular schedules of college life helped to conquer the ill-health; and the dear mother lived the frugal life in the cottage in the college town and was nurse and laundress and all things domestic. Nine years ago next month a boy came to DePauw University with \$17.50 in financial capital—and a seven years' course ahead of him! Did he get through life? Yes! And he became college orator and State orator, and he took honorable rank as an interstate orator.

The census of the denominational col-

leges of the Middle West would reveal vast numbers of young men who are "working their way through." What do these do? All sorts of things: waiting on tables, agencies for choes, laundry, caring for offices, "tending" to furnaces, mowing lawns and cultivating gardens—and scores of other things—some of which may not be "lovely," but all of which are "of good report."

If, being poor, you enter upon this course of self-support, get ready for sacrifice. Do not whine! Do not become dependent! Meet each morning with a smile! Take five or six years, if necessary, for the four years' course! And remember that always there is that three months' vacation, wherein you can sell books, or "scopes and views," and wherein too, you may receive fair wages for helping the distraught farmers in the fields of the Central States.

So I say to the poor boy who has persistence: Go to the college and be not afraid!—Bishop Edwin H. Hughes, D.D.

TEMPTING TO "LITTLE LIES."

By Bertha Gerneaux Woods.

"I hope May will grow up a truthful child!"

Mrs. Marston started almost indignantly at these words from her aunt's lips. "Truthful! May truthful! Why should there be any reason about it? She doesn't give notice of any Munchausen tendencies, does she, Auntie?" she asked, but her smile was a trifle forced.

"N-no!" Aunt Susan's eyes were thoughtful. "But it takes so little, sometimes, to tempt a child of her age into untruthfulness—a child who is as timid and sensitive as May!"

"What do you mean, Auntie?" Mrs. Morrison's eyes were simply anxious now. There was no suggestion of indignation in their brown depths. "Anything—anything you have noticed about me?"

"Well, yes, to be frank with you, my dear. I do notice that in the most unconscious, unintentional way in the world, of course, you sometimes tempt the baby (for that's all she is!) into bits of untruthfulness."

"Oh, Auntie, when?"

"Well, this morning, for instance, I heard you speaking to her about that water spilled on her dress. 'You haven't been playing under that faucet again! After what I told you! Have you, May?' And your tone suggested dire consequences if she had been—poor little sinner! I believe she denied it promptly—and very likely the child was really innocent! But if she had been guilty it would have required an amazing amount of courage, and quick, ready courage too, to make a confession! I hear so many mother's tempting their children into hasty little lies in just that way!"

"Little lies!" How dreadful it sounded—stated boldly like that by good old Aunt Susan's uncompromising lips! But Mrs. Morton's face was sweetly contrite!

"I don't believe it ever occurred to me that way! I never intend to punish her—with any severity at least, when

she owns up to her small misdeeds—but I suppose the child doesn't realize that! And it isn't fair to make the poor tot testify against herself—even the law excuses its criminals from that. But go on—Auntie, tell me some more!"

"Well," Aunt Susan continued meditatively, "May really has a tender conscience, and I think I should be careful not to put too much of a strain on it, if I were you. Yesterday, for instance, when she was going to spend the day at Mrs. Bonnell's, you told her the last thing, 'Now, remember, mother wants you to play outdoors all the time while you are there!' 'All the time, mother?' she repeated—literal baby! And you smiled in answer, 'Yes, except when you are eating and taking your nap!' Of course, it is far better for the child to be out of doors as much as possible, and easier for Mrs. Bonnell, too. But you had no idea of having May obey you literally. Doubtless, circumstances would have prevented her from carrying out yours words fully—but with a child of her temperament there is sure to be some strain on the little conscience—either some pleasure taken out of her visit, and an easy sense of being disobedient, or, what's worse, almost a callousness developing under such overstated commands!"

"Oh, dear! dear!" Mrs. Morrison sighed and smiled together. "Indeed, I didn't go to do it," as May would say!"

"Of course, not," said Aunt Susan, "and perhaps I am an old meddler." (Mrs. Morrison shook her head decidedly, "No, its dear and good of you, Auntie!") "But I often think of that verse, 'God is faithful, who will not suffer you to be tempted above that ye are able to bear!' And, of course—I mean it in all reverence, with a baby like May—the mother stands in so much the same tender, protecting relation as God does to us older ones. It is His way and wish that it should be so—and—"

Aunt Susan did not finish the sentence—but there was no need. Mrs. Morrison leaned forward suddenly and kissed her

LIVE TO BE SOMETHING.

Let the nobleness of your mind impel you to its improvement. You are too strong to be defeated save by yourselves. Refuse to live merely to eat and sleep. Brutes can do this, but you are men! Prepare yourselves to endure toil. Resolve to rise; you have but to resolve. Nothing can hinder your success if you determine to succeed. Do not waste your time by wishing and dreaming, but go earnestly to work. Let nothing discourage you. If you have but little time, improve that little; if you have no books, borrow them; if your early education has been neglected, by the greater diligence repair the defect. Let not a craven heart of love of ease rob you of the inestimable benefit of self-culture.—Young Folks.

To the Point.—Elderly Aunt—"I suppose you wondered, dear little Hans, why I left you so abruptly in the lane. I saw a man, and oh, how I ran!"

Hans—"Did you get him?"—Fliegende Blaetter (Munich).

THE LOST PUP.

He was lost!—not a shade of doubt of that,
For he never barked at a slinking cat,
But stood in the square where the wind
blew raw
With a drooping ear and a trembling
paw
And a mournful look in his pleading eye
And a plaintiff sniff at the passer-by

That begged as plain as a tongue could
sue,
"O, mister! please, may I follow you?"
A lorn, wee waif of a tawny brown
Adrift in the roar of a heedless town.
Oh, the saddest sight in the world of sin
Is a little lost pup with his tail tucked
in!

Well, he won my heart (for I set great
store
On my own red Bute—who is here no
more.)
So I whistled clear, and he tottered up,
And who so glad as that small pup?
Now he shares my board and he owns
my bed,
And he fairly shouts when he hears my
tread.

Then if things go wrong as they some-
times do,
And the world is cold and I'm feeling
blue,
He asserts his rights to assuage my woes
With a warm, red tongue and a nice
cold nose
And a silky head on my arm or knee
And a paw as soft as a paw can be.

When we rove the woods for a league
about
He's full of pranks as a school let out;
For he romps and frisks like a three-
months' colt,
And he runs me down like a thunder-
bolt.
Oh, the blithest of sights in the world so
fair
Is a gay little pup with his tail in air!
—James Clarence Harvey, in Fruit-
man's Guide.

THE LIGHT BEARERS.

True worth is in being, not seeming,—
In doing, each day that goes by,
Some little good, not in the dreaming
Of great things to do by and by.
For whatever men say in their blind-
ness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

—Alice Cary.

On the steps of a public building in
Florence an old, disabled soldier sat
playing a violin. By his side stood a
faithful dog holding in his mouth the
veteran's hat, into which, now and then,
a passer-by would drop a coin. A gen-
tleman, in passing, paused, and asked
for the violin; first tuning it, he then
began to play.

The sight of a well-dressed man play-
ing a violin in such a place, and with
such associations, attracted the passers-
by, and they stopped. The music was

so charming that they stood enchanted.
The number of contributions largely in-
creased. The hat became so heavy that
the dog began to growl. It was emptied,
and soon filled again. The company
grew until a great congregation was
gathered. The performer played one of
the national airs, handed the violin back
to its owner, and quickly retired.

One of the company present said:
"This is Amard Bucher, the-renowned
violinist. He did this for charity; let
us follow his example." And immedi-
ately the hat was passed for a collection
for the old man. Mr. Bucher did not
give a penny, but he flooded the old
man's day with sunshine.

So, too, it is related that when Mich-
ael Angelo was at the height of his
fame, when monarchs and popes were
paying fabulous prices for his works,
a little boy met him in the street, with
an old pencil and a piece of dirty brown
paper, and asked him for a picture. The
great artist sat on the curbstone and
drew a picture for his little admirer.

A like charming story is told of Jenny
Lind, the great Swedish singer, which
shows her noble nature. Once when
walking with a friend she saw an old
woman tottering into the door of an
almshouse. Her pity was at once ex-
cited, and she entered the door, osten-
sibly to rest for a moment, but really to
give something to the poor woman. To
her surprise, the old woman began at
once to talk of Jenny Lind, saying,—

"I have lived a long time in the
world, and desire nothing before I die
but to hear Jenny Lind."

"Would it make you happy?" inquir-
ed Jenny.

"Ay, that it would; but such folks
as I can't go to the playhouse, and so
I shall never hear her."

"Don't be so sure of that," said
Jenny. "Sit down, my friend, and lis-
ten."

She then sang, with genuine glee, one
of her best songs. The old woman was
wild with delight and wonder, when she
added,—

"Now you have heard Jenny Lind."

Sweeter than the perfume of roses is
a reputation for a kind, charitable, un-
selfish nature; a ready disposition to do
to others any good turn in your power.
"The mind's sweetness," says Herbert,
"has its operation on the body, clothes,
and habitation." So Cervantes spoke
of one whose face was like a benedic-
tion. "Good looking," as Horace Smith
remarks, "is looking good." "Be good,"
says our Amesbury poet, "be womanly,
be gentle, generous in your sympathies,
heedful of the good breeding of all
around you,—and you will not lack
kind words of admiration."

Was there ever an unselfish person,
of charitable and generous impulses,
sociable loving, kind, of tender spirit,
thoughtful for others, who was not uni-
versally beloved? He, indeed, is the
light-bearer.

We do not need an introduction to
feel his greatness, if you meet a cheer-
ful man on the street on a cold day you
seem to feel the mercury rise several
degrees.

THE CHAMBERED NAUTILUS.

This is the ship of pearl which, poets
feign,
Sails the unshadowed main—
The venturous bark that flings
On the sweet summer air its purpled
wings
In gulfs enchanted, where the siren
sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun
their streaming hair.

Its web of living gauze no more unfurl;
Wrecked is the ship of pearl,
And every chambered cell,
Where its dim, dreaming life was wont
to dwell
As the frail tenant shaped his growing
shell,
Before thee lies revealed—
Its irised ceiling rent, its sunless crypt
unsealed!

Year after year behind the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the last year's dwelling for the
new,
Stole with soft step its shining archway
through,
Built up its idle door,
Stretched in his last-found home, and
knew the old no more.

Thanks for the heavenly message
brought by thee,
Child of the wandering sea,
Cast from her lap, forlorn!
From thy dead lips a clearer note is
born

Than ever Triton blew from wreathed
horn!
While in mine ear it rings,
Through the deep caves of thought I
hear a voice that sings—

Build thee more stately mansions, O my
soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobled than the
last,
Shut thee from heaven with a dome
more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's
unresting sea!

—Oliver Wendell Holmes.

Marjorie, aged 9, had not been having
very satisfactory reports from school.
He father finally said, "Marjorie, for
the first hundred you get I'll give you
a dollar." Time went on and the reward
could not be claimed. One day the
child was taken violently ill. Her moth-
er sent for the doctor. When he had
gone, Marjorie said, "Mamma, am I very
ill?"

"No, dear; your temperature is a little
over a hundred, but he doctor thinks
you will be all right in a day or so."

Smiles broke through Marjorie's
tears.

"Now, mamma, I can have my dollar.
Papa said he would give it to me if I
could get over a hundred in anything."

THE HOME

I wonder if you really send
 These dreams of you that come and go!
 I like to say, "She thought of me,
 And I have known it." Is it so?
 Though other friends walk by your side,
 Yet sometimes it must surely be,
 They wonder where your thoughts have gone,
 Because I have you here with me.

And when the busy day is done
 And work is ended, voices cease,
 When every one has said good night,
 In fading firelight then in peace

I idly rest: you come to me—
 Your dear love holds me close to you.
 If I could see you face to face
 It would not be more sweet and true;

And so, across the empty miles
 Light from my star shines. Is it, dear,
 Your love has never gone away?
 I said farewell and—kept you here.
 —Sarah O. Jewett.

THE WOMAN WHO WORRIES.

By One Who Has Learned Better.

A great deal is written and spoken about household economics. Economy in housekeeping has been a subject for discussion ever since there have been houses to keep. But there is a kindred topic which, well thought out into action, will mean more than either of the others to that woman who would be successful in her great and beautiful task of home-making—in the bringing about of comfort and happiness to those who, in the old-fashioned phrase of the Scotch, are "her care."

When I would commend housekeepers to study economy of themselves, I have no reference to that which any sensible woman is obliged to realize—her duty of systematized work, of such rest as her own system demands and of recreation. These are matters which individuals may best decide for themselves, according to strength and circumstances. Where one woman demands an hour of quiet, in order to keep in condition, another needs half the day, and still another can keep going all day long and still be healthy and sweet-hearted. There is, however, one thing in which no woman can expend strength and thrive, even though her body should rest all the time, and that is in fretting.

Almost without exception the woman who frets resents the imputation of thoughtlessness and repudiates the very suggestion of a selfish attitude toward life. Yet she is guilty on both counts. "Out of the fullness of the heart," says truly the ancient proverb, "the mouth speaketh." And when the heart is overlaid with rebellion against things as they are, quick and angry words are likely to proceed from it. Just here is where one encounters the tremendous waste of self, for the hasty fretful speech bears fruit not only in its kind, but in sullen looks, impatient actions and in a general poisoning of the home atmos-

phere, which reacts inevitably upon the one who is responsible for its genesis. King Solomon's brawling woman, with whom to dwell in a wide house was less to be preferred than the peace of the corner of a housetop, was probably not an unloving housemother. On the contrary, I fancy that her heart's desire was for her husband's prosperity and her children's happiness, and that she brawled because perchance the flocks were prone to wander and the young lambs to drop from weariness, or because the maids at the distaff idled or tangled their flax. Such things spelled ill fortune in those days, as panics and poor investments do in these. The wife and mother, then as now full of tender desire for the prosperity which means so much to peaceful home life, had only to face the ordeal of waiting for better days, conscious that her own two hands had done their best and were powerless to do more.

Now, waiting is much harder than working, especially when one feels assured that a little difference in the management of flocks and herds, a little more attention and delicacy of touch at the wheels would set the matters right. But one of the hard lessons a woman has to learn is that of respect for the opinions of others, even though they be mistaken, and to wait—gracefully and patiently if possible, and if not, just to wait—while her loved ones thread their way through experience to expediency. If her own way is the better one, and she has the grace to impart her ideas without antagonizing, well and good; but it is a very wholesome mental and spiritual exercise for My Lady of Frets to think things out for herself sometimes, after this fashion: "Now, suppose I were the sole breadwinner of this family, would I be quite so sure as to the wisdom of this or that method of procedure that seems so clear to me now? Would I not weigh matters very cautiously and be actuated by reasons that do not appeal to me as I sit in judgment? If I were my own boy, or my girl, with all the inexperience, all the craving of youth for the moment's pleasure, and with none of the knowledge of the great love that underlies law to balance against temperament, would I act more discreetly, would I always choose the way that seems best to my elders?"

If we women could only realize that what we advise and what we teach is of the smallest importance compared with what we are! If we only could, I think there would be a broad, bland clearing of the domestic atmosphere. If we could absorb the thought that just a little bit of really being happy outweighs years of "trying to make home happy," we would do what we could to set things right, and then just leave the worries to take care of themselves while we got "the moreset good," out of what was left in life. If a poor investment curtails an income already scanty, the master of the house surely feels more chagrined and sorry than any one else does, and it is small encouragement to future counseling with his life partner to hear "I told you so" and see her downdrawn lips and troubled eyes. It surely is better to accept the hard conditions, give thought to stretching dollars that seem to have no elasticity, and find the gleam of fun that lurks in all such conditions to brighten things up for the brave-hearted. We often hear it said "I can bear a real trouble, but it is the little worries that get the best of me!"

Well, I think it is a pretty smallish sort of a heart and a narrow slice of life that can't get the best of little worries and, because the men of the house are irregular at meals, and the children bring in mud on their shoes, will make a woman assume the air of a martyr or the tongue of a termagant—and, for my part, I believe the tongue

is to be preferred to the air. What if the men are late? Are not they the ones who suffer from cold vegetables and a dried-out roast? And as for the mud on the floor—why, just suppose there weren't any little shoes, or that the children were not the restless things they are, in their rugged health and gay spirits. Does it add rest to the belated meal if it is served with a scowl, and will the little folks remember better next time to clean their feet if mother, over her sweepings, says things that hurt them—and that she is sure to wish she hadn't? How much the better way to economize in all that fretting, serve the meals and sweep the floor quietly if one cannot do it hilariously, and save all these hurts so easy to make—so hard to cure!

If it is a case of nerves, why, one should see the doctor; but often it is the fret that causes the nerves, and not the nerves that produce the fret.

There is something in this connection that I shall mention last, because it is so important that one always should carry it in the mind along with any thought of worry. That is the bringing of all the perplexities; small as well as large, that beset our days, to the source of all life and strength. It has always been a dear thought to me that it did not require some terrible grief of a lost loved one, some awful foreboding over one at the point of death in suffering, to bring forth the first expression of Christ's power in miracle—he had a heart to feel for that embarrassed housekeeper whose refreshments ran short at her party! Surely then we can go to him whom we are taught to call our Father, in our perplexities and worries, and confidently expect that help, the calming and stilling, which we so sorely need.

What though in this time of investigation, there are some who would explain away the power of prayer on purely psychological grounds? Is not my Father lord of all the sciences—all the 'ologies? If I knew enough about electricity I might fully understand just how it is that its subtle current lights my house, rings my bells and annihilates distance so that in my own library I may sit and hold converse with my friend in another town and not lose one little inflection of the voice I love; but would my knowledge in any way do away with the efficiency of the electricity? Having it there to do me service is the main thing and I would be very silly if I should refuse to avail myself of all these helps just because I could not know just how it worked.

Thus it is with that wonderful steadying influence of prayer—that sense of communion which one may find in a quiet hour, or which one may snatch in a busy moment of the busiest day, when the heart reaches upward for strength and calm. People in general may not be able to ravel out just how it works, but work it does, and in just the way in which that housekeeper at Cana received her help out of a trying position—we must speak our difficulty in the soul's sincere language, and then pour! I don't imagine she bent over and looked into the vessels to see if the Master really had changed that water into wine—she just went right on and served it in the simple trust that it was all right, and sure enough it was. When we ask for help we do not need to wait and see if the men are coming in with more promptness, or the little ones trying to be tidy—maybe they will not change their ways at all. The thing for us worriers to do is just to go on with our daily work and take what comes—the patience and gentleness we shall win will mean more to us and to our loved ones than would the removal of petty annoyances to us alone.—The Interior.

YOUNG PEOPLE

A FEW INSECT MUSICIANS.

Surely you have heard them—a band of insect musicians—it is a treat! Who are they? Why, the crickets and their cousins, the grasshoppers, locusts and katy-dids. They all carry fine musical instruments with them wherever they go. So, a concert or serenade can be given at a moment's notice, and I fancy they never make the excuse, "I can't; I am out of practice!"

I have been kept awake many a night by the little glossy brown or black house cricket, which, well hidden behind some article of furniture, insisted on treating me to a musical program.

"I wonder if he makes it with his mouth?" I have asked, and I decided to really find out, and was surprised to know where all that noise came from. You know a cricket is not slender like a grasshopper, but is short and thick, and looks like he is carrying a little bundle of something under his wings all the time.

Well, near where his left wing-cover joins his body he has three veins on his wing. The largest is rough like a file, and this is his "bow" for his violin. He—I say "he," because Mrs. Cricket can not make music—draws this rough vein across the right wing-cover, which trembles and quivers and gives out sound—his music, in other words.

The field cricket sings all day, while the house cricket (my friend) takes the night for his concerts.

In Spain crickets are so popular that they have little cages for them, like we do for our canaries; but they have only one cricket in a cage, as they will fight if put together.

"The Murmurer," as Mr. Grasshopper is called—and I don't see why, as his songs to Mrs. Grasshopper are so loud and shrill—makes his music by rubbing his wings together. He has a little piece of skin like a tight drum-head set in each wing, and as he moves his wings these tiny drums vibrate—thus his music.

Mrs. Grasshopper doesn't have a drum in her wings, but listens to her lord's music with her ears, which are on her forelegs! Isn't it queer? Think of having one's ears in such an inconvenient place, as near a knee. Or, as the locusts have, on each side of the abdomen. At least, they have a round plate there, which is supposed to be an ear, on each side.

Mr. Grasshopper sits perfectly still while making his music, looking very grave and quite correct in his long-tailed dress-suit coat, which he always wears.

Mr. Locust, however, stands on his two front legs to sing, and is really a ludicrous sight, as he lifts his hind legs and draws one by one and then both together, across his wings. The inner side of his hind legs has rough, file-like edges, and the wings thicks veins, like cords, and the file of the legs on the cords of the wings, produces the sound. He is a finished musician, too, for he can make two tones, and as one or two legs are used, makes the music loud or soft.

The beautiful light-green katydid sings only at night, and his song, "Katy-did, Katy-did; Katy broke the teapot lid; Katy-idn't," and all the different versions of it, is of my earliest recollections.—Mrs. Helen B. Bell, in Baptist Boys and Girls.

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Tom, aged five, accompanied his father to church one cold Sunday morning, and upon their return his mother asked if he could repeat the minister's text. "Course I can," replied the little fellow. He got up and rubbed his hands together and said: "Many are cold, but few are frozen."

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SIGNS OF PROSPERITY.

Pacific Presbyterian Going to Practically Every Pastor in California, Which Is Going Some.

The Pacific Presbyterian is now going to practically every pastor of the California Synod. That's going some, isn't it? When we remember that only a little over a year ago the paper was suspended, and nearly every one was saying that no one had ever "come over the pike" or ever would come, who could make it succeed; and now to have a stronger backing than the paper has ever had in its forty years of existence is most encouraging to all.

Lest some may think this is boasting on the part of the publishers and might make them to appear greater or more gifted than those who have served before, we wish to have it known that it is in no such spirit that we say it, and would prefer that nothing be said on the subject for fear of being misunderstood.

We do not think we have ever heard of any one saying that Joshua was a greater or more gifted man than Moses, yet he led the people into the Promised Land. Because the present managers shall have the pleasure of leading the Presbyterians of the Coast out of the wilderness into the land "flowing with milk and honey" is no sign that we for one moment consider ourselves superior to the patriots who served and suffered before us. "Others have labored and we enter into their labors."

Every day brings some fresh encouragement to the project for a publishing house, that will be a strong support to all our work on the Coast, and a source of revenue for the maintenance of the paper.

There are enough lines of work ready at hand now to make the shop pay if we had it ready for use. Every day we are delayed in getting the plant loses money and opportunities for building up a business that in the years to follow will be the backbone of the work on this Coast.

Those of you who are intending to help on this splendid project by taking shares we trust will do so at once and not wait to be seen personally. We want at least \$5,000 right now, and with that we can go ahead and add to the present plant sufficient to make it suitable to get

out the paper in first class style, and also earn money to pay for it. Let us hear from the friends of the paper now.

A great many have expressed great satisfaction over the marked success the paper has attained, and at the prospect of a better one. We must cash those good wishes and hopes and buy machinery with the money or it all passes off in air.

We are anxious to see how many dollars' worth each one believes in the paper, and how much they want it to succeed.

We want one thousand stockholders, and if we can get these we will be quite certain of success. We want a large number to take four shares. These can be paid for at \$5 per quarter during the year and will not be a great tax on any one.

Read over the offer of dividends and decide which kind of stock you want and send in your first payment with request for shares at \$5 per share.

THE PUBLISHERS.

THE UNENDING BATTLE.

Why does it go on? Why can we not win a decisive victory and rest upon that? For thousands of years now the human race has been struggling upward. Times without number the good have fixed upon some one point or other which gained they supposed the victory would be finally complete. But it was not; the battle broke out in another quarter and again in its new form the struggle had to be resumed. Upon one thing or another has the race set itself as its panacea. It might be of political liberty, freedom of conscience, an open Bible, or popular education. But upon attaining these have not realized the expectations of their advocates.

Just now the moral campaign throughout the land is for municipal purity. End after end is gained, battle after battle won, but we reach no conclusion. One form of evil is dried up, but another breaks out. One band of officers are branded with infamy and another selected, but soon the interest cools and the old issues have to be fought over in new forms.

Why is this, we ask again? Why, since God rules, can we not clean things up once and finally and live in peace and happiness ever more?

The question is not easy, nor do we suppose that the prophet has yet arisen who can fully explain why it is. But there are certain considerations which seem, in part at least, to explain the necessity for this ceaseless struggle.

One is the persistence of evil; as a principle, as a habit it is perennial. "The human heart," said the ancient saint, "is desperately wicked." Some men scout the doctrine of "total depravity," repudiate it as an insult to the human race. But we no sooner banish the dogma from our theologies than we re-admit it in our sociologies. If Paul's arguments fail, a trip through Barbary Coast suffices. Some men **won't be good**; that is the long and short of it; and as long as this is the set purpose of their soul, as long as they are determined to prey upon human weakness and passion, as long as they combine to degrade the innocent and pander to besotted appetite, the good have no other recourse but to fight.

But again, if human life have that moral significance which all religion pre-supposes, this struggle is needful for the development of a character. If one generation could

learn all and attain all there would be no use for others to exist. If all the battles had been won, if the devil had been driven to his pit, if all temptations were banished from our cities, then we might be good, indeed, but characterless. For character is not merely the absence of sin and iniquity; it denotes the victory of the soul in the struggle that rages against it. The very blast that blows against the vessel, is better for its onward progress, than the calm that leaves it with flapping sails and idle rudder. We grow from the things that try and pain us.

Thus for each man and for each generation there is a work to do and a character to attain. Our fathers won their victories under other names and stress and work; their example stimulates, but cannot save us. We must win ours afresh today. The very persistence of evil gives every man and woman a chance to be positively good. We must take sides, we must bare our falchion, and fare forth to the battle, not in our fathers' strength, but in our own—in God's!

Once to every man and nation
Comes a moment to decide,
In the strife of truth with falsehood,
For the good or evil tide.

The question may be slavery; it may be the Sabbaths or child labor, or street railroads, or a district attorney, or that summation of all human degradation, that rallying point of all the harpies of foul beasts of prey, that unutterable curse upon our civilization, and foe of our religion—the saloon. But whatever the question, the issue is clear: it is, Right or Wrong?

Up, then, my soul, and forward to the fray; it is too soon to sit, to play, to dream of ease. The battle is on. He hath sounded forth the trumpet that shall never call retreat.

He is sifting out the souls of men
Before His judgment seat.
Be swift, my soul, to answer Him
Be jubilant my feet,
For God is marching on!

Others are helping Him, wouldn't thou be still, dreaming in thy silken tent, or playing with the momentous hours? Thou mayest not win the final victory, but thou canst bring it nearer. Men need thee—the forces of Goodness are never too strong. God calls, the clamor draws nearer, the cry is urgent; better die on the field than rust at home. Here is thy brand; up, then swiftly to victory!

J. E. S.

SUNDAY MASS MEETING NOTES.

One of the lies which the devil has been trying for generations to pass off as an axiom of truth is that religion and politics should be kept separate. He has actually succeeded in convincing some good people that this is so, but he has signally failed in a place where success was of great importance to him, right here in San Francisco.

The Christian people of this city, refusing to be blinded by the honeyed words of some of the candidates, and lying, (mis) representations of a meretricious press, discerning the great moral issues involved in this municipal cam-

paign, crowded the great Van Ness Theatre Sunday afternoon and then eloquent men voiced their sentiments and called on all that valued the integrity and honor of the city to stand by them.

Every denomination, including Roman Catholics and Jews, were represented on the platform. Very seldom has such a united demonstration been witnessed, and to those who can read, it spells one thing, victory for righteousness! For whenever the right thinking people of the community or representatives of the churches, unite on a thing, the issue is certain. The only hope of the opposition is in our disunion, and too often, alas! in the past have they played upon this our weakness. But we here in San Francisco have learned the lesson, and we will profit by it. "There is no might against the Lord." Wickedness is abusive and self-destructive. Since the moral elements are awake and united the future of the city is assured. Whether the victory comes speedily or after a period of struggle is of comparatively small consequence—it will come.

Stirring letters were read from representative men in the East, like Bishop Greer of the Episcopal Church, and Bishop Hughes of the M. E. Church, and the speeches were of a high order, clear, convincing, impassioned. Mr. Harris Weinstock, imbued as was well said, with the spirit that gleamed in the illustrious prophets of his race, spoke with great power on the commercial aspects of the case, urging what all history proves, that no real harm or set back can come from the absolute enforcement of righteousness.

It is something to a city to have had a mayor like Dr. Taylor, and his ringing address on Sunday afternoon had all the fire and the orthodoxy of a Methodist preacher. The occasion for his speech will soon pass, but some of his utterances are worth being long remembered: "The human soul rests upon a moral, religious foundation. Take that foundation away and that soul will sink to a bottomless hell. You might compromise with many questions, but you cannot compromise with principle. . . . Think of the character of a city being menaced by its street railroads. My friends, it would be far better that you crawled on all fours all your lives, than to lose your character and possess all the street railroads that could be built."

As Presbyterians, we are proud of Dr. Rader, and it means much to us to have a man who is able to rise to the heights of such an opportunity and whose reputation may be guessed from the remarks we overheard of a prominent man outside our denominational fold, when it was said that after the mayor's eloquent speech, he was "up against it"; "O, he always rises to the occasion in the matters like this." The faith was carefully justified by the eloquent address which followed.

We usually pray with the lips, but some such an unusual thing as handclapping on Sunday afternoon was, be it not unreverently said, a form of prayers.

There were nine Presbyterian Clergymen on the platform. They time to the spirit of Calvin and Knox, and are always to the front on occasions of this kind. Dr. H. K. Guthrie presided, and upon his presenting a Bible to Mr. Heney, there was persistent demands for the candidate to make a speech, but his emotions overcame him and he could only utter the broken words, "My friends, I can't make a speech," and retreat to his seat - a more eloquent address than anything he could have said.

The meeting closed with a prayer by Dr. Dille, that was replete with the fire of the militant hosts.

J. E. S.

THE NEW DEPARTURE IN ECCLESIOLOGY.

By Rev. Theo. F. Burnham, M. A.

For many years it has been a hardship that our higher church courts, could not transact emergent business, between the regular sessions. A new scheme has now become a part of our farm of government. It was adopted in 1908. By an Executive Commission, the life of the body can be carried over between sessions and delay and inconvenience avoided; for example, in the Synod of California last year, our commission was able to care for important litigation, now before the Supreme Court, in which large properties are involved. The General Assembly, through its presbyteries, gave the relief needed, but its functions do not include judicial cases. Our recent Synod formulated rules, defined functions, etc.

The Synodical Commission will consist of twenty members, one minister and one elder from each of our ten presbyteries. After this year, each of the two classes of ten, will serve two years. Provision was made for a referendum vote upon specific propositions, where it is not easy to gather the commission together, but it requires fifteen favorable votes to carry a measure, so its action will be conservation. Between the sessions of Synod, the commission has all the functions of Synod, except those judicial. The assembly has its own Executive Commission of fifteen, and it is allowable for presbyteries to tide our business also, by this method.

The Moderator of Synod is chairman of Synod's Commission, but does not vote, unless elected also by his presbytery. The presbyteries elect the members, and for the class of 1909-10. Those electing ministers are the presbyteries of Los Angeles, Oakland, Sacramento, San Joaquin, and Santa Barbara, while elders for this class are to be chosen by the presbyteries of Benicia, Nevada, Riverside, San Francisco and San Jose. The class of 1909 to 1911 is to be made up of one minister from the following presbyteries: Benicia, Nevada, Riverside, San Francisco and San Jose. While the following presbyteries elect an elder, Los Angeles, Oakland, Sacramento, San Joaquin and Santa Barbara. Presbyteries which have not yet elected members for the commission, should do so at once, by pro-re-rata meetings or through the Executive Commission of the presbytery, which has the right so to do, and the names should be sent to the stated clerk of Synod as early as possible to secure insertion in the minutes.

SEMI-ANNUAL REPORT OF THE OCCIDENTAL BOARD.

While the character of the work of the Occidental Board, like that of the church, does not change with the passing years, its scope does. Were it otherwise we should feel that we were derelict in duty, or that our methods were faulty.

It has required the steady, patient work of years to get the women of the churches in the Synod of California interested in and organized to do foreign mission work along the regular prescribed lines; and while there is yet much to achieve, the strictly pioneer days are past, and good, constructive work is being accomplished. But our work is no longer confined to one Synod. In the recent readjustment of geographical lines Utah was transferred

from the Board of the Northwest to the Occidental, which is, we trust, for the mutual advantage of all concerned. In adjusting themselves to these new conditions they decided that their one Presbyterial was too large, so they divided it into three, and in August last they were organized into a Synodical Society.

I can not refrain from saying that this first Presbyterial Society was organized by the wives of Home Mission pastors and teachers in the Home Mission schools before there was a single auxiliary in one of the churches. They realized that "in union there is strength"—that this was according to the plan of our church, and without questioning, or doubting the ultimate outcome of their effort they were obedient to the call of duty. What splendid pioneer work! One of their secretaries writes: "We are now three times as strong as formerly." They believe in division of Presbyteries rather than in consolidation.

And now Arizona desires to become a Synodical Society, and according to recent word from there this is likely to soon occur.

Three Synods within the bounds of the Occidental Board! Truly our field is expanding. But no Woman's Board, no Synodical Society, no Presbyterial Society or auxiliary is a law unto itself; but each one being subject to the one next higher in rank, like wheels within wheels, makes the effort of the smallest auxiliary reach directly to 156 Fifth Avenue, and from there to the ends of the earth.

It is not always easy to keep these numerous societies strictly in line, as occasionally some one's zeal is so quickened by the appealing story of some foreign missionary, even of another church, that they, seeing how worthy and needy the cause is, readily pledge their financial aid, forgetting the pledged and needy work of their own church. One can easily see what effect such action would have on the whole missionary scheme of our great church. In a business house it would be called a "bad leak." Happily these lapses occur less and less frequently, but we have not yet reached the goal. This is why we say on all occasions: be loyal to the work, as it is prayerfully planned, systematically arranged and trustfully vouched for by the Assembly's Board under whose authority we all must work.

We are glad to report that this department of the work in your churches is in a prosperous condition. Each succeeding year finds more and more women converted to the belief in foreign missions—five hundred having been added during the past year. The number of people who are now systematically studying missions has never been equaled in the history of the world. The time will soon come, if not already reached, when a church or an auxiliary without a Mission Study Class or classes will be considered an anomaly. Such courses of study are of vital importance to any church even from a selfish standpoint, because men or women, who are informed on the missionary status of the world, make the most efficient workers in all departments of church work. The Mission Study Class work of the Occidental Board is under the efficient care of Miss Carrie Morton.

Miss Partridge, the Young People's Secretary, is fairly bubbling over with joy over the thirty-four new societies which have been organized during the past year. This is to her, as it should be, the work of the Board. She has "numbers," "ratios," "per cents" in gains of membership and of gifts, Rolls of Honor, etc., etc., worked out to a fine

point; but I spare you their enumeration. She makes a strong and wise plea for some particular member of the woman's auxiliary to take a judicious interest in the young people's societies—not in the conduct of their meetings and affairs, but to give such counsel as shall be helpful in keeping them in touch with all lines of the church work.

A more encouraging report is given this year of the Juniors, but still there is a lack of leaders. The number on the Baby Band Register has passed the 1400 mark, which is a joy indeed to the secretary, Mrs. H. H. Gribben. Think for a moment of the significance of having these various young souls trained in Christian service. Is it not a hopeful prospect for the church of the future? And yet these are only a fraction of the number who are being trained for service of some kind.

By the use of the printed page much valuable missionary information is disseminated, and for this purpose Miss Garette, Secretary of Literature, has sent out to our societies during the year 4000 leaflets, and sold 1000 Year Books of Prayer.

Since reporting to you a year ago six additional missionaries have gone from our State, or are en route to the foreign field, while two others are nearly ready to go; the papers of four others are in the hands of the Secretaries in New York, and several more are looking forward to this service as soon as their preparation is complete. This makes **thirty-six** missionaries under the care of the Occidental Board, the correspondence with whom is divided between two secretaries—Mrs. D. W. Horsburgh and Miss Florence Lathan. What a royal band of workers this is! As we hear of the glorious work they are doing for the Master we rejoice that more than 5500 women, 6250 young people and the 1400 and more little ones in the Synod of California are co-workers with them. This is only a glimpse of our Board work.

The Station work in San Francisco is divided into three departments, viz: evangelistic, educational and rescue work. Visiting and teaching the Chinese in their homes is a work that was early begun in our history, and has never been discontinued, for it gives evidence of being of that leaven that will leaven the whole mass. Mrs. Garrette, under whose able direction this is carried on, and a few other ladies, give much of their time to this end in addition to the regular native Bible reader. They hope soon to be able to leave a copy of the New Testament printed in both English and Chinese in every home thus visited, where it would be gladly received.

The two outside schools under the care of the Occidental Board, one in San Francisco with an enrollment of 86, and the other, the "Condit School," in Oakland with 43 pupils, are a power for good. Two thirds of the scholars, whose ages range from 6 to 15 years, and mostly boys, are from heathen homes. They are daily taught the Bible and to sing gospel songs, which they repeat in their homes to the delight of their parents who are proud of such signs of advancement in learning.

The rescue work is the "storm center" of our station work, and the year has been replete with all that goes to make a full measure. Miss Cameron's life is one of great responsibility, but she seems to be equal to all emergencies as they arise. While the Home has recently been visited with contagious disease and been quarantined for weeks,

God has been very merciful and spared all lives. It has been a testing time for some of the girls. One of them said to Miss Cameron, "Mamma, you know how unwillingly I have sometimes gone to church and Sunday-school, but now I long to go." Miss Cameron reports the following:

Received Into the Home Since October, 1908.

From U. S. Prisons.....	24
Rescue cases	8
"Miscellaneous"	12
Japanese	18

Total62

Four united with the Chinese Presbyterian Church; four married; five went to China, and four went to Japan. The total number now in the home is 58.

There were five denied admission this month because of the quarantine.

Respectfully submitted, MRS. J. G. CHOWN.

Board Secretary for Presbyterial.

Mrs. E. G. Denniston, Treasurer, For the Year Ending September 25th, 1909.

Pres. Soc.	Aux.	Y. P.	Totals	
Receipts—				
Cash on hand September 25th, 1908.....				641.18
Arizona	343.11	16.65	359.76	
Benicia	657.35	247.05	904.40	
Los Angeles ...	8235.22	2094.23	10329.45	
Oakland	1918.49	559.81	2478.30	
Riverside	854.75	218.15	1072.90	
Sacramento	654.55	197.15	851.70	
San Joaquin ...	774.83	300.79	1075.62	
San Jose	646.80	271.60	918.40	
Santa Barbara ..	444.45	223.95	668.40	
Utah	315.82	27.00	342.82	
San Francisco ..	1128.35	366.00	1494.35	
Totals.....	15973.72	4522.38	20496.10	
Miscellaneous Gifts.....			737.45	21233.55
Received from General Assembly's Board.....				7987.03
Received on acct. Building.....				5609.46
				35471.22
Disbursements—				
Class IV. Evangelistic. House-to-House				
Visitor			313	
Class V. Expense of Girls' Home,				
Teachers in Schools, Groceries,				
Fuel, etc.			5730.22	
Class VII. Taxes, etc.....			164.42	
Class IX. Legal Expenses.....			24.25	6231.89
Printing, Stationery and Postage.....			238.05	
Literature			79.39	
Printing and Mailing Annual Reports.			422.75	
Expense of Visitors to Presbyterial				
Meetings, Annual meeting, etc...			446.25	
Over Sea & Land Publication.....			16.00	
Pro rata of salary of Central Com.				
Secretary, Mrs. H. L. Wood.....			40.25	1242.69
Furnishing				1615.98

Special to Missionary.....	5.00
On Building Account.....	5239.79
	<hr/>
	14335.35
Remitted to Gen. Assembly's Board...20053.55	
Balance on hand.....	1082.32
	<hr/>
	21135.87
	<hr/>
	35471.22

MRS. E. G. DENNISTON, Treasurer.

ANNUAL REPORT OF THE WOMAN'S SYNODICAL SOCIETY OF HOME MISSIONS, October, 1908 to October, 1909.

Perhaps never in the history of the Society has there been as much or as consecrated work as in the year just closed. While we see in many places where improvement can and will be made, there has been a leveling up that is gratifying. For the second time in nine years every one of the Presbyterials has increased its gifts.

A year ago this past summer Miss Fraser, then the Pacific Coast Secretary of the Woman's Board, was sent to Alaska to look over the matter of location, buildings, and equipment of the Industrial Training School at Sitka. Upon her report it was decided to build five new buildings at Sitka at a cost of \$50,000. Of this sum \$5000 was given to California as our advance work for the then coming fiscal year closing April, 1910. The apportionment was made as speedily as possible, one dollar a member throughout the Synod, and at the annual Presbyterian meetings in March and April these apportionments were accepted without hesitation. The heartiness with which the work was assumed gave proof of the loyalty of the women to the call of the Board, as well as confidence in Miss Fraser, whose word as to the necessity was convincing. As the buildings could not be undertaken until the money was in hand an effort was made to meet our entire obligation before the vacation time, or by June 20th. Three Presbyterials, Riverside, Los Angeles and Santa Barbara, have met their apportionments in full, and up to September 20th, \$3077 had been sent to New York, leaving at that time \$1923 to be raised. That this sum will be secured in the near future we do not doubt. This is one of the things that led to our financial gain, another was the raising of \$500 for the special debt since May 1st. Other causes of gain will be found in our better organization, our continued meetings the year through, even in the hot belt of the San Joaquin where they have found park picnic meetings, to which the men are invited, most helpful. But perhaps the reason that stands out above all others is the greatly increased knowledge of the work, as evidenced by the reports of our secretaries of literature, Mission Study, Home Mission Monthly, Over Sea and Land, Lantern slides, and a better acquaintance with our missionary teachers through our special correspondent. We now have 200 auxiliaries—a gain of 29—and a contributing membership of 600—a gain of 900.

Mrs. Garratt, Secretary of Literature, reports a year of unusual prosperity. The prayer calendar has had an unprecedented sale, California standing near the head in the list of synods in this regard. A portion of her report is as follows: Leaflets given 4161, leaflets sold 4542, books sold 313, thank offering envelopes distributed 5985, post

cards 656, invitations to praise meetings 3825, mite boxes 1357, prayer calenders 1139. The amount received, \$240. No one thing has made greater strides or contributed more to the success of the work than Mission Study. All but two Presbyterials report from three to sixteen classes, and we know these two have classes. The total number of Home Mission Monthlies taken the past year was 1223. Mrs. Laughlin reports 920 copies of Over Sea and Land, being a gain of 107. This does not compare with the opportunity that might be ours to broaden and fill the hearts of childhood to sympathize with children less fortunate than themselves. Mrs. Aldrich reports the slides used 21 times. While on the subject of helps, "The Far West" comes in for special mention as it holds the unique place of ministering to the broad subject of missions. It is a compendium of the work of the two Boards, and should be in the hands of every officer and member of our Synodical Society. It has reports of meetings, lists of literature, missionary letters, hints on Mission Study, book notices, accounts of our young people's work, and general Presbyterian news. It is a vast undertaking for us to bring this sixteen page paper to you each month, and it is not asking too much of ministers and members to work together to create a subscription list adequate for its support. The Synodical Society, in addition to its special work on all the fields, has had this year fifteen salaried missionaries, and two assisting without salary, making a force of 17 consecrated, earnest women representing us on four fields: Indian, Mexican, Mormon and Mountaineer. Reference has been made to the buildings and equipment at North Fork, Madera county, and Fall River, Shasta county. In lieu of box work, which is cared for by the Los Angeles Presbyterial, this has been given to the other Presbyterials. Good water is a necessity at both places. Some building is needed at each station, and this will be provided by our faithful women.

In the passing into fuller life of Mrs. D. H. McCullough, our temperance secretary, on June 24, we lost a valued and faithful officer and friend. With her it was "this one thing I do." In the calling of Miss Julia Fraser to the duties of Corresponding Secretary of the Woman's Board of Home Missions we have sustained another loss. We would be saddened were it not that we rejoice that one so worthy is in the position to do larger things for the great cause of Home Missions, and we will surely be blest in the giving of so rich a gift.

We look back with gratitude upon what has been accomplished. But what of the future? When we realize the natural growth of our work and the new opportunities constantly being presented we would be overwhelmed did we not remember the promise, "Lo I am with you." We thank the faithful women who by prayer and work have brought about the results here touched upon.

MRS. J. P. PRUTZMAN.

Corresponding Secretary.

FINANCIAL STATEMENT OF SYNODICAL SOCIETY

For the Year October, 1909 to October, 1909.

Sent to Woman's Board.....	\$18,644.40
Sent for Freedmen's Board.....	3,477.58
Contributed for Box Work.....	1,722.30
Contingent and Building Fund..	616.45

Total.....\$24,460.73

MRS. F. S. PAGE, Financial Secretary.

CHURCHES

The afternoon of prayer will be held at the First Presbyterian Church, San Francisco, on next Monday, November 8th, commencing at 2 p. m. All interested are invited.

Mrs. H. B. Pinney, President of the Occidental Board, has gone to Arizona to attend the meetings of the ladies' societies that meet in connection with the sessions of Synod at Phoenix.

Mr. Paul Brown, Secretary of the State C. E. Union, will address the Presbyterian ministers at the Chinese Presbyterian Church, Stockton and Clay Sts., next Monday at 10:45 a. m.

Rev. William Nat Friend, who has been called to the pastorate of the Howard Presbyterian Church, San Francisco, arrives with his wife and two children on Thursday of this week, and will take up his work at once, preaching next Sunday.

The Moderators' Council of the San Francisco Presbytery will meet next Monday at 1 p. m., in the First Presbyterian Church for consideration of any and all business that may be submitted to it by the committees and individuals of the Presbytery.

Rev. John Carrington of the Presbytery of Siam, who has been spending a furlough in this country, will sail in a few days from San Francisco for Bangkok to resume his labors. Recently he visited his alma mater, Princeton, and was honored by having the title of D.D. conferred upon him.

Rev. George L. Spinning was taken critically ill on Sunday evening, the 24th, at San Jose. The doctor diagnosed his case as ptomaine poisoning. He is now at his home in Long Beach, Cal., and the doctor says the critical stage is passed, but that he must cancel all his speaking engagements for this winter. It is believed that after a few months' rest he will be strong again. His address is 251 Pacific Avenue, Long Beach, Cal.

San Francisco has just suffered a worse calamity than that of April 18 1906.

Through the combined efforts of the saloon men and criminals Mr. McCarthy has been elected mayor, and Heney defeated for district attorney. What the real result of this will be, time will show.

We believe it will mean the withdrawal and the withholding of money from outside places, and a general retard of business.

While it looks like moral defeat, it may be the thing that will quickest bring righteousness to reign.

The promises of McCarthy for a "wide open town" will bring a moral reaction probably quicker than anything else. "It is always the darkest just before daylight."

B. B.

LOS GATOS.—This church lately received eight new members. The Ladies' Aid Society recently added to the beauty of the church by giving a number of beautiful stained glass windows, at a cost of \$190.

REUNION OF OLIVET PRESBYTERIAN CHURCH.

"Thou shalt remember all the way which the Lord, thy God hath led thee." That was a splendid historical sermon by the Moderator of Synod, the Rev. J. T. Wills, D.D., of Sacramento, Sunday, October 31st, in the Olivet Presbyterian Church of San Francisco. The seating capacity was taxed to the utmost and all were happy; glad that they had been enrolled as members of Olivet. Father Time in the forty-one years of the church life had scattered a little sil-



Olivet Church, San Francisco.

ver in the locks covering the brows of many, and his plough of care has left its mark upon some faces. But this was all forgotten in the hearty welcome for all were at home once more. Dr. Wills was in the best of health and spirits, so apt in illustration, so racy in his reminiscences and stories of the early life of the church that with one consent his auditors called him Sunshine.

The blessings of the reunion were fourfold—It confirmed the faith of the doubters; encouraged the weak and gave new hope to the discouraged worker. The church was quickened in all its efforts, financially, socially and spiritually. All rejoiced that they were coworkers with God. The flower-decked church, the musical program, the historical sermon and the opening prayer which seemed to lift and bind the heart to the Throne of Grace made beautiful the first of the reunion services.

The evening service was given to the young people. Again the auditorium was crowded. Mr. James McKinley presided and called, Mr. Alex. Gardiner to the platform, who called upon the past presidents in turn for short addresses. So helpful, strengthening, encouraging and spiritual was this meeting that now acting President Richards resolved to enter the ministry. It will make the second young man to enter the ministry from Olivet Church.

On Monday evening the present members gave a reception to the former members. In the midst of the social gathering Mr. Mowatt, chairman of the Board of Trustees, on behalf of the congregation, delivered an address of welcome, and in closing invited all to repair to the dining room. Two hundred and twenty-four people were quickly seated to a bountiful repast. Mrs. Meller's orchestra was present

and rendered a number of choice selections. When the banquet was at its height, Elder James McKinley, acting as toastmaster, called upon many who expressed joy at having been permitted to do some work for Olivet Church. They also spoke of readiness to do and their loyalty of Olivet. Rev. Dr. Wills said: "We should not only talk but do something worthy of the occasion—either purchase or build a manse where our pastor could have a home and lay his head without fear or favor. Rev. J. S. Thomas followed with the same line of thought, offering to take subscriptions for the manse. In fifteen minutes he had secured pledges to the amount of fifteen hundred dollars (\$1500.00). All were glad of the opportunity of helping and wished to have the reunion annually. After brief remarks by the pastor, Rev. W. E. Parker, Jr., in which he expressed his hopes for the future and his faith that the church would continue to advance and that the church had entered upon what would prove to be the best year in its history, he dismissed them to go to their homes with their hearts full of his prayer and thanksgiving.

LOS ANGELES.—Prof. Flynn of "100 Year Club" fame, addressed the ministers' meeting on health. Then men who were at Synod gave impressions. Dr. MacWilliams reports work at San Fernando as encouraging, and says word comes from Dr. E. P. Thomas of a pleasing call to Middlesex, Pa. Some of our ministers observed "Prison Sunday." Elder A. K. Hackett is welcomed back and is active and useful in many line of Christian work.

SAN FRANCISCO, Calvary Presbyterian Church.—Our pastor conducts the men's class every Sunday morning at 10 o'clock in the Ladies' Parlor. He is instructing them at present in Luckock's book on St. Paul. The subject for his morning sermon, October 31, was "Bearing the cross and accepting responsibility in the daily life," while the evening subject was, "How should the church treat Christian science and some other things." Under the last named topic he gave some very practical advice on how Christians should treat Christian Science. He said to leave it alone, and if God was in it, then it would live; but if God was not in it, then it would die as many another false religion had done. There were large congregations at both services. Mr. Johnson, the splendid baritone singer, was prevented by sickness from singing on last Sunday; but is expected to sing Sunday, November 7.

SAN FRANCISCO, Richmond.—Dr. W. B. Noble, Synodical Missionary for the Synod of California, will preach at the Richmond Presbyterian Church, Sunday night, November 7th. Dr. Noble has the supervision of the work of starting new Presbyterian churches in the State of California and Nevada, and comes to the city on this visit from a tour of inspection in the San Joaquin Valley. At the last meeting he reported that thirteen new churches had been started in the past year in the bounds of his field. The regular monthly business meeting and social of the Christian Endeavor Society of the Richmond Presbyterian Church was held at the home of the pastor last Monday night. A nice company was present. The committee reports showed activity on the part of the members. Aggressive work for the future was planned. A pleasant social time followed the business hour. The society is making commendable progress along all lines, a fact which its friends will be glad to know.

OAKLAND, First.—The Executive Committee of the Brotherhood held a profitable session on Tuesday evening, at which time they planned several lines of work to be followed by the members of the several committees. The invitation committee will place invitations in all the hotels each Saturday night; the membership committee will co-operate with the ushers in seeking out strangers attending the church; the publicity committee will attend to the edvertising of the meetings. The committee have had window cards printed which will be put in the stores to advertise the Sunday evening services for young people; the program committee are arranging for next Thursday, at which time speakers will discuss the bond and annexation issues now before the people; the outlook committee will secure the attendance of a number of men each Wednesday, prayer meeting night, who will be pledged to take part in the meeting. Seventeen members were received at the last communion, and a number more are expected at the service the first of December. There was a large attendance at the church social on October 26th, and the Endeavorers likewise had an enjoyable time on Saturday evening of the same week. The Sunday-school has undertaken to start a Home Department, and a Kindergarten class for children whose parents wish to attend church will be conducted during the morning service. The annual praise and thanksgiving service of the Ladies' Missionary Society was held on Thursday of this week, and was addressed by the pastor, Rev. F. L. Goodspeed. The newly organized Woman's Board of Visitors meets on Friday to plan some new work. The King's Daughters hold their meeting the same day and will be addressed by Miss Libby of New York.

SEMINARY NOTES.

San Anselmo, Cal.

Mrs. W. S. Ladd of Portland, Ore., who died Oct. 23d was a long-time friend of the seminary. She was in full sympathy with her husband in the endowment of the chair of Practical Theology in 1886. She has since shown her interest in many practical ways and was always sollicitors of the seminary's welfare. Her heart was in the missionary work of the church and she distributed of her abundance with a humble heart and a generous hand.

Dr. Landon preached for Rev. Arthur R. Willis, '06 last Friday evening in Bethany Church, San Francisco. This is one of the newer churches of the city, having been organized in July. They are, as yet, worshipping in a hall, but are making preparations to build. Mr. Willis was holding special services preparatory to communion.

Dr. Wicher preached at Mills College last Sabbath.

Dr. Landon preached in the Centennial Church, Oakland, last Sabbath, for Rev. O. E. Hall, D. D., who supplied the pulpit at Union St. and declared the pulpit vacant.

At a meeting of the Board of Directors, held in San Jose at the time of Synod, Dr. Landon and Rev. James Curry, D. D., were appointed a committee to take steps to establish a "Founder's Day." This committee will co-operate with a similar one appointed at the same time by the Alumni Association.

Rev. John Meeker, '02, has removed from Alamogordo, New Mexico, to Mt. Pleasant, Utah, and takes up the work there with missionary enthusiasm.

Rev. C. C. Babbidge, who took a course of study in the seminary last year, was recently ordained by the Pendleton Presbytery. He has charge of the church at Prineville, Or.

ILLUSTRATED LECTURE ON PALESTINE.

By the Rev. Professor Edward A. Wicher, D.D., of the San Francisco Theological Seminary.

Mr. Earl S. Bingham, manager of the Pacific Presbyterian, announces the preparation of a series of lectures upon Palestine by the Rev. Professor Edward A. Wicher, D.D. Dr. Wicher has spent eight months of the past year in visiting Palestine and the Levant, during which time he has been engaged in research work in Biblical topography



Rev. E. A. Wicher, D.D.

and archaeology. He has been in position to obtain exact and first hand information upon many interesting topics connected with the study of the Bible. He has in turn been the guest of a Bedouin shiek, a Turkish governor, a Jewish rabbi of Jerusalem; of several exploration societies and several monasteries. He has visited most of the Christian missions of the land, including the German colonies in which he made an extended stay. He has traveled over the whole extent of the country from Gaza to Damascus and examined every site upon which excavation has been carried on.

He has brought back with him over three hundred lantern slides, many of which were obtained with difficulty and at large expense. These he will use in the illustrated lectures he will deliver during the coming year.

His lectures are as follows:

1) Jerusalem. The pictures show the Jaffa and Damascus gates, tower of Herod, temple area, streets of the city; churches, mosques and synagogues; the walls; the valley of Hinnom, the valley of Kedron; Pool of Siloam, Virgin's fountain; the Mount of Olives and the Garden of Gethsa-

mene. They also show all phases of the life of the streets, the native Christians, Jewish rabbis and Mohammedan priests; the camel-drivers, donkey boys and water-carriers.

(2) Jaffa to the Jordan. This series of pictures takes in the whole south country of Palestine. It begins with the landing at Jaffa, shows the country of the Philistines, the cities of Ashod, Ekron, Askalon, Gaza, and Lachish; the foothills of Judaea, the mountains of Judaea, the caves of Eleutheropolis, the cities of Hebron and Beersheba; Bethlehem and its environs, the hills of Tekoa, the Frank Mountain, the desert of Judaea, the Dead Sea, the valley of the Jordan near Jericho, and the road between Jerusalem and Jericho.

(3) Jerusalem to Tiberias. This series covers the whole of the central part of the land, including Ram Allah, Bethel, Mounts Gerizim and Ebal, Jacob's well, the cities of Samaria and Sebaste, the plains of Dothan and Jezreel, the cities of Megiddo, Jezreel, Nain, Bethshean and Nazareth; Mount Tabor, the roads leading down from Nazareth to the plain and to the Sea of Galilee, the city of Tiberias, the site of Capernaum, the mount of beatification, Mount Hermon from the Sea of Galilee; the east side of the Sea, the cities of Gadara and Hippos; the entrance and exit of the Jordan river.

(4) Damascus to Beirut. This series includes the study of the ancient city of Damascus, the great plains of the Hauran; Gerasa, the Decapolis; the valley of the Jarmuk; the river Abana; the views of Hermon from the plains of Hauran on the one side and from the mountains of Lebanon on the other; the Lebanons with their cedars; Baalbek; the descent from the Lebanons to the sea coast; Beirut, Tyre and Sidon.

(5) Scenes from the Life of Christ. This series consists largely of a selection of pictures of the places already enumerated, but arranged in order to give a connected view of the movements of the Master through the land of his ministry. The series is further enriched with pictures of the various types of humanity with which he had to deal.

(6) Archaeological Series. This series illustrates a lecture entitled "Recent Archaeological Research in Palestine." It gives in brief compass a survey of all the work of exploration and excavation that has been done in Palestine, and is illustrated with pictures of excavations at Tell el-Hesi, Taanach, Gezer, Jericho, Mount Tabor, Tell Hum, and along the south walls of Jerusalem. It shows also the caves of Belt Jebrin, the hills around Et-Tabigha and various other localities that have an especial bearing upon the reconstruction of ancient history. It is recommended to scientific societies, school boards, library associations and conventions of Sabbath-school teachers.

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While the purpose of Dr. Wicher is not at all to make a profit out of these lectures, but to do as much good as possible with them, he has at the same time been to great expense in getting together his outfit and must therefore charge a reasonable fee. But his aim is to popularize the results of scientific research in the land of the Bible and to make more luminous the historical background of the scenes of the life of the Saviour.

For all information as to terms and arrangements address Mr. Earl S. Bingham, 767 Phelan Building, San Francisco.

PRESBYTERY OF SAN JOAQUIN.

The Presbytery of San Joaquin met in the C. P. Church, Merced, October 18. Rev. Warren T. Howe was Moderator, and Rev. Chas. F. Reed, Temporary Clerk. Rev. Geo. C. Giffin, retiring Vice-Moderator, preached the opening sermon. The following ministers were received: Wm. H. Reedy, from the Presbytery of Oakland; Geo. R. Jackman, from the Presbytery of Topeka; Austin B. Dickerson and J. Ed. Blair, from the Presbytery of San Francisco; Richard B. Davidson, from the Presbytery of San Jose; Guy A. White, from the Presbytery of Benicia; Walter L. Bone, from the Presbytery of Wanatchee, and David H. McCullough, from the Presbytery of Sacramento. Rev. Wm. D. Hawkins was given a letter of dismission to the Pacific Conference of the M. E. Church, South; Rev. Wm. H. Wieman to the Presbytery of Los Angeles; John W. Dorrance to the Presbytery of Santa Barbara; Wallace E. Miller to the Presbytery of Benicia, and E. E. Fix to the Presbytery of San Francisco. The name of Geo. H. Fillian was, at his own request, dropped from the roll. Two of our members advanced in years had been called to their reward during the interim of Presbytery meetings: Revs. E. C. Latta, who died in Modesto in May, 1909, aged 78, and Geo. Washington Scott, who died August 31, 1909, aged 80 years. The Presbytery left the "Budget Plan" in the hands of its Committee on Systematic Beneficence. The overtures from the Assembly, as also the questions on representation, were deferred till the next stated meeting. The Blairsville overture was concurred in. Calls were presented from the churches of Bakersfield First, and Hanford First, the former asking for the services of Rev. Wm. H. Reedy, and the latter for those of Rev. Geo. B. Greig, installation in both cases deferred till after next meeting. Mr. Geo. Hamano, a member of the First Church, Hanford, was received as a candidate for the ministry. Presbytery took steps toward incorporation. The next place of meeting was left to the Moderator, Stated and Permanent Clerks.

GEO. B. GREIG.
Stated Clerk.

SAN JOSE PRESBYTERY.

The San Jose Presbytery met at Los Gatos October 8th, and was opened by a sermon by the retiring Moderator, Rev. J. W. Crawford of San Jose. Rev. D. E. Taylor of Felton was elected Moderator. Rev. E. L. Rich of Watsonville, and W. Tooze of Santa Cruz were made temporary clerks. Rev. S. F. Palstein of San Jose was examined and licensed to preach.

Overtures from the General Assembly were mostly answered in the negative. A strong address was given on Tuesday evening by Rev. E. C. Phileo of Santa Cruz.

ADVISORY COUNCIL ON CHURCH EXTENSION.

Pursuant to instructions from the General Assembly, the Advisory Council on Church Extension is called to meet at 10 a. m., Wednesday, November 17, 1909, in the Seventh Floor Assembly Room, Presbyterian Building, 156 Fifth Avenue, New York. The action of the General Assembly constituting the body is as follows:

"Resolved, That an Advisory Council on Church Extension be created, to take the place of the Advisory Council on Home Missions. That it be composed of one member elected or appointed by each of the Synods of our church, except the Synod of the Philippines; three members or representatives of the Board of Home Missions; two members or representatives of the Board of Publication and Sabbath School Work; and two members or representatives of the Board of Church Election. That such Council shall be convened by the Chairman of the present Home Mission Council, at such time and place as may be determined by mutual agreement between himself and the officers of the above-named Boards, for the purpose of discussing any problems pertaining to the work of these Boards in the Synods. Any such conference shall have the liberty of making recommendations to the Boards or the General Assembly, and shall report annually to the Assembly."

(Signed) W. T. JACQUES,
Chairman Advisory Council on Home Missions, Convener
Advisory Council on Church Extension.

(Signed) J. E. McAFEE,
Secretary Advisory Council on Home Missions.

IN MEMORIAM.

Whereas, the will of our Heavenly Father has taken from our midst our friend Robert Allen Spaits, whose sterling qualities endeared him to our society; and

Whereas, we wish to express our appreciation of the able assistance he gave us and to show the high regard in which we held him; therefore, be it

Resolved, that we, the Christian Endeavor Society of Walnut Creek, tender our heartfelt sympathy to the bereaved family in this, their hour of affliction.

Resolved, that these resolutions be spread upon the records of this society and a copy thereof be transmitted to the family of our deceased friend, and to the weekly Pacific Presbyterian.

MARY A. RIDGEWAY,
FLORA DEWING,
JAMES A. DEWING.
Committee.

THE GOVERNMENT OF AUSTRIA-HUNGARY.

By Prof. Granville F. Foster.

When Otto I. was King of Germany and Emperor of the Holy Roman Empire in the period between the year 936 and 970 there grew up on the Southeast of his dominions a small mark, which from its position was called Austria. This became the nucleus of the modern empire of that name. It soon fell into the hands of the kings of Bohemia, from one of whom it was conquered by Rudolph of Hapsburg, who had in 1273 been raised to the imperial sovereignty. From this time, almost invariably, whenever a vacancy took place in the imperial office, the Arch-Duke of Austria would be elected to this dignity until at length Austria and Germany were but parts of the same Holy Roman Empire, and Austria was Germany and Germany was Austria. In 1806 Napoleon compelled Francis II. to lay down the imperial crown and this last of the long line of Caesars assumed the title of Hereditary Emperor of Austria, and when in 1815 the Man of Destiny was immured within the limits of the island of St. Helena, and by the will of Metternich, the prime-minister of Austria, who giving to his royal

master all the honors but reserving to himself all the power, a Germanic Confederation was formed, Austria became a member of it, ostensibly on a par with Prussia, Bavaria, Wirttemberg and the rest of the States, but really the arbiter and ruler of the whole. In 1864 the artful, intriguing Otto von Bismarck, the prime-minister of Prussia, inveigled Austria into helping him to conquer Schleswig and Holstein from Denmark, which duchies were immediately added to Prussia, and then immediately turning round caused a war to be declared against Austria and drove the latter state or nation out of the Germanic Confederation, with the result that the headship of Germany was assumed by Prussia. It was at this time that the modern Austria really began.

The modern Austria is a conglomerate empire. Nowhere else in the world beside is the race question such a burning one as here. The inhabitants of this empire speak eleven distinct languages and fully eighty dialects. Within its somewhat narrow limits of two hundred and forty thousand square miles, a little larger than the State of Texas, there are eight and one-half millions of Germans; seven and one-half millions of Magyars, a Turanian people, the descendants of those who in the time of the decline of the Roman power penetrated from Asia into the eastern or Greek portion of the empire and soon became Christians and civilized; six millions of Czechs; four millions of Poles; three millions of Ruthenians; one million of Slavonians; one-half million of Croats and Serbs; seven hundred thousand of Italians; two hundred thousand Roumanians, and over one-half million of various other races. Were these contented to live together in peace, all would be well, but each race has an ambition to unite with scattered colonies of the same race in adjacent countries and form a nation of that race, and so there is constant discontent, mobs, uprisings of whole districts and even rebellion at times on a larger scale. In 1867 the difficulty with Hungary grew to such dimensions that the emperor was compelled to listen and give that region autonomy, adding the name to the designation of the empire, but this angered Bohemia, which has been demanding since even to the point of war, that she must either be independent or on an equal footing with Hungary; but what has prevented this contest from fully assuming the proportions of a rebellion is the fact that the Germans in Bohemia who constitute one-fourth of the inhabitants of Bohemia have opposed the Czechs who constitute the three-fourths to such a degree as to prevent the discontent from reaching the stage of rebellion. So, too, Hungary has its own race question, which from time to time threatens serious consequence to that portion of the empire.

So far, only two things have kept the jarring parts together. One is political, the other sentimental. Hungary is inhabited by a majority of Magyars, but there is a large and vigorous minority of Slavic races that are looking to be some day united with Russia. Should Hungary become independent of Austria, the Magyars would not be strong enough to resist the uprising of the Slavic races backed with forces from Russia; and on the other hand, Austria without the aid of Hungary would become a prey to Germany and Italy, and indeed, the emperor has relied many a time on his faithful Hungarian troops to repress disorders in the Austrian portions of his dominions. This political reason for union is backed by the love that all the races feel for the aged Francis Joseph, whose straight-forward, patriotic, unselfish conduct has endeared him to all. Statesmen throughout Europe are uttering the prophetic words of Louis XV.

in reference to the France of his time—words here changed a little to suit the circumstances of Austria: "After rain, the deluge," and any day the deluge may come, perhaps a deluge of blood. The countries of Europe close at hand are like vultures, looking on to swoop down when decomposition of the body-politic shall have fairly set in, and this disintegration cannot in the nature of things be postponed many years. Indeed, the real "sick man" in Europe today is Austria, not Turkey, as once Czar Nicholas called this latter, and the neighboring nations have already commenced to talk about administering on the estate, or why this uneasiness among the European nations, why the extraordinary efforts at increasing armies and navies, if no commotion, no upheaval is expected in the near future, and where is it more likely to occur than in Austria?

Austria-Hungary as its name implies is a dual monarchy. Each is independent of the other in local government and law, but they have a common sovereign, common ministers of finance, war, and foreign affairs. Each has its own parliament. For matters of common finance, of war, and of foreign affairs there is a very peculiar sort of a national or imperial council called The Delegations. This council consists of 120 members, 20 of whom are elected by the Austrian Reichsrath or Lower House, 20 by the Hungarian House of Magnates, and 40 by the Hungarian Reichstag (notice the difference in the spelling between this and the Austrian Reichsrath).

These meet alternately in Vienna, the capital of Austria, and Budapest, the capital of Hungary, but in two houses, the Austrian sixty members in one and the Hungarian in another. What they agree upon is law, but if there is disagreement, they meet together and must here without debate vote only on the questions in which disagreement occurred and here the majority of all decides. Remember, **only** questions of finance (not all money questions only about what Austria and Hungary agree to supply for a common budget to carry on war and meet the expenses of royalty), of war, and of foreign affairs can be discussed, often after these questions have been threshed out in the respective parliaments. The citizens of Austria-Hungary do not regard this convocation as in any right sense a legislature, only a committee of the parliaments or a sort of a selected Supreme Court to decide on questions which neither parliaments could agree upon.

The Austrian parliament is known as has already been said as the Reichsrath and is divided into two houses, the House of Lords and House of Delegates. The House of Lords consists of royal princes over 21 years of age, archbishops, hereditary nobles and a certain number of members not belonging to these classes, appointed by the emperor. The Lower House has 353 members, elected by all male citizens over 24 years of age; but to become such a citizen a small property qualification is necessary, but the franchise is in fact almost as broad as in England or America. The Hungarian parliament is called the Reichstag (not Reichsrath as in the Austrian), and consists of two houses—the House of Magnates and the House of Representatives. The House of Magnates consists of all Arch-Dukes, 54 ecclesiastical dignities, 151 counts, 36 barons and 84 members appointed by the emperor. The Lower House consists of 543 members, elected by manhood suffrage.

It is well to repeat here what was said earlier, that the Hungarians, Magyars (pronounced Modyers) as they call themselves, are of Turanian, or Turkish origin and that

their ancestors who came to Europe were among the fiercest and most bloodthirsty tribes that invaded the eastern Roman Empire; but the Hungarians of today are among the most civilized people of Europe—what has made the difference? We need not go far to answer this question. In the tenth century, Christianity was introduced among them and it was accepted and embraced with an earnestness and an enthusiasm to which the other tribes of that time were strangers, and the result is for the world to look upon and reflect. The "unspeakable Turk" has only to become a Christian to show the same remarkable change. Even a little of the leaven of Christianity can do much as we see in Turkey today.

In concluding, let it be remembered, that God rules, and whatever may be the fate of Austria, the future progress of civilization and Christianity cannot but be promoted thereby.

DO THY BEST.

A. A. Kidder.

Have Faith in God!

Say not the days are lax—and wher's the blame?
And fold thy hands in idleness; for shame!
Rise! forth in God's great name and do thy best,
Know, when thy limit's reached, He'll do the rest!

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For Sale by the Pacific Presbyterian.

"There is scarcely a Sunday-school in America," says the New York Christian Advocate, "which is not losing the older boys from its classes for the reason that the most capable young men in the church, the college graduates, leaders in business and social life of the communities, will not join the Sunday-school as teachers, and give some of their talent and sympathy to saving the boys to the church and to society. The Big Brother Movement, of which we hear something, is but a shadow of the work which a consecrated young Sunday-school teacher can do if he will lend his life to a class of boys in Sunday-school."

THE HOME

God would not have us think about tomorrow
As of some cloud that lies
Before our anxious eyes,
And fills our hearts with dread of coming sorrow.

How can we tell? The sun may shine more brightly
Than it has shone before—
I know life holds in store
More good than ill for those who view it rightly.

And He, whose hand is always wisely guiding,
Can only give his best
To those who wait and rest—
Through all life's need in His great love confiding.
—Edith Hickman Divall.

"HIGHER EDUCATION" AT HOME.

If it were not pathetic it would be amusing to hear parents plan the futures of their children, even before the infants are out of long dresses. They seem to take great comfort in dilating on the educational advantages they mean to provide for the youngsters, and what they intend to make of them. It is quite common to start a bank account or a share in a building and loan association against the future education of each child, and this is religiously kept up until the college age is reached. "We intend to educate our children when they are old enough," is frequently on the lips of parents, and the youngsters of course hear it. Fathers and mothers dilate on the fact that boys and girls must have trained minds of they are to succeed in life, until the importance of school is much magnified in every normal home. The idea is that if children are drilled from youth to think that they must go through the lower grades with credit and then pass on to the university, they will know nothing else, and consequently there will be no trouble when the world beckons away from college to business or a trade.

Always it is the future which engages the attention of the parents. Of course they worry and work to keep the youngsters clothed and fed and happy, but the education is always the thing of school days. To insinuate that the home school is more important than any that can come later is useless, though all fathers and mothers do their best, as they see it, to teach their children honesty and politeness and kindness. While they are striving with might and main to inculcate these lessons, the boys and girls are fairly soaking in the real education of their lives from the home atmosphere. We are not to think plants get all their nourishment from the earth, when in reality the sunshine and fresh air do as much for them as anything else, perhaps more. What parents try to impress upon the minds of the boys and girls does have its effect, but more potent than all else is the atmosphere in which they daily live.

A successful woman said not long ago that she waged constant battle with herself to fight down the unconscious teachings of her parents. Without making an effort to do so, the father and mother had taught her by word and look and action that all rich people were selfish and dishonest and lazy. When a neighbor got ahead in the world there were always gloomy outbursts about luck and hintings at dishonesty and talk of how hard some people worked and how little they had to show for it, until the young girl could not help gaining the impression that rich people were to be regarded with suspicion. When she got out into the world she made the discovery that her father and mother had been poor managers, and that that was the reason they were poor. The atmosphere in which she was reared was gloomy, depressed and doleful enough to discourage a saint, and she will probably have a lifelong fight to overcome the effects of it on her own nature. Her parents were ambitious to educate her, but only that she might not have to "suffer all we have suffered."

In another home the mother by her foolish efforts to shield her children from everything unpleasant sent out into the world a race of weaklings to fail from the very start. If they wanted anything as babies they had to have it, for she could not bear to have their childish hearts "broken" with disappointment, and as they grew older she was in continual trouble with the neighbors, the school officials

and the world in general, trying to make every path smooth for their feet. "I want my children to remember that they had a good mother," was her continual cry, but she failed utterly with all her well-meant endeavors. The boys grew to be petulant, worthless men with no backbone, and the girls were irritable, selfish, unhappy creatures, who in turn made shipwreck of the homes they went to preside over. In direct contrast was a cheery neighbor who taught the common sense lessons of justice and order in her little domain.

The unhealthy attitude toward work in many homes unfits the boys and girls for success, and it isn't always the wealthy parents, either, who create an atmosphere in which work is despised. A young woman who took her daughter out of a school because the children were all from the homes of workmen thought she was doing a very wise thing, but when the girl grew up and was so snobbish in her views that she had no friends the mother repented with bitter tears. Many a girl has nipped in the bud her growing affection for a manly young worker, because she had been educated to look on a profession as more desirable in a matrimonial way, and in time has seen her clever young workman rise far above the expectations of his dearest friends. A girl who was reared in just such a way held herself so above the young men of her community that she remained unmarried to the end of her days, while her girl friends were the happy wives of rising young men and the mothers of fine children.

Where everything about the home speaks of bravery and love and gentleness and justice, the parents need not worry about the future of their children. If the father and mother show by their lives that they are above petty envyings and jealousies and lamentations about luck, they will not have to say much on the subject. If each child is taught to do his share of the home work and bravely to bear the little burdens that come his way, he will have an education that will do him more good than a degree from every college in the land. For the sake of the children keep all tendency to whine out of the home and bring them up to respect law and authority. You may never be able to pay for a college course or even to graduate them from your nearest high school, but you can educate them, nevertheless. You can create a home atmosphere that will count for more in the world than years of training in a university, necessary and valuable as the latter may be. You are planning for the best cultivation for your children for the future. Why not give it to them now?—Hilda Richmond.

FOR THE SAKE OF THE LIVING.

So deep is the cloud, so dark the valley into which you have entered, my desolate, mourning friend, that I shrink from touching the wound with even the gentlest hand. There are sorrows which ought to place the sufferers in sanctuary, sorrows which no one can measure and no one can comfort save that One who wrestled with a world's weight of anguish in the solemn midnight and in Gethsemane's lonely garden.

And yet, I know something of what a heart may endure, when nothing but God's great love keeps it from breaking, and I am sure that there is no passage in the world so obscure that God's light can not illumine it. As our own poet has said,

"Death is but a covered way
Which opens into light,

Wherein no blinded child can stray
Beyond his Father's sight."

For the precious one whom God has taken from you, removing the desire of your eyes at a stroke, there has already begun a new and beautiful experience, full of surprises, full of development, full of the joy of immortality. You do not quite realize this yet, but you will by and by when the angel of patience has wrought his perfect work in your soul, and you have learned how close and near and intimate is the relation we bear to the other and the blessed life, when we have some of our very own awaiting us there. In the meantime, while the ache is still new, the loss still fresh, and the narrow grave on the hillside still blots the sunshine of the whole world, let me ask you to put aside your grief a little for the sake of the living.

It is natural in the earliest sudden agony of bereavement to lead a life of torpor, except in one direction. Nerves, acute to the sense of suffering, are blunted to all other feelings. If there be any emotion it is often one of profound wonder that anybody on God's earth can be happy when we are so sad, and of resentment at the rebound of others from the shock of sorrow. The first laughter in the house, the first gay whistle of a boy running in from school, the first interest shown in business or in politics by the head of the house seems forgetfulness of the one who has gone and moves the heart still absorbed in grief to a sentiment akin to indignation.

Nevertheless, reaction must come, and it argues no lack of tenderness in memory, but only a natural and wholesome state of things when the song comes back to the lips which have been dumb and the talk around the table ripples on unsubdued by the vacant chair. It is a happy thing, too, when the dear one is not dropped out of the talk, when remembrance is made to her as of old, to him as when he was going in and out among us. We treat our dead very coldly when we never mention their names, never allude to their wishes, act as if indeed they had ceased to belong to us and ours.

For the sake of the earthly living, let us always bear in our minds a thought of the heavenly living, our beloved in both worlds, still ours, as much ours when there as while here.

Those heavenly living people do not ask us to darken our houses, excluding the daylight, to keep our shades closely drawn, to abstain from food, and to refuse pleasant society. They do not ask us to rain our tears over every pastime and to furrow our cheeks with the plowshare of grief. For their sakes and for the sake of our earthly ones who remain let us try to be brave and cheerful. Let us try.

Do you say: "It is easy to preach, easy to talk, but unspeakably hard to carry out such ideas in practice!" No matter. The difficulty is conceded. It is hard, and the hardness comes when your forces are broken down and you have few reserves. But, for just these crises, the dear Lord gives us new supplies of strength.

Alas for him who never sees
The stars shine through his cypress trees.

The stars are there, and if you look up the Lord will show them to your comforted vision.

I have known, once an again, the swathing gloom of a home to shut down so upon the life of its living inmates that young people have been driven from it into exile, that the tempter has found in them an easy prey. Too late it has been discovered that the living have been sacrificed on the altar of a selfish and unreasoning grief.—Margaret E. Sangster.

Our Young People

WHEN PAUL SPRAINED HIS ANKLE.

"She's always sitting there," said Paul.

"Who is sitting where?" asked mamma.

"That old lady next door. She stays in the same place on the veranda all day."

Mamma looked across the lawn to the next house. A white-haired old lady was sitting in a Morris chair in a shaded corner of the big veranda.

Mamma and papa and Paul had just come to the village to live, so that they did not know anything about their neighbors. But Paul soon became acquainted with some children nearby, and he heard about the old lady next door.

"She can't walk, and Mr. Brown—that's her son, you know—he's away all day in the city. Then there's only the maid. I should think that the poor old lady would get dreadful lonesome," he told mamma one evening.

"O, how sad! I must go and see her," said mamma.

And she did so the next day. Paul heard her tell papa that the old lady had not walked for ten years, ever since she had been thrown from a carriage when the horse ran away.

"Poor woman," answered papa. "She must find the time quite long."

"Yes, because her eyes are not strong and she can not read."

Every time Paul looked at their invalid neighbor he felt very sorry for her. He wondered how it would seem not to be able to walk and run and jump. He was soon to know, for one day when he and some other little boys were trying who could jump the farthest Paul sprained his ankle. It was very painful indeed, and he was kept in bed for a good while. Then when the doctor allowed him to get up mamma put him in a big chair on the veranda.

"I'm like old Mrs. Brown," he said.

"Only you will be here but a short time," returned mamma.

Mamma and papa gave as much time as they could to amuse him, and his playmates came in to see him, but for all that there were a good many hours when he was alone. Then he thought of the old lady across the lawn. He could just see the back of her head from where he sat. She was brought out there early every morning and remained there till evening.

"I wonder why people don't go to see her," he said after a day when he had not seen any one go in the Brown place.

"I suppose because every one is so busy," explained mamma, "and then they have become so used to seeing her there."

By the time Paul was able to walk he had made a resolution.

"I'm going to see Mrs. Brown, and then if I think she likes me to come, I'll go over every day."

"Why, I'm sure she will like it. She's a very sweet old lady. I'm glad that you have thought of going."

"I'll take her a bunch of our white roses; may I?"

"Yes, indeed. I'll cut them now."

So Paul walked across the lawn and up to Mrs. Brown. "I've come to see you and bring you these roses," he said, "and I thought perhaps you would like me to stay with you awhile."

The old lady smiled and said, "Indeed I am glad to see you, and what beautiful roses! Make yourself comfortable in that chair."

Paul staid a good while, for the old lady insisted on his taking lunch with her.

When he went home he told mamma, "She's just fine; she told me some splendid stories, and she said she had enjoyed my visit, and that she hoped I would come often to see her. And I'm going to."—Emily S. Windsor.

HOW HILARY LEARNED TO BE CHEERFUL.

"Cheerful." "Merry." Hilary had pondered the two words so long and carefully that a couple of wrinkles had stationed themselves between his eyes like a couple of soldiers on duty. Wrinkle number one had telephoned to Wrinkle number two that trouble was brewing.

"We won't give in," they agreed. "A boy who has entertained us all day can't get rid of us as easily as he thinks he can," they assured each other.

But Hilary decided otherwise. And when a boy makes up his mind as firmly as Hilary had done, wrinkles are not "in it," so to speak.

"Well, if that is what my name really means, 'I'm bound to be as good as my name is,' he asserted. "I suppose I can still be sorry it is raining, even if I am 'cheerful' and 'merry,'" he reasoned.

So when mamma entered the room, a few minutes later, she found her little boy busily engaged in fitting together the pieces of some postcards that had been cut up to form a puzzle.

"I've got one together, mammy," he exclaimed in an eager tone, beckoning his mother to his side. "It is one of those that Aunt Anna sent us from Virginia, the Roanoke Hotel. I've got every piece fitted in right, and it has been more interesting than if it had been a truly puzzle instead of one we made."

Then his mother sat down beside him and together they remade half a dozen other postcards that had been cut up and the pieces all mixed together at his sister Ruth's birthday party.

Mrs. Westwood was wondering what had happened to this cloudy-faced little boy that she had left sulking at the window a short time previous that had brought the dimples and the smiles into his face again.

Finally Hilary told her; but not until after a row of postcards decorated the table, the pieces of which had all been neatly fitted together.

"I had the dictionary looking up the meaning of some words in my spelling lesson, mamma, when I came across my own name," Hilary explained. "I never knew before that Hilary had any meaning. But when I saw the words, 'cheerful,' and 'merry,' beside it I began to feel ashamed; because I wasn't a bit like my name, then; I was pouty and sulky. Then I remembered what grandpa told me once: 'If you want to get rid of naughty thoughts think good thoughts, and the naughty thoughts will go away. So I began to think how nice it would seem when the sun came out, instead of fussing about the rain. And right then it came into my mind that you had once said time always passes quicker when you are busy about something. So I went to work fitting these postcards together; and, now, mamma, the naughty thoughts have gone and the sun is shining again. So grandpa must be right.'"

"And how about your name, dear?" his mother asked.

"Oh, I've thought that all out, too," Hilary answered. "I've got to be 'merry' and 'cheerful,' or else change my name."

"I am very glad that you have so decided. For I should very much regret to lose my little Hilary," his mother responded with a fond smile.—Exchange.

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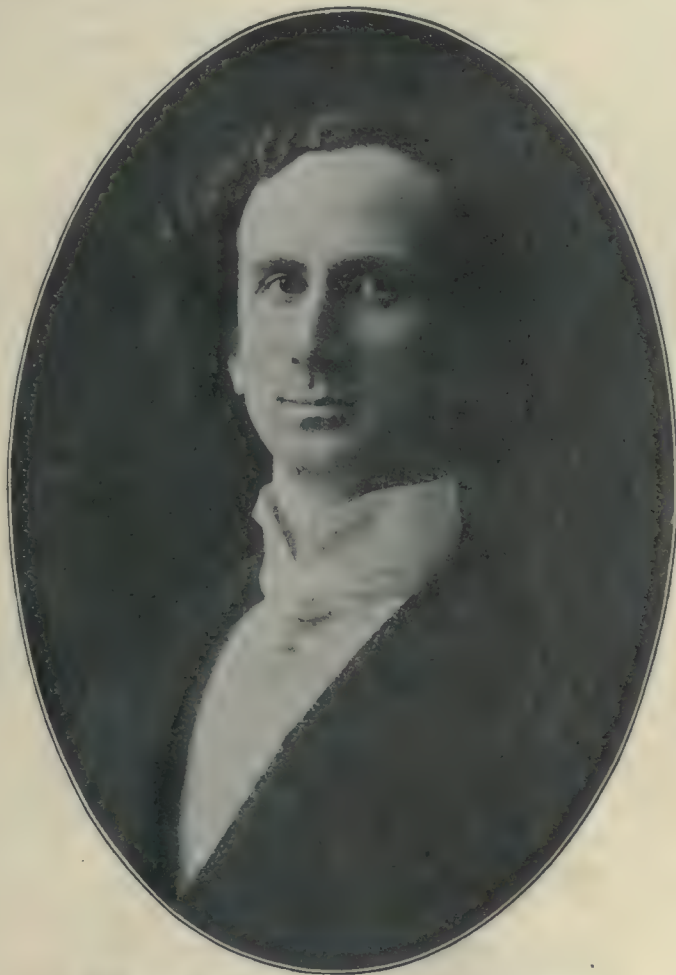
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REV. MARK A. MATTHEWS, D. D. SEATTLE.
Pastor of the Largest Presbyterian Church in America.
An article written by him on "The Pros and Cons of
Big Churches" appears in this issue.

SYNODICAL SOCIETY OF NEW MEXICO AND ARIZONA

Mrs. H. B. Pinney

THE PROS AND CONS OF BIG CHURCHES

M. A. Matthews

MRS. CAROLINE AMES LADD
W. H. Landon

WHY DEFEATED?
J. E. Stuchell

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THE PUBLISHERS MAKE A CONFESSION, BUT FEAR IT WILL HURT BUSINESS.

There is always a question in the mind of the publisher, as well as in the mind of anyone else, as to whether he should make an honest confession—if it is liable to hurt business, especially if that confession is not asked for. The Publishers of the Pacific Presbyterian have been hesitating for some time about telling the truth. We now find it necessary to do so. The honest confession is that for some time past we have had sufficient live matter on hand to get out three papers and it has therefore been necessary for us to hold over a good deal of valuable matter.

This comes because of the large number of correspondents we have on the coast, and while it is the policy of the paper to insert news items from churches whether there is space for anything else or not we do find ourselves embarrassed by some of our correspondents who get the news in as late as Wednesday, the day we go to press. We are always willing to strain a point to get a news item in, but when everybody sends in their news matter the last day we find ourselves confronted with a problem of issuing the weekly paper in one day. Why not write your news matter earlier and send it in before the last minute?

Our reason for hesitating to make this confession regarding a profusion of matter, is that some may hesitate to send in any. Send it in anyway, but send it in earlier if possible.

THE PUBLISHERS.

WHY DEFEATED?

A good deal of ingenious conjecture has been wasted in the endeavor to explain why the forces of good government were defeated in the recent election in San Francisco. But it fell to some belated correspondent of an Oakland daily to propound the most remarkable reason. He says: "Up to Sunday Heney had an excellent chance of being elected in San Francisco. Unfortunately for Heney a lot of preachers got together and attempted to mix politics with religion in a 'Sabbath of Justice' meeting. A preacher, yes a preacher defeated Heney." If one preacher's brief prayer

changed 10,000 votes to the side of wickedness, one hesitates to imagine the devastation that would follow a general prayer meeting of divines!

The correspondent labors under that delusion that good people have occasionally shared, that religion and politics are distinct: that a preacher is one who is licensed to explain the intricacies of the old Levitical law, but prohibited from discussing present day problems in the light of conscience. He fortifies his position by quoting J. J. Ingalls, to the effect that "The game of politics is one in which the Decalogue and the Sermon on the Mount have no place." The people of Kansas thought otherwise and they declined to return him to the Senate, for all his silvery tongue.

More and more it is the place of the modern preacher—as it was of the ancient prophet—to thunder forth the ten commandments, to test all conduct by the principles of duty, to arraign men before the great white throne. He is no mannikin mouthing forth lessons of past days, but a living mouthpiece of eternal truth, a veritable ambassador of God. As a partizan he fails, but as an exponent and defender of truth, let men like it or not, he stands on a foundation as firm as that of the everlasting hills.

Indeed the reason for the defeat of last week is so simple that the wonder is that anyone can fail to see it. It was in obedience to that unescapable law which the Saviour announced centuries ago: "A house divided against itself shall not stand." It was because of a fact that the history of the race proves over and over that to divide in the face of the enemy is to spell defeat.

If there were some deep rascals beneath all this political game of last week (and stranger things have happened) who had been casting about for the best method of procedure, what more plausible course could they have adopted than this:—"Let us run a third party that shall appeal to the common workingman and at the same time give us an open town, and, under cover of course, throw our main efforts and money into its success. Then let us scatter the forces against us by running candidates in the regular republican and democratic tickets, and raise the cry of loyalty to party, and most of the goody-goodies will be fools enough to follow them, and while they are busy with their own squabbles we will rush in and steal the game." The plan is simplicity itself; it has been worked to perfection.

Until good citizens learn that national parties have no place in municipal elections, and are used as blinds by those who are in politics for what they can get, until they open their eyes to see that there are only two parties in any such contest—the good and the bad, they cannot expect to win the victory, and frankly, they do not deserve to.

But though defeated at the polls, and with a mayor elect who will doubtless encourage a wide open town, a Paris with its sensuality of drunkenness, not its art and beauty, who will connive at the return of the powers that prey and fatten on corruption, yet all is not lost. It is not a time for cynical disgust, but a time for tireless vigilance and unremitting activity.

A bad administration carefully watched and held accountable to law at every point, is better than a good one which people blindly trust. If citizens will keep their eyes open; if they will drag every move into the white-light of day, if they will loudly protest when unable to do more, the forces of evil will inevitably be restrained and daunted.

We are not discouraged, much as we regret the set-back we have received, deeply as we mourn the way in which the fair name of our city has been smirched; because we know

this defeat is not final. It is a stimulus not a quietus. God rules, "He maketh the wrath of man to praise Him and the remainder doth He restrain."

There is such a thing as wickedness going to such lengths as to react upon itself, and it may be that San Francisco, with its saloons, dives, gambling hells, crime, and graft, will get to such a condition that, with life unsafe, with innocence unprotected, with municipal work carelessly done or left undone, with its credit so reduced that its bonds cannot be floated, it will in a pitch of desperation rise and free herself from these parasites that are now flocking from every quarter to feast upon her.

A decent, law-abiding, honest community is the only one fit to live in, is the only one where business investments are so reasonably safe and remunerative as to make it worth while, and the sooner San Francisco learns this and sends these miserable panders and grafters to the place they belong, the better for her present peace, her ultimate prosperity, and her honor among the nations of the earth.

J. E. S.

THE PROS AND CONS OF BIG CHURCHES.

By Rev. Mark A. Matthews, D.D., Seattle.

In the New York Observer of September 9th, on page 327, is an editorial on "The Pros and Cons of Big Churches."

The article is unfortunate because it does not show a profound study of the facts concerning big churches. Of course, there are big churches, and, there are big churches. One can find as great a variety of big churches as he can of churches in general. Perhaps there are religious mobs masquerading under the guise of big churches, but, the bigness of a real church does not interfere with its efficiency in any particular. The contrary is true. Its efficiency and usefulness in every line increase proportionately.

There are three things essential in every church, namely: consecration, organization and evangelization. If all the little churches in the country were thoroughly consecrated, wisely organized, and had an intense passion for evangelism, they would grow in spite of all alleged impediments due to smallness. If that is true of a small church, then multiply that consecration, organization and spirit of evangelism in a big church and the results will be beyond human computation.

There is no arrogance nor spirit of monopoly to be found in a big church organized along the lines just indicated.

If a big church multiplies its energies and covers a whole field, until its enterprises and fields of operation are greater in number than those of a whole Presbytery or a whole Synod, the denomination ought to rejoice.

The peace, harmony, growth and spiritual advancement of any church depend, to some extent, upon every man in the church having some specific work, and every field of operation having a sufficient number of men to do the work demanded by the emergencies.

Work for every member and every member a worker means the evangelization of the territory occupied by the church. If every man in the church were trained and if the local church were organized to do the evangelistic work outlined for it, of course God would add to that church daily.

Big churches are not unwieldy. On the other hand, the so-called unwieldy church simply reveals an incompetent

executive at its head. It is a thousand times easier to organize a big church than a little one; but, you can't have organization in either unless your minister has executive ability.

A big church isn't loosely held together, nor is it devoid of real organic life. Behind the building is an architect and a master builder, a skilled contractor, efficient workers and a harmonious craft. There is also behind a big church our Triune God, and, over it there ought to be a minister of executive ability who would occupy the place of a masterful leader.

It is not hard to become acquainted with the members or official leaders of a big church. Of course, if the church isn't organized, it may be difficult. It isn't difficult for one to become acquainted in a great city. He may not know the whole city, but he becomes thoroughly acquainted with his circle, his friends and the sphere in which he moves. That is true of the church, small or great. One's friends and acquaintances are governed largely by his own inclination, his own personality, and his own determination to make friends. He who would have friends must show himself friendly. A church is not a tea party; it is a house of worship—the home of the soul.

The home life of a big church is just as manifest as it is in any other church, and if it is not found in a big church, or a small one, it is the fault of the individual and not of the church, its organization or its size.

It is certainly unfair to say that the acoustic properties of large church buildings are poor. There are more small churches in which the acoustic properties are faulty than any other class of buildings in the world. The acoustic properties of a church building are what they are because of the unbusiness-like methods and uncommon-sense procedures of building committees and congregations in constructing their church edifices. Church architecture is a crime against humanity, but the size of the building is not the cause, nor is it any excuse for the crime.

If the minister's vocal powers are untrained, they would be inadequate in a small church. He might be heard, but the defect in his vocal powers would be just as great. That is the fault of your schools, colleges, universities and seminaries. Men are undertrained in the most practical and essential things. Therefore, they do not become successful preachers and pastors. A small building will not make a prima donna out of a jackass.

If big churches haven't a wide range from which to choose ministers, the fault is again not to be charged to the size of the church, but to the schools and seminaries preparing the ministers, and to the ministers themselves.

In every city there ought to be great churches and every denomination ought to have its great central, powerfully organized church. That great central church ought to establish Sunday-schools and mission points all over the city, in order to furnish work for its workers, and, in order that the city and its neglected territories might be worked, evangelized and saved.

It would even be better for the denomination, and for Christianity at large, if the small churches had to draw their sustenance from the big churches. The big churches could furnish abler ministers, and out of a common treasury into which all the churches would deposit their funds, could pay adequate salaries to worthy men and thus enable them to develop the small church fields.

ous machine is more easily handled because its machinery is in perfect order. The big church moves as a mighty force and with a consecration which causes the whole city to feel its power as it marches on to victory in the civilization of the world.

There is one request to be uttered by all, namely: let the smaller churches cease their bickering and jealousy and urge the ministers to refrain from jealousy and criticism as they think and talk about the large churches.

It is one cause, one Triune God, one Savior, and one great denomination we are serving and attempting to present to the world. The ministers and the members of the

The big church is more workable; just as the ponder-small churches and the ministers and the members of the big churches should all unite in one song of glory to God, peace and good-will among each other, because there are churches big enough and strong enough to do things.

Make your big churches bigger and educate all your ministers and especially train them in executive ability. The church at large and thousands of churches in general are suffering because of under-trained men in the special and peculiar work of pastoral duties, executive offices and evangelistic work.

If all the ministers and all the church officers worked at the business of making their churches successful, all the little churches would be greater. The only pros and cons of any church problem are to be found concerning the ability, consecration, industry, perseverance and determination of the preachers, elders and workers in the churches, regardless of their size.

MRS. CAROLINE AMES LADD.

By Rev. Warren H. Landon, D.D.

On October 24th there fell asleep in her beautiful home in Portland, Or., one of the best known and best loved women of the Pacific Northwest, Mrs. Caroline A. Ladd. She had passed the fourscore years sometimes allotted to man without the "labor and sorrow" which the psalmist says is the portion of those who are given more than three score years and ten. She was still bringing forth fruit in old age, comforting and counselling her family, attending the services of her church, and engaging actively in the manifold duties of a useful life, when almost without warning she lay down and was numbered among those whom the apostle says have "fallen asleep."

She came of good Puritan stock, having spent all her early life in New Hampshire. Her maiden name was Caroline Ames Elliott. She became engaged to Mr. W. S. Ladd who was a native of Vermont but who spent the greater part of his early life in New Hampshire. In 1851 Mr. Ladd came to Portland where he laid the foundations of a great fortune and a noble career. Three years later Miss Elliott journeyed to San Francisco where she was met by Mr. Ladd, and they were married October 17, 1854. They went at once to Portland and established a home which was consecrated to God, and in which they reared a family of three sons and two daughters in the fear of God. Their union was a very happy one for thirty-eight years, until Mr. Ladd's death in January, 1893.

Mrs. Ladd, therefore, was one of the early pioneers of Portland, and she and her husband made an impress upon that city which it will take time long to efface. To characters like her, built from the foundation into the social

structure, Portland owes much of its well known stability.

She was from its earliest days one of the active members and generous supporters of the First Presbyterian church. For many years she, and her entire household with her, with great gladness went up to the house of the Lord.

Her interest in missions was world-wide. Though her mature years were all spent in a great home mission territory, where the calls for help were loud and incessant, the need of other lands always appealed to her. It would have been difficult for one to say whether she were the more interested in home missions or foreign missions. She had come to know God, "who so loved the world that he gave his only begotten Son." She supported her own missionaries both at home and abroad. She built and assisted in maintaining the Caroline A. Ladd Hospital in Pyeng Yang, Korea.

When the Woman's North Pacific Branch of Missions was organized in 1887, she was at once recognized as the woman most capable of occupying the office of president. She was elected to that position and continued in it for twenty-two years, until the time of her death. She served with great wisdom and sympathy and worked with the utmost harmony with the noble women who have composed the forces of that efficient Board. By her fine courtesy, her modest deference to the judgment of others and generous love for her fellow-helpers, she bound them to her with a great affection.

There has been no great benevolence of the Presbyterian church in which she and her family have not taken a generous interest. And numerous other causes not under denominational control have enlisted her interest and support. She gave of her abundance with a wise and generous hand and with a meek and quiet spirit.

Her home has always been noted for its hospitality, especially to the servant of God. It is doubtless correct to say that there has been no secretary of our two great Boards during the past generation who has not been entertained under her hospitable roof. Their home delighted in such spirits as the late Dr. Dr. Thomas Fraser. When he was Synodical Missionary for the Pacific Coast he frequently made it his headquarters for weeks and months at a time. It has been a haven of rest to Miss Julia Fraser on some of her great tours. She recently had a delightful rest there on her way to her new position in New York.

There are many people besides Mr. Ladd's own household who rise up and call her blessed. The world is the richer for such lives, and it would be the poorer by their departure, were it not that being dead they yet speak.

Her Pastor's Tribute.

Rev. William Hiram Foulkes, pastor for the First Presbyterian Church, of which Mrs. Ladd was a lifelong member, paid the following tribute to the deceased:

"Any word that I might say concerning the Christian life and character of the late Mrs. W. S. Ladd would fall short of the mark. The beautiful simplicity of her faith, coupled with the gracious unostentation of her works will ever be an inspiration to those who knew her. Intense loyalty to the church and in particular its great missionary concerns, characterized her life. Though well past the allotted age, she was unusually keen and forceful in the grasp of affairs. We are all inexpressibly shocked by the tidings of her death, yet we feel that it is only the glorious

sunset of a wonderful day. Her labors surely follow with her."

An Example in Patience, Charity and Punctuality.

"I was associated with Mrs. Ladd in missionary and church work ever since I came to Portland in 1886, and learned to love and esteem her more than I can express," said Mrs. H. C. Campbell, who for several years was associated with Mrs. Ladd as corresponding secretary of the North Pacific Board of Missions. "As president of the North Pacific Board, her ruling, while firm, were always most gracious, kind and reasonable. She was an example to us all in patience, charity and punctuality. She was always the first to give sympathetic response to whatever call that came and her generosity was proverbial. Hundreds of women engaged in missionary work all over the Pacific Northwest loved and revered her. Her beautiful life has been one of the greatest inspirations I have ever known."

Associates Adored Her.

"We loved Mrs. Ladd next to our own mothers," said Mrs. C. R. Templeton, who, for many years, was associated with Mrs. Ladd in missionary work. "We adored her. The news of her death came to me with almost the shock that would attend the death of a member of my own family. Mrs. Ladd always showed a thoroughly Christian spirit and a beautiful disposition. She always was active in church work and was a liberal contributor to missions."

A GROUP OF OUR MONO GIRLS.

At Our North Fork, Madera County Boarding School.

The California Synodical Society, with the consent of the Woman's Board asks the young people of California to take the support of the helper, Miss Dorothy Camkroger, at the North Fork Indian School, as an extra advance. This new work must not in any way interfere with our contributions



A Group of Mono Girls.

to the regular objects, Big Laurel, Dr. McClain's salary and Barber Memorial. The following plan for raising this money is suggested: Every C. E. society in the Synod is asked to hold a Thanksgiving praise service, the Sunday following Thanksgiving.

A copy of a good praise service entitled "The Good New Times" will be sent to each society. Send for extra copies

ter free—postage 6 cents per 100. A leaflet on the work at North Fork is being prepared and will soon be sent to the societies. Extracts from a letter just received from Miss Work, who is taking an enforced rest, explains itself.

"I am so glad that the young people have undertaken Miss Camkroger's salary for this year. It seems particularly fitting as she is herself a C. E. missionary and greatly interested in all young people's work. She has always kept going a little junior society among the girls. You can hardly realize the difficulty of such work. As for her general efficiency I cannot do better than quote from a letter I have just received from one of our (white) neighbors at North Fork, she says "I have been to the Mission for a little visit. Miss Dorothy is doing finely. She surely is a remarkable and good girl. She just goes about her business like a woman." It will be remembered that she gave last year's work in order to get her training or as she said, to learn how to do mission work. Was not that a mission study that was worth while? She has made it worth while and takes her place this year among the seasoned workers, undertaking with earnestness and enthusiasm a work that few would be able and perhaps fewer willing to do.

I thank God for her and her work every day.

Yours in His service,

MARGARET E. BOYCE,

Synodical Secretary of Y. P. Work.

SYNODICAL SOCIETY OF NEW MEXICO AND ARIZONA.

The meeting of the Synod of New Mexico during the last week of October, 1909, will go on the records as one of the most important in its history, for with this meeting came together the women, representing the missionary work of the Synod, for the purpose of organizing as a Synodical Society.

At three o'clock, p. m., on Friday, October 29, there gathered a small but earnest company of women, Presbyterian officers and delegates from auxiliary societies of the Synod, in the parlor of the First Presbyterian Church, Phoenix. The meeting was called by Miss C. Gilchrist, president of the Phoenix Presbyterian Society. After a brief devotional service, Mrs. H. B. Pinney, president of the Occidental Board was asked to conduct the meeting.

A resolution was presented by Miss Gilchrist that a Synodical Home and Foreign Missionary Society be formed, which was unanimously adopted and the following officers elected: President, Miss C. Gilchrist, Phoenix; first vice-president, Mrs. John Mordy, of Albuquerque, New Mexico; second vice-president, Mrs. F. S. Herndon, Tucson, Arizona; recording secretary, Miss Elizabeth Jones, Bisbee, Arizona; corresponding secretary for New Mexico, Mrs. Minton, of Silver City, N. M.; corresponding secretary for Arizona, Miss Bertha Knipe, Phoenix—these secretaries will communicate with the Woman's Board to which their Presbyterian Societies now contribute. The work of the young people will be presented also by these secretaries, while that of finance and literature will be managed this year by the respective Presbyterian officers.

At the close of this part of the program Miss Gilchrist was presented by Mrs. Pinney as the president of the newly organized Synodical Society, which was the occasion for

(2 cents apiece) or for Thankoffering envelopes. The latter a brief but eloquent address by her upon the significance to the officers just elected as well as to the delegates present to a more earnest consecration of talent and time to the work to which they had come.

By the courtesy of the Synod, then in session, the meeting adjourned and at once presented its report, which was most cordially received. Rev. Gass, Synodical Missionary, also the Moderator of Synod, after congratulating the women upon their zeal and upon this great forward step, offered a resolution that the Synod heartily indorse the Society organized and that the report be engrossed upon its minutes. This resolution was most enthusiastically adopted by the members.

The Friday evening session was shared with the Synodical Society, Miss Gilchrist, president, presiding and presenting the speaker for the Synodical Society, Mrs. H. B. Pinney.

This Society has an immense field of undeveloped work, but it is favored with a strong, efficient body of officers and will meet its problems and plan and carry on its work most successfully, and under its wise direction the mission work of the churches will keep pace with the growth and development along other lines of this rapidly growing country.

CHURCHES

SAN FRANCISCO, HOWARD.—The installation of the pastor of Howard Presbyterian Church has been arranged for by the San Francisco Presbytery, to take place next Sunday afternoon at three o'clock. The Rev. William



Rev. William Nat Friend.

Rader, pastor of Calvary Church, will preach the sermon. Rev. D. A. Mobley, pastor of Westminster, will deliver the charge to the people. Rev. Robert Mackenzie and Rev. W. H. Landon have been invited to charge the pastor, and Rev. Hugh Gilchrist will offer the prayer. The moderator of the San Francisco Presbytery, the Rev. W. H. Fisher, will preside. Rev. William Nat Friend, the pastor-elect, and his wife were met by a delegation of officers and members of the Howard Church upon their arrival at the 16th St. station last Thursday. On Sunday morning Mr. Friend

preached on the subject of "The Church and Public Opinion," this being first of a series of sermons. Next Sunday morning the subject will be "The Church and Social Order"; the third sermon will be "The Church and the Christian." At the meeting of the San Francisco Presbytery Mr. Friend was received and his installation arranged for as indicated.

MADERA CHURCH.—In due course of preparation, the Brotherhood of this church invited the Rev. Warren T. Howe of (Dry Town) Selma to be the chief speaker of the evening. Jolly soul that he is, came up on the morning train and immediately after luncheon, he, in company with the pastor of this church, the Rev. Guy Arnott White, and Mr. H. J. Plate, left in the latter's fine automobile for Kerman, a distance of eighteen miles, on a tour of inspection for San Joaquin Presbytery of which Mr. Howe is Moderator. The party returned to Madera in ample time to grace the table at the Brotherhood Banquet, consisting of baked beans, white and brown, olives, bread and butter and grapes, with chocolate and coffee for moisture. After doing justice to all edibles, the twenty men present tilted their chairs and heard a most excellent post-prandial speech from Rev. Mr. Howe, on "A Man's Religion," which was very forceful and pointed, appealing to the men from the strong and manly side of their religion. The next speaker was Prof. C. J. Burrell, Principal of the Madera High School. He made us all think and soberly too, along the line of the "Law-abiding Citizen." The next number was a reading, "Breaking the Charm." Then followed a short talk by the pastor on "Millionaires." After a business session of about an hour at which much important business was transacted together with the admission of five new members, Rev. Mr. Howe again came to the front with an impersonation, "The Bachelor Maiden's Dream," which brought the house down. The Brotherhood closed, after several hearty appreciations were offered Mr. Howe, by singing "God be with you till we meet again." The Sunday School is flourishing. Two classes have been graduated from the Primary Dept. Miss Margaret Freeland taking the girls' class and Miss Mabel Hatcher, the boys'. Those attending prayer meeting on Wednesday evening were pleasantly surprised to see Dr. Noble, and to listen to an interesting talk from him, after the usual study of the Sunday School lesson. Dr. Noble had just arrived in Madera from a visit to the North Fork Mission, which he reports as encouraging, but sadly in need of new and larger buildings. The Woman's Missionary Society will meet on Friday with Mrs. Geo. McFadden. The Mission Study Class meets every Tuesday evening at the home of W. A. Moorsee, with Prof. F. M. Thompson, leader, and the topic, "Korea in Transition."

PORTLAND.—At the annual meeting of the Presbyterian Brotherhood of Portland, held in Hawthorne Park Church, Friday evening, October 29, the following officers were elected: President, Mr. Miller Murdoch; First Vice-President, Rev. J. E. Snyder; Second Vice-President, Mr. E. C. Herlow; Secretary, Mr. Waldo Stewart; Treasurer, Mr. R. H. Tate. The Brotherhood Chorus will practice in this church on the first and third Tuesdays of each month. The work of remodeling the Men's Resort has been completed and Gospel services were resumed Sunday evening. Mr. McVeigh preached. Dr. Foulkes will preach every evening this week except Thursday and Saturday.

PRINEVILLE, OREGON.—Rev. C. C. Babbidge, our minister at Prineville, is a recent addition to the Presbyterian ministry from the M. E. Church. He was received into the Presbytery of Pendleton more than a year ago as a licen-



Prineville Presbyterian Church.

tiate and spent the next year at San Francisco Theological Seminary. On leaving Seminary he went to take charge of the Prineville Church. Since there his work has been very acceptable to all, and the result of it will be seen, so far as such results can be shown by figures and statements by the following news items from the field. At the regular fall meeting of the Presbytery of Pendleton, Mr. Babbidge was examined and ordained, and on returning to his field held his first communion service, as a full fledged Presbyterian minister on October 31st. At that time twelve persons were received into the church—six by certificate, and six on confession of faith, five of whom were adults to be baptized. There were eight more inquirers whom the pastor hopes will make a decision by next communion. There were fifty communicants present and “the



The Manse.

Lord surely was with us” was the feeling of the pastor. Special evangelistic meetings are being planned for this winter and it is the hope to secure the services of Rev. Jacob E. Snyder to conduct the meetings for he is well known and liked, having held services there some years ago which were very successful. Prineville is the county seat of Crook Co., and during the annual county fair the

ladies of the church served meals on the grounds and cleared \$150 with which they are planning to make some improvements within the already neat church, consisting of enlarging the choir loft and new electric lights. A cut of this church, which cost several thousand dollars when built, not many years ago is shown here. The choir has recently been reorganized, and a quartet of the finest singers in the city has been secured to lead the music. During Mr. Babbidge's short period of labor on this field which only began in June of this year, a nice manse of five rooms joining the church property has been purchased, and mostly paid for already, at a cost of \$1500. A cut of the manse too shows the smiling faces of these active and devoted workers in that part of Christ's Kingdom, which has been far from the railroad but which seems will soon be connected with the outside world by two roads which are heading up the great Deschutes canyon. Mr. and Mrs. Babbidge are otherwise interesting the congregation in mission study classes and mission literature, and the church papers to which they have been strangers formally, among them will be the Pacific Presbyterian which will go to this new Presbyterian minister's study as it should to all live and wide awake Presbyterian pastors on the coast.

J. M. C.

NEWARK.—Last Sabbath, November 7, being his second anniversary in this church, Dr. Curry preached an anniversary sermon. He said that during the year some improvements have been made in the Manse, the lot upon which it stands has been enclosed with a good fence and the grounds have been laid out with neat walks, and planted with trees, plants, flowers, berry vines of various kinds and vegetables. A new carpet has just been laid upon the pulpit platform and over the front of the church, and some of the church furniture has been so burnished up as to look like new. The Ladies' Aid Society gave an entertainment recently which netted over \$82. A mission study class has been carried on for one term, and the new Missionary Society is in a prosperous condition, having paid in full its first assessment for Home and Foreign Missions before the end of the quarter. All the services of the church have been regularly maintained, while the Home Department of the Sabbath School reaches almost every Protestant family in the community. He preached a sermon from Ruth 2:19, “Where hast thou gleaned to-day?” He changed the word “to-day” to “this year.” He put his sermon in the form of these questions: “Where hast thou gleaned this year? How hast thou wrought? and What have been the results?” These he applied to 1. Personal character; 2. The Home life; 3. Social life; 4. Business life; 5. Good citizenship, and the 6. Religious life. He pointed out how beautiful, charming, faithful and efficient Ruth was in all these, and appealed to his hearers to strive to make their lives more and more such during the coming year. At the close of the Gospel Hymn, “Where hast thou gleaned to-day” was sung as a duet with question and response in each verse. Altogether the services were very pleasant and encouraging.

LOS ANGELES.—The Second Church gave a reception recently in recognition of the completion of ten years of faithful and successful work by Rev. J. R. Compton. May he have many more tens with the people, and many more pastors round out such periods. Rev. A. B. Prichard recently addressed the Brotherhood of Bethsada Church, and Dr. Wishard, the Highland Park Brotherhood. Westlake received several new members at communion last Sunday,

making thirty in the past month. Work on the new building is progressing nicely. Rev. and Mrs. Landis gave a social for the church this week. Hollywood Church laid down the corner-stone of the new building last Saturday afternoon—a good time for such a service. The order was according to the following program: Robert Young, President of the Board of Trustees presiding. Invocation: Rev. S. Milne; Prefatory words, Rev. Young; Selection by the choir; Scripture reading, Rev. E. C. Patterson, the pastor; Prayer, Rev. A. B. Prichard; Address: Rev. W. S. Young, D. D.; Presentation of documents, J. B. Chamberlain; Historical Statement, Rev. Dr. H. A. Newell, Pastor Emeritus; Presentation of trowel and mallet, by the President. The mallet with Mr. McVey's name inscribed thereon, was presented as a souvenir of the occasion, a fitting recognition of long continued and valuable services of one of Immanuel's elders, recently returned from a "round-the-world" trip. Laying corner-stone, W. E. McVey; Prayer, Rev. W. A. Hunter, Moderator of Presbytery; Choir; Address, Rev. W. H. Fishburn; Address, Rev. H. K. Walker; The Offering; Benediction.

LOS ANGELES.—Elder E. A. K. Hackett of Ft. Wayne, Indiana, and Los Angeles, addressed the Y. M. C. A. Sunday afternoon. He is much in demand and always helpful. The California Independent last week published an appreciative letter from Shanghai, China, regarding a gift of \$2,000 in gold, made by C. M. Stimson of Immanuel Church, Los Angeles, while on his trip around the world. The gift was the starting of a fund for the Y. M. C. A., and has led to the appropriation of \$5,000 by the municipal government for the fund. The Occidental U. S. C. football game last Saturday was the athletic event of the season viewed by some three thousand people, and resulted in a tie score.

LOS ANGELES, CENTRAL.—The services at Central Church last Sunday morning was in the interest of the Home Department of the Sunday School. Special attention was given to work among the young people.

WATSONVILLE.—A series of helpful and blessed meetings has been held in the First Presbyterian Church here during the past week by the Rev. H. W. Gilchrist, assisted by our pastor, Rev. E. L. Rich. The meetings began on Tuesday evening, November 2nd, and continued each afternoon and evening for the remainder of the week except Saturday afternoon. They were union meetings and the theme was "Parish Evangelism." These meetings were participated in to some extent by members and the pastors of the Methodist and Disciples churches during the week, then on Sunday evening the series closed by a grand union communion service, held in the large fine Disciples' church edifice which was filled with communicants. After the communion service was over Rev. Gilchrist delivered a powerful address on "Parish Evangelism." The spirit of God was surely present in great power at this meeting and His name glorified. A great number manifested a willingness to enter upon this work of personal evangelism. The work upon which Brother Gilchrist is just entering is sure to result in great good to the cause of the Master wherever he carries his message.

FOWLER.—A most interesting religious conference of the local workers was closed recently. The meetings were held in the Presbyterian, and in the United Presbyterian

Churches. The programs were varied and replete with interest. Judge Law, Dr. Bell of San Francisco, our Synodical Missionary Dr. W. B. Noble, the Rev. Arthur Hicks and others contributed to the success of the meeting. Following the conference, a week's helpful special meetings were held under the auspices of Mr. Paul C. Brown, State Evangelist, for the C. E. Society.

PORTLAND FIRST.—On Thursday evening at the prayer meeting hour, the minister, Rev. Wm. Hiram Foulkes, will begin a series of studies of the Life and Words of Christ as narrated by the Evangelist John. These studies will be devotional, thoughtful and practical. A series of daily Bible readings has been prepared and, together with the themes of the Thursday evening studies, has been published in a pamphlet. The members of the church especially are urged to take up this course of reading and study with the minister.

CENTERVILLE.—Rev. Edward P. Shier, of Eureka, Cal., preached on the last Sabbath of October in the Presbyterian Church of Centerville and also of Alvarado, to the great delight of both Congregations, of which he was the pastor ten years ago.

BRAWLEY.—Taking up the work under somewhat discouraging conditions, Rev. J. W. Miller is finding encouragement in the work here. One on confession and nine by letter recently united with the church. Some improvements are being made to the buildings.

DOWNEY.—Rev. Geo. C. Butterfield, Sunday School Missionary, and clerk of the Home Mission Committee, preached here last Sunday.

The San Francisco Presbyterians will unite in the Union Thanksgiving Service in Calvary Presbyterian Church, November 25th. The sermon will be preached by the Rev. Alexander Eakin, pastor of St. John's Presbyterian Church, San Francisco.

MINISTERS' MEETING.

The ministers of San Francisco and vicinity met on Monday in the Chinese Presbyterian Church. Rev. Mr. Parker led the devotional exercises, after which Mr. Paul C. Brown gave an interesting account of his work among the young people of the state. Next Monday the meeting is to begin at 10:45 sharp. Rev. Mr. Fix leading the devotional exercises. The election for offices will be held; after which the address will be given by that expert on Mormon questions, Rev. N. E. Clemenson, of San Anselmo, who will speak on Mormon Dogma. An open discussion will follow the address.

SEMINARY NOTES. San Anselmo, Cal.

Dr. Wicher is to lecture this Friday evening in the Red Room, Hotel Fairmount, before the San Francisco Society of the Archaeological Institute of America. His subject will be "Recent Archaeological Investigations in Palestine." The lecture will be illustrated. On Monday he leaves for the Pacific Northwest on a two weeks' lecture tour under the auspices of the American Institute. He will deliver his lectures in Portland, Spokane, Walla Walla, Se-

attle and Vancouver, B. C.

The installation of Rev. N. E. Clemenson as pastor of the San Anselmo church occurred last Friday evening according to the programme already announced in this paper with the exception that Dr. Mackenzie gave the charge to the pastor instead of Rev. Theo. F. Burnham, who was unable to be present on account of illness. After the exercises the ladies of the church gave the new pastor a reception which was largely attended.

Dr. Mackenzie leaves for the East next week to be absent for two months. He will look after various interests of the Seminary and the College Board and will attend the meetings of several important committees.

The November conference and dinner was held last Monday evening. The guest of honor was Rev. Ernest F. Hall, Field Secretary of the Foreign Board, who gave a soul-stirring address on "The Theological Student and the Foreign Missionary Movement."

Letters from Rev. George M. Day, '08, announce his safe arrival in St. Petersburg. He has settled down for the winter in the home of Baron Nicolay and is giving himself to the study of the Russian language, which he describes as a "corker," in comparison with which German, Greek and even Hebrew are child's play. He has a teacher two hours a day and hopes to make him earn his money. He is following the advice of a wise counsellor who said, "You get that Russian language right by the seat of the breeches before you do anything else, and then if you have the other qualities you will be a power in Russia." He finds a well-equipped city Y. M. C. A., which has the patronage and support of one of the princes and counts the Czar among its contributors. Mr. Day has visited the University in which are enrolled 8,000 students. There are in St. Petersburg 30,000 students including those who are attending the technical school and institutes.

Rev. W. K. Guthrie, '96, and Dr. Landon are members of the Moderator's Council under the new constitution of the San Francisco Presbytery.

A recent copy of the Eureka Herald prints in full a sermon by Rev. Robert A. Crichton, '06, pastor of the Eureka Presbyterian church. It was preached to a great mass meeting of citizens held in the Congregational church. It was on the subject of temperance and pointed out clearly and boldly the evils of the saloon in that city as well as elsewhere.

SAN FRANCISCO PRESBYTERY.—The meeting of the San Francisco Presbytery was held on Monday last, at which time the report of the organization of Grace Church was received. Thirty-two charter members composed the body; five trustees were elected and one elder, Mr. W. Thompson, was installed. Rev. A. R. Willis, who has this work in charge, presided over the meeting and Rev. G. A. Blair, the Superintendent of church extension work, preached the sermon. The Presbytery dismissed Rev. George W. Hayes to the Presbytery of Benicia.

SACRAMENTO PRESBYTERY.

The Presbytery of Sacramento met in regular full session in Westminster Church, Sacramento. The Rev. E. E. Clark, of Placerville, was elected Moderator, and Rev. A. S. Mason of Redding, as Temporary Clerk. The Rev. Lucian D. Noel was received from Nevada Presbytery, and assumes charge of the church at Elk Grove. Rev. Lawson

Green was dismissed to the Presbytery of Oakes, N. Dak., and Rev. David H. McCullough to San Joaquin Presbytery. The removal of Mr. McCullough leaves Presbytery without a Pastor-at-large.

The overtures from the General Assembly regarding the status of church members persistently absenting themselves from the ordinances of religion in the church, and of members removing from the community, were answered in the affirmation.

On the question of representation in the Assembly, Presbytery declared itself in favor of reduction, and as preferring among the methods indicated; Presbyterial election on the basis of the ministerial membership only. The Presbytery also adopted the following resolutions on this subject: Resolved that while preferring mode three of the methods of election indicated in the five questions sent down from the General Assembly, the Presbytery of Sacramento hereby indicates its desire that representation be on the basis of the sum total of ministers and churches within the Presbytery, election to be by the Presbytery."

Presbytery determined to constitute an Executive Commission, and the following were chosen:

Rev. J. T. Wills, D. D., and Elder A. B. Cheney, for three years; Rev. H. T. Dobbins and Elder A. J. Messenger, for two years; Rev. W. C. Sherman and Elder B. C. French, for one year, with the Moderator of Presbytery, as Chairman.

H. T. DOBBINS, Stated Clerk.

Colusa, Cal., Nov. 2, 1909.

WHO WILL HELP?

Who will help to make this Christmas a very happy and blessed one for Miss Cameron and her fifty or more girls in the Home? Last year, through the kindness of friends, the girls had one of the happiest times of their lives. This year scarlet-fever has visited the Home and the children have been secluded for many weeks. We want to have a bright, cheery Christmas for them. Calvary Sunday-school of San Francisco is to furnish the dinner, but we need many gifts for the tree. Perhaps you can send in one. Last year we asked a high dignitary in the church to "dress a doll," and he brought in two very pretty ones and several gifts besides. A few days ago we asked a busy pastor if his young people would make a dozen candy bags and he promised to bring them in, saying he would make them himself if the Society did not. So you see there are many who will really be glad to help in this work if you can only let them know about it.

For the girls in the Home we would like dolls, ribbons, books, scented soap, scissors, Chinese aprons, handkerchiefs, pictures, candy, nuts, raisins, oranges, apples, etc. Those who can help will please write to Mrs. Berry-Goodwin, "Rockhurst," Mill Calley, Cal.

Do not be afraid of sending in too much, for the Occidental Board has several Chinese schools in Oakland and San Francisco. The pupils number from one to two hundred children. Mrs. Garrette, who has charge of this work, does not ask for toys this year but is very anxious to get the Gospel of John in Chinese and English into as many homes as possible—these cost but ten cents each. Besides this she needs candy and bags, nuts, raisins and many useful presents. Her address is 2503 Central Ave., Alameda, Calif.

WHO WILL HELP?

\$25,000,000 FOR THE KINGDOM.

The cause of religion and humanity will be the richer by the generous bequests of the late John S. Kennedy. Few knew of him as one of America's millionaires, for he was not of that number—all too large—that bask in notoriety, or blazen abroad their deeds of charity. Yet he was a wonderfully shrewd and successful business man, and his testimony as such, to the worth of the work in which the church is engaged, particularly to the cause of missions, is of great value, altogether aside from the actual sums donated. These, reported as aggregating \$25,000,000, represents the largest bequest to religious work in recent years, and one of the largest in all the records of beneficence. They disclose the mighty power for good money-makers can wield when they have the wisdom and piety to direct their fortunes into worthy channels.

Our own Presbyterian denomination has especial reason to be grateful, as each of our mission bands has received a benefaction of \$2,500,000, while the Presbyterian Hospital of New York, of which he was a constant friend, and numerous other of our institutions received liberal bequests. Such liberality does much to diminish the odium of dying rich of which Mr. Carnegie is in such fear! It stands in glaring contrast to the will of the great railroad magnate who recently departed this life, leaving scarcely a dollar to testify his gratitude to the men and institutions which enabled him to amass his fortune. Even as an investment Mr. Kennedy has taken the wiser course. Humanity will not forget its benefactors, and we already know the verdict of the Saviour upon those who have been wise enough to make to themselves friends with the mammon of unrighteousness.

FEATURES OF THE GOVERNMENT OF HOLLAND.

By Prof. Granville F. Foster.

Many a nation of Europe can truthfully boast of its powers in arms or its skill in diplomacy by virtue of which its original nucleus of territory, small and insignificant, has been expanded to its present fair proportions. Russia, for instance, points to her little Dukedom of the Dark Ages, insignificant in population and in influence, surrounded by barbarous and hostile tribes, and then proudly points to her magnificent territory of to-day covering the third of Europe and in addition almost one-half of Asia, while its population is fast nearing two hundred millions, and so too, England shows you just the little Saxon Heptarchy of the seventh century and then points to her possessions to-day in all parts of the world, almost twelve millions of square miles in size and with upwards of three hundred and fifty millions of people—a land upon which the sun never sets, as examples of what she at least proclaims as a fact that "Britannia rules the wave." Holland owns valuable possessions in the South sea islands, but she does not boast of her ownership of these. She does not point to mighty armies which have achieved great victories for her, nor to her finesse in diplomacy by virtue of which her territory has been greatly expanded, and yet she does boast and truthfully boasts of being a conqueror, aye, indeed a great conqueror. Emulating the Creator, she has said to the turbulent waters of the ocean "Thus far and no further, and here shall thy proud waves be stayed." She has overcome the ocean, by centuries of unceasing

industry and by eternal vigilance, until her little territory of a few hundred square miles in the Dark Ages has expanded to a territory of over 13,000 square miles, and all save the original nucleus wrested from the grasp of the sea and preserved therefrom by enormous dikes, not only built but preserved at a cost that seems almost prohibitive to the financiers of other countries, but the Hollanders or Dutch, as they delight to call themselves, are so imbued with that delightful sort of discontent which the hope of better things inspires that they are not by any means satisfied with what they have already achieved, for they are now working on the herculean task of pumping out the Zuyder-Zee, that large arm of the sea which extends far inland and covers an area of nearly seven thousand square miles and when this is completed, Holland will have increased its territory one-half and will have added to the wealth of the nation several times the estimated cost. The reader of course understands that the work is going on in sections—a few pieces at a time and long before the whole will become dry land, portions will have already produced for years the rich crops for which such polders as such reclaimed pieces of ground are called, are famous. But the dream of the enterprising, industrious people of this country who in fact live below the level of the sea, does not end here. North of the reclaimed portion of the country, there lie out in the North Sea, a curor of numerous islands, the largest of which is known as the Texel, and these, if the dream before mentioned should ever come true, and dreams of this kind among the Dutch have hitherto justified in succeeding realities, these, I say will be united by a series of dikes, shutting out the sea and then will come the fight between the wind and the steam on the one side and the waters of the artificial lake, until all is pumped out, and then Holland will be almost doubled in area.

The writer in the article on Belgium spoke of the awful struggle the Netherlanders had with Phillip II of Spain in the 16th century, achieving their independence after combats and sieges among the most memorable in the history of the world, on a par with those fought by the ancient Greeks against the Persians, and hence nothing need be said of these things here. Nor does it come within the scope of this article to talk of the famous cities, the many and various industries, the numerous and celebrated art galleries, the museums, the remains of an earlier age in the ruins or in historic buildings to be found here and there, the famous universities which have prepared some of the most celebrated scholars of Europe, nor is it the object of this article to refer to the thrilling history of the country since the time of the famous siege of Leyden and the numerous battles already referred to which were waged to free the Netherlands from the Spanish tyrant, nor to the wondrous success that attended these various encounters, which made Holland when it had separated from Belgium, one of the first commercial powers of Europe, nor to the kind of Republic under which the country long existed with some descendant of the Prince of Orange as Stadtholder, nor to the change of the country into a monarchy under the descendants of the Prince of Orange as sovereigns, nor to the inspiring history of the Pilgrims from England who settled in Holland finally sailed to America to found on the bleak shores of Massachusetts a commonwealth, whose corner stone was duty to God and duty to men with the love of Christ interwoven in both, but the

object of this article is solely to set forth some features of the constitution and government of Holland for the benefit of those who wish to compare it with the government of the United States and hence all reference to history and geography have been made only with this object in view.

To understand the government of Holland it will be best to commence with the lowest unit and proceed thence to the highest and hence the commune will engage our attention. At present there are in round numbers, eleven hundred of these primary units in the country. They differ widely in size, shape and population. Some of these are rural, some urban; some have a very small area, some are of considerable size; some have a few hundred people and some several thousand, and they differ too in class and kind of Hollanders found in them, and in shape some are long and narrow, and others short and compact and while few have shapes exceedingly irregular and crooked. As they have come down from the Dark Ages in the shape and size they respectfully present to-day, the people are loth to alter what time has consecrated, but to meet the difficulties of governing a commune with an unwieldy population the Act of 1896 authorized the dividing of communes into wards whenever the population exceeds fifteen thousands, and allowing these wards to have each a local government.

At the head of the commune stands the Burgomaster. This name is apt to recall to the reader the picture of the somewhat aged, the fat and rather phlegmatic Dutchman of literature but oftentimes to-day, this officer is young far from fat and not over phlegmatic. According to the constitution, he must be at least twenty-five and is expected to be a citizen of the commune over which he is called to preside, though for reasons mentioned in the constitution he may be a citizen of some other commune. He is appointed by the sovereign whose representative he is always regarded to be, and as such he presides over the communal council and has much voice in its deliberation and if he is a citizen of the commune over which he presides, he may be elected a member of the council and can then vote with the rest of the members, as well as preside. He too is at the head of the committee of the council, whose functions are to prepare measures for consideration, though this does not prevent any member from introducing measures whenever he so desires. The Burgomaster can postpone any execution of a decree or act of the council for thirty days to give him the time for an appeal to the sovereign. The revenues of a commune are derived partly from its own possessions, from a communal tax, from licenses and the like, but all expenditures of a commune must be examined and approved by the provincial council before being legal.

Next higher to the commune is the province, which also has its council, one of the chief duties of which is the care of the dykes, in the province or state for which they can frame laws, but outside of this, their work is administrative.

The national Legislature, or Parliament is known as The State's General, and consists of two houses or chambers both elective, the first or highest by the provincial states or councils of the provinces and the second in electoral districts by the suffrage of the citizens, and as the councils of the provinces are elected by the citizens, both houses are supposed to represent the people. The Upper House or First Chamber consisting of 50 members, like the Senate of the United States, represents what we would

call state's rights. Eligibility for membership in this body is placed so high as to property qualifications that only about one person out of three thousand of the population is able to meet the requirements of eligibility, but a little modification of this rigid rule has lately been made by an act of the chambers which allows a man who has held one or other of certain high offices in the state to be a candidate, though he may not have the property qualification demanded of those who have not held high office in the state. Each member is elected for a term of nine years, and the whole fifty are divided as nearly as possible into three equal divisions, each third going out each three years, though ex-members can be re-elected.

The second chamber of the Legislature or Parliament or State's General has one-hundred members, each elected in a district. There is a curious electoral law in Holland, that makes the property qualification of a communal or municipal voter much higher than is required for a voter for a member of the provincial council or of a member of the second chamber of the State's General, thus in one commune lately there were but 7000 voters for members of the communal council and upwards of 10,000 for members of the provincial council and members of the second chambers of the State's General. The second chamber dissolves every four years. This chamber is presided over by a President, nominated by the sovereign. The second chamber has considerably more power than the first. Any member of the second can inaugurate business or introduce bills or can move amendments to bills already introduced and partly discussed, but the members of the first chamber seem to have only the power like that of the President of the United States, to vote or accept measures already passed by the second chamber, for it cannot initiate business, or even to suggest amendments to bills that have been brought in from the other house, hence though the Upper House or first chamber be made up of the very wealthiest and most influential people of the land, its power is very little as compared with that of the Lower House or chamber. The American reader will doubtless observe that the Senate of the United States with which we make comparison in considering all the upper or higher branches of foreign legislatures is a very powerful as well as very dignified body as compared with the Upper Houses of the nations of the world, especially as at the present time the United States Senate has become more powerful than the United States House of Representatives. In England, France, Holland, indeed in almost all countries of Europe there is very much honor, dignity, glory in membership in the upper branch of the Legislature but comparatively little power, while the lower branch is contented with power, ignoring the honors. In an eminent degree in this matter the English House of Commons has set the example for all the continental nations and most of them are putting to practical use the lesson thus learned, but America has not seen fit even to consider the lesson, indeed during many years the power of the United States Senate has been increasing and that of the House of Representatives decreasing, and late years, discussions have almost ceased on the power of the Senate but are continued warmly on the mode of the election of the Senators.

As in England so in Holland, there are measures prepared by the ministers (of when there are here eight) called government measures and are introduced as such, and also as in England, a vote of Want of Confidence in the Government can be passed causing resignation. The

ministers are appointed by the sovereign, more immediately than in England where really the prime minister appoints all save himself.

In Holland, the sovereign has more power than has the sovereign in England. Queen Wilhelmina, the present sovereign, has the right to declare war without consulting the chambers, though the necessary supplies must be voted. She can make treaties unless such treaties should cede territory or cause indemnities to be paid. She has the right of appointing all officers of the army and navy, all general officers, ambassadors, consuls, and can, within limits, regulate salaries. The right of pardoning criminals is in her hands. She can bestow titles. She can dissolve parliament and she can even propose measures to the second chamber, which the members must consider.

The sovereign has a Council of State to assist her in performing her varied duties, outside of the Ministry, a council over which the country's cabinet has no direct control. This body consists of fifteen members over whom the young queen presides. This somewhat anomalous council is often in conflict with the Ministry and in fact undertakes from time to time to usurp powers which Holland cannot allow any but the cabinet to assume. At times the conflict has been waged very warmly and contrary even to the wishes of the queen. This Council hardly in keeping with the spirit and forms of responsible overnment has the flavor of hoary age to consecrate it, while the Ministry forming the cabinet, responsible to the Chambers for its actions is an institution of comparatively recent date, hence the Hollanders are slow to abolish the first and fully to sustain the second.

The present queen is the only direct heir of the House of Orange and as a very amiable woman is very greatly beloved by all parties in the country, but nevertheless perhaps a majority of the citizens would prefer a Republic on modern models, but no change is to be expected so long as the present line of sovereigns continues, but if it should run out relatives of the present dynasty would not be tolerated, hence the extreme anxiety of the nation some little time ago as to whether Wilhelmina would have an heir or not as she is the last of the direct line of the revered House of Orange. The present government is in practice a very limited monarchy and the citizens of Holland enjoy almost every right and privilege enjoyed by citizens of the United States.

All Nations Except Carrie.—One of the favorite Portola buttons and souvenirs was inscribed, "All Nations Welcome Except Carrie." This was a little thing, but it revealed a good deal. It was an alleged humorous pun, but it clearly said everybody who is in favor of free liquor and a wide-open town are welcome, but temperance principles are unwelcome. We do not know that the Portola authorities put their direct approval on that sort of a sly underhanded thrust at the temperance sentiment in San Francisco. They certainly knew about it and "winked" at it. It is safe to say that San Francisco is the only city on the Pacific Coast where such an implied insult would be tolerated, and be it also said to the credit of San Francisco that the saloon power is going down steadily. Before the earthquake and fire there were about 5,000 saloons. There are

now less than 1,800. Thanks to a decent, self-respecting Police Commission. There is a touch of malignant pathos in the circulation of the souvenir, "All Nations Welcome Except Carrie." It shows that the saloon interests have been stung. Soon after the earthquake and fire under the reign of the boodlers the saloons reached 3,200. They have been reduced nearly one-half and it is well understood that no license will now be granted where a valid protest is signed. It is not surprising that business cut in two by the rise of public sentiment and the fidelity of the Police Commission should want to register its protest in some fashion. "All Nations Are Welcome Except Carrie" is after all mild and weak. It shows a waning courage and a bitter spite born of a vanishing hope. "All Industries are Welcome Except the Saloon" may be the souvenir of the next great demonstration.

Dr. John Freyer, head of the Oriental language department, University of California, in addressing the Chinese students recently arrived in this country counseled them not to become Americanized, not to forget their own country. That is good advice. Professor Freyer would have them become Christianized, but not Americanized. All who wish China well know that China's way up and out of her troubles is by way of a Christian constitution. Dr. Freyer is broad enough to value at their real worth the moral utterances of Confucius, at the same time he knows they are inadequate for the foundations of the China that is soon to be.

Electing Senators by Direct Vote of the people has assumed a serious aspect. The legislatures of 31 out of 46 States have declared in favor of such a step. We regret that step. The dignity and conservative strength of the Republic will seriously suffer should that measure become a law. The Senate will then be in no essential way different from the Congress. There will come a reaction from such an act and greater centralization will result. The present method of electing Senators protects them from the instability of the unthoughtful public.

AT A CHILD'S GRAVE.

Early the dying, ay,
But flawless the life thereby.
And who would a pearl exchange,
Perfect, for one of a strange,
Distorted shape, and a hue
Less white than innocence, though
It had grown to a larger size?
Only the blind can prize
A pearl for its weight always,
A life for its length of days.

Lie down in thy little grave.
Still shall thy mother have
A jewel of joy to keep
On her heart, awake, asleep,
While another mother may
Cover her head by day
And mourn at night on her bed
The lost who are not the dead.

Mrs. Schuyler Van Rensselaer, in November Century.

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THE ROAD TO YESTERDAY.

Close by the path of every day
The winding roadway lies;
We breathe the incense of the dawn
Beneath the solemn skies,
And lo, cloud curtains lift and bring
Old scenes before our eyes!

A sound of bell on summer eve,
A breath of violet's bloom,
When touch of little clinging hand
Comes with the faint perfume—
And then the Road to Yesterday
Breaks shining through the gloom!

We catch a glimpse of snowy peaks
Above a shadowed vale;
Or down some mountain's sloping side

There bloom the wild flowers pale;
Or on the far horizon falls
A light on sinking sail.

Along the Road to Yesterday
Lie palaces of light
And windy caves in barren lands
Whereof no man has sight,
And strange moons round a stranger
earth
Draw wild tides in the night!

The road leads over sunken seas
And stretch of desert sands;
The stars of long past ages shine
O'er wondrous twilight lands;
And there are long forgotten friends
Who once had clasped our hands!

—M. E. Buhler.

Marjorie, aged 9, had not been having very satisfactory reports from school. He father finally said, "Marjorie, for the first hundred you get I'll give you a dollar." Time went on and the reward could not be claimed. One day the child was taken violently ill. Her mother sent for the doctor. When he had gone, Marjorie said, "Mamma, am I very ill?"

"No, dear; your temperature is a little over a hundred, but he doctor thinks you will be all right in a day or so."

Smiles broke through Marjorie's tears.

"Now, mamma, I can have my dollar. Papa said he would give it to me if I could get over a hundred in anything."

THE HOME

A LESSON IN SELF-CONTROL.

Once upon a time a certain woman had a very dear and intimate friend. These two women were very congenial and friendly, to the point of running into each other's home without ringing. They worked together and played together, enjoyed what they called a perfect friendship through days of sunshine and days of rain as the seasons rolled around. Of course, such an intimacy could not fail to uncover the little faults and failings of each family as well as to display the best in each home; but the two women shared their joys and sorrows so completely that each declared her burdens lighter for the great privilege of unburdening her soul to some one who knew her and her inmost life perfectly.

Well, one day the friendship ceased to be. No one but the two knew why, but there was a coldness between them that came as suddenly as the frost in autumn, blighting all the bloom and perfume of the intimacy and making them almost like strangers. No one inquired why they were no longer friends nor did either explain, but it was only a short time before the whole town knew of the rupture. One of them preserved a dignified silence about their former relations, but the other immediately began to tell little things she had seen and heard in her one time friend's home. Since there are no perfect families on earth, she had abundant material for her gossip, and she used it to the best advantage in spreading her tales. Even the best of people have little things about their home life that they do not like to see paraded, and she whose confidence was violated learned in bitterness of spirit how not to do in the future. Her husband and children, who were dearer to her than her own life and who were entirely innocent in regard to encouraging the former friend, suffered very much, which made her own trouble doubly hard to bear, but it taught her a lesson that every woman should learn early in life.

There are some women in every community who frankly say they could not live if they were not permitted to unburden their souls at times. Every man, woman and child has this impulse, and there are times when a cry and a friendly ear to listen to one's troubles do a world of good. But it is dangerous business, be it remembered, to confide in any one outside the family. A wife should find sufficient comfort in telling her woes to her husband, without calling in any friend or member of the family, and a mother, sister or brother stands in the same relation to the unmarried person. As long as you keep a secret in your own heart it is yours and you are in control; but the minute you whisper it to others, it controls you.

A very popular and much-admired society leader was asked by a perplexed young woman what was the secret of her power. Instead of saying she had no secret, as many would have done, she told her frankly in a few words. "I have made it a rule most of my life," she said, "not to tell things about my own or my friends' lives when I most wanted to confide in some one. By nature I am very impulsive, and long ago my tongue led me into much trouble. After one sharp lesson, whenever I was moved to confide in any one outside the family, I said to myself, 'Not to-day.' No matter how much I felt that unburdening my soul would bring comfort I took myself firmly in hand and waited.

The next day common-sense applauded the waiting and I had no desire to tell my troubles. Those two words have guided me through a great many social difficulties, and even in family life forbearance is a great virtue."

Only shallow women "tell all they know," but the most conservative and refined have their moments when they long to publish their tribulations from the house-tops. And between these two classes are the great majority of women who once in a while unbosom themselves to their friends regardless of consequences. The next day, or perhaps the next hour, they are sorry not to have held their peace, but they never learn the great lesson of the dignity of silence. Such women, lacking a friendly ear to confide in, pour out their troubles on note paper, to their everlasting discredit, since the written page may not be destroyed for years. Of all dangerous proceedings, that of writing down secrets, especially family affairs, is the worst. There are women in every community to-day who would cheerfully open their purses as wide as possible if they could only purchase certain letters written in a moment of anger or sorrow. Better copy your letters from the old-fashioned "Complete Letter Writer" of our grandmothers' day than allow blind impulse to guide your pen. "Not to-day" is a good motto for the letter writer when she is in the confiding mood.

The women the world admires most are the ones who are like clear, deep, calm lakes, reflecting the sky and the trees and the birds, without one hint of what lies concealed in their depths, except that all know them to be deep and clear and safe. The other women who fret and sob and rage, like the shallow lake that displays its rocks and sand and mud to every passer-by, never accomplish very much in life. Lacking self-control, they lose the esteem of all about them and fail to measure up to the standard of good, sincere womanhood. Don't tell your troubles or the troubles of your family to-day! Some other day will be a better time than now, but when that some other day comes you will know better than to confide in any one, even your dearest friend.—Hilda Richmond, in Country Gentleman.

YOUNG PEOPLE

BOYS I HAVE KNOWN.

Emerson suggests that if we were strictly honest we would not gloss over many of the shortcomings of our acquaintances. He gives an instance: Were a sleek, hypocritical person coming to him in behalf of the heathen in a distant land, he would have replied to him thus: "Why do you seek help for the heathen? Why do you scatter your sympathies so far? You are merely acting the part of a benefactor. I know that you mistreat your wife, do not provide as you should for your children, and have never proved a friend to a neighbor in need."

The Concord philosopher believes there would soon be a great reformation were we all as honest. On the contrary, I believe we would only have the world by the ears and every one would be snapping and snarling at all the others, and nothing would come of it except a great amount of irritation. I attempted to administer his prescribed dose to a party of young people.

The seniors were preparing a farce for class-day. The elocution teacher was busy for the evening, and I was asked to go up to Shakespeare Hall and stay with the young peo-

ple while they practiced. There were fifteen or twenty young persons in the hall when I entered. One or two were sitting on tables; several young men were sprawling over seats; a boy and girl were drumming a duet on the piano. not one of them changed his position or said, "Good evening." One or two nodded, and then continued their conversation. I remained for a few minutes and then left, and they of necessity followed.

One of the young men spoke to me the following day: "Why did you cut our practice so short last evening? Were you angry with anything we did?"

The advice of the Concord sage was strong within me. For an instant I reached the heights and spoke the truth with all its stings: "You did not anger me. That is scarcely the word to use. But the thought came to me, 'Why should I waste my time on boys and girls who do not know the first laws of good breeding?'"

Had I struck him in the face he could not have been more surprised. He had known, of course, that I had been vexed at something, but no doubt had expected me to smooth the matter over with polite platitudes.

"Were we rude?" he began haughtily.

"More than rude. You showed ill-breeding. Not one man of you arose to his feet when I entered. Every one remained seated while a lady stood. You did not discontinue your conversation long enough to greet me or to respond to my greeting. Several of you sprawled over chairs or sat on the tables in the presence of several young ladies."

He did not answer me. He looked at me and walked away. I am sure I did not act wisely. He had been the principal offender; and although he should have been corrected in regard to such matters, the correction could have been made with more tact.

The school possessed two women who did a great deal for its social life. Mrs. Holmes, the wife of the principal, twice a year gave a formal and elegant reception, to which she invited the senior class and the Faculty. Miss Cooper, the German teacher, was interested in the work of the Young Women's Christian Association, and assisted in the informal affairs. She was constantly planning something pleasing and new for Thanksgiving, Halloween, or St. Valentine's Day.

In June the seniors gave a picnic, which was an elegant affair as far as picnics can be. As a class they were compelled to take with them two members of the Faculty. I discovered that they always selected the man and woman who were weakest in discipline and who would allow them to do pretty much as they wished. I listened to their conversation concerning their plans.

"Have you asked Mrs. Holmes?" I asked.

Hugh McElwee looked up in surprise. "No, we didn't. You know she is almost an invalid and couldn't possibly stand such a long ride and a day in the woods."

"That makes no difference at all," I replied. "As a class you have twice accepted her hospitality. Common courtesy demands that as a class you issue an invitation to her. Whether she is physically able to accept or not is none of your affair. Your business is to invite her. It is her choice to refuse or accept."

Hugh shrugged his shoulders and began to talk of something else. I knew that I would make myself unpopular and soon be designated as a crank, but I meant to persevere along this line, for a time at least.

"Have you asked Miss Cooper?" I continued, turning to address another.

Harry was honest if blunt. "No, we haven't," he said. "And I'll tell you why. There are a whole bunch in the senior class who do not like her."

"Because she insists upon their preparing their work and will not permit them to carry on conversation in her class-room. She is the strongest teacher in the Faculty and the best in discipline. A few do not like her because they can not do as they please."

"Perhaps—yes, I guess that is the reason. She never excuses any one. It's all your life is worth to 'flunk' in her classes; and if you 'cut' you'll soon hear of it. But she is not going to be invited because some objected." He paused a moment. His face flushed as he added, "And I was one of the strongest objectors in the lot."

"Did you attend the lawn party?" I asked. He nodded. He was growing visibly annoyed, for he saw the point I was about to make. "Did you attend the valentine party and the informal 'drop-in' which she gave at the beginning of the term?"

"Yes, yes; during my two years in school I've attended a score of Miss Cooper's parties."

"Then do the right and proper thing. If you have accepted several courtesies from her you are in honor bound to return them. There can be no question of like or dislike. No personal question comes up when you pay a bill at the store. You owe so much and you pay it without a question. Would you be more dishonest in your social debts than in business ones?"

I allowed the matter to drop there, at least as far as talking about it was concerned. But I did not close my eyes to the condition of affairs about me. The selfishness and inconsideration shown by our young men and women were appalling. I took note of several hundred young people who were about me. Without exception they accepted favors and courtesies from those older than they. But they had no sense of obligation. When they had favors or courtesies to extend they were seldom extended to those to whom they were obligated.

It is an excellent thing for a young person to know that social debts must be cleared off as well as debts in money matters. No person has a right to accept another's time or hospitality without a like return. The return may not necessitate an expenditure in money. The debt may be paid by a courteous consideration or a little time spent in the interests of those to whom one is obligated.

We see the same spirit expressed by the young men in our town. The young ladies and their mothers entertain them in their homes; in summer they prepare lunches for picnics to which the boys and men are guests. To such social gatherings the young men add only their presence and seem to feel that they have amply done their share by so doing. Never do they put themselves out to return the favor of hospitality unless they are especially attracted to some particular young woman. They forget that a double share of courtesy is due the mother first as head of the house, and second as a hostess of whom they have accepted hospitalities.

Don't be in debt, boys. Pay up your social debts and courtesies as honestly as you do your business ones. Remember that the social life has duties as well as the church and business life. Certain things must be done because it is right to do them. The question of "like" or "dislike" is no consideration in the fulfilling of duties along any line.—Jean K. Baird, in *Epworth Era*.

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THANKSGIVING AT HOME

THANKSGIVING 1909

ELBERT HUBBARD GETS A ROAST

INTERESTING WORK AMONG THE FILIPINOS

THANKSGIVING HAS COME TO THE PACIFIC PRESBYTERIAN A WEEK IN ADVANCE. WE MAY CELEBRATE NEXT WEEK.

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Pacific Presbyterian

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THANKSGIVING, 1909.

Thanksgiving is again at hand. Of all our holidays; Christmas alone excepted, none is richer in significance than this. At the close of the harvest season, with crops gathered and stored, it calls upon us to pause, and to offer thanks to the source of every blessing. Some ignore it, denying that there is any need of gratitude. They have worked, they have adopted the rational means of setting nature's activities at work and she, with no will on her part, has produced the harvest. These are gross materialists. men with no vision, marvels of spiritual apathy. Such was the one the Savior pictured, who said in effect, "Now you've been a good fellow, you have worked hard and have a comfortable fortune stored down in the safe deposits or invested in various stocks. Stop plodding and have a good time. Build you a fine house out on the heights; get an automobile; get your tickets for a tour of the world." No thought of God, no thought of the needy neighbor,—only stupid selfishness.

Who will question the justice of the verdict on the ancient fool or his countless progeny to-day? "You have lost your chance; you should have enjoyed yourself all along in wise forms of service, you die tonight and your substance,—children will squander it, lawsuits will dissipate it. You have toiled in vain."

Far wiser the man who, in every gift of nature sees a gift of God; who feels, in the language of the sweet saint too soon lost in heavenly light, that "Back of the bread is the snowy flour.

And back of the flour the mill.

And back of the mill the rain, and the dew and the sunshine,

And the Father's will."—(Babcock.)

Those who have shared largely in the prosperity of the last year, those for whom the sun and showers have whitened the harvests on a thousand hills, or for whom steam and electricity have toiled with countless and unwearied hands, those who have felt health bounding in every vein and who have beheld an unbroken circle about the family board, need no special stimulus to gratitude. They must,

if true to the better instincts of their nature, break out into the 103d Psalm, "Bless the Lord, O My soul, and all that is within me, bless His holy name."

But how about the others: those for whom the year has brought no increase of fortune, those whom sickness has weakened, and disappointment saddened; those who mourn "the touch of a vanished hand, and the sound of a voice that is still?" Must they hang their harp on a willow and, amid all this chorus of nature, be quiet?

No, No!

It is easy to think of the things we would like to have; easy to imagine that, given this or that, our happiness would be complete. But wiser is the one who counts his present blessings who realizes that riches are of two kinds, intensive and extensive, intellectual and material, character and possessions, and, while it is desirable to have both, with the former present we can easily dispense with the latter. Think over what God has done for thee, the provision made, the dangers avoided, the sicknesses healed, the grace given. Look about you and see still loved ones, or needy ones, for whose happiness you may toll. Rejoice that life is spared yet to help, that still in the unending struggle between right and wrong thou hast an arm to fight. It is good simply to live; to inhale the tonic of these glorious days, and to joint in some form of the varied industry through which humanity is pushing on to its perfection.

Look not at the cloud, or, if so, learn the lesson of that band that encircles it. "Behold," said the Lord, "I do set my bow in the heavens. This is the token of the covenant which I have established between me and all flesh. While the earth remaineth seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." He has kept that covenant to the letter.

And if God thus gratify the needs of our physical nature, will he not much more gratify these deeper instincts of the soul, these aspirants after love and holiness and peace? Yea, the care for the material makes the spiritual all the more certain. It were unthinkable that a God who is thus regular and faithful in the operations of nature and in dealing with man's body that soon perishes, should ignore or fail to care for the spiritual part which is likest Himself, and destined to share His immortality.

Peace, then, my soul. He knows! All is well. Nothing that concerns thee is indifferent to Him. Nothing needful for thee shall be withheld. See yonder bow in the clouds. But for the storm and the clouds and the rain, it would not be there for thee to rejoice in. Better these with the promises than sunshine without them. Yea, better a deluge if after it God speaks than all the glory of a paradise voiceless and soulless. Better—surely thou hast the courage to say it?—better the cloud on thy life, the sorrow, the disappointment, the pain, if it enable thee to discern and rejoice in His message than an uninterrupted prosperity that leaves thee ignorant of thy Maker, and regardless of thy fellows.

There are riches of character more precious than gleaming ore. There are joys of recollection compared with which all present inconvenience is trifling. There is the conscieness of noble effort, of trial bravely borne, of battles won, of temptation trampled underfoot. There is the joy of fellowship with God, of walking with Him in the sunny fields or amid the gloaming shadows of life. There is the opportunity of associating ourselves with His

beneficent plans, and, however slow the movement to our limited arc of vision, the confidence that the end is secure. Far out at sea, fifty miles away, I beheld from Tamalpais the ship from across the sunset sea. It seemed to be still, yet it was moving: Its smoke rose like an ominous cloud on the horizon, and yet the very smoke was the sign of its progress. And when, hours later, I return to the bay, I met it. Safely, slowly perhaps, but surely, it had come. So I can thank God for the confidence that all the works in which I am toiling with Him, shall succeed.

"There is a sea—a quiet sea,
Beyond the farthest line,
Where all my ships that went astray,
Where all my dreams of yesterday,
And all the things that were to be,
Are mine!"

And in that confidence, if not in present bliss,
I claim my harp and will sing.

—J. E. S.

ELBERT HUBBARD GETS A ROAST.

Some of His Vaporings Are Quoted to Show How Hard He Tries to Be an Anarchist, and an Atheist.

Elbert hubbard is a worthy son of his tribe, the mellow squash, if we judge by the things he writes. His characteristics are sure like that speedy vine that sprouts, climbs, if we judge by the things he writes. His char—the first nip of the frost. He suddenly came up out of the dark earth and spread himself all over everything in reach; then blossoms yellow and rank smelling as soon as a few suns had shone upon him; scarce had the pollen fallen to earth till the pie fruit glaring yellow and red flaunted itself at every passer-by, till ere long will the Harvester gathering the fodder for milk bearing kind pass him over the fence where he will soon be lost sight of in the barnyard and only be remembered with regret by the brutes of the earth.

He says he is not prepared to die, and one can well believe him if he has been so foolish as to read his blatant gibberish which some as feeble minded as he thinks is "perfectly splendid." He tells us "the railroad is the civilized, not the church," which shows how little he knows of the history of his own country, or any other. He evidently thinks he knows a better way of saving a world than God did, for he says "Thus we see how this king, all-loving, and claiming to be all-mighty, but who was not, since he could not change his own laws, sent his only begotten son to die in the place of the culprit condemned under the law which the king himself has made." * * * "If we ever get a country where the people are enlightened enough to do away with all government, and deal with each other in justice, equity and love, the "God Idea" will be placed in the museum with the all-wise and all-powerful king."

This also shows he is an anarchist as he says the ideal condition will be when we "do away with all government."

He declared science to be more beneficial than the church as he says, "The church saves sinners, but science seeks to stop their manufacture."

He intimates that no one can be good till they have

been very bad, when he writes: "The first requisite in saintship is that you shall be a good sinner."

The preacher should work without pay, and they should be without education if they would do any good, for he writes: "The paid preacher, with his musty, dusty tonsillitis tone of 'respectability' should go to the 'Presbyterian Hospital' which he has prepared, and there have his rudimentary theologico-pedagogic appendenda removed. Preaching should be the work of amateurs—not professionals. just as love, in order to be pure, must be the expression of the amateur, and never the professional."

Furthermore, he informs us that Christianity is mostly rubbish, and superstitions, and to save the wreck from sinking it has been necessary to throw about everything overboard, and then swears it is not so, for here is what he says: "The church is like the swimmer who strips as he floats, knowing full well that if he does not he shall drown. Christianity is fast throwing out her rubbish—her superstitions were sinking her. To preserve her life she must abandon her cargo, and this she is doing and then denying the fact with an oath."

Lest I weary you, I close with one more that informs us of something that makes nearly all the writers on religion excepting himself cold, calculating liars, and disputes thousands of established facts of history, including the Bible and our own experience; but it is nothing for him to do such a little thing as this; any fool could do the same, and with the same effect on his readers, unless they be fools also, for he puts this in type: "No infidel ever recanted on his deathbed; people who recant are convalescent."

There is much more of the same inane or blasphemous stuff, it depending on whether you consider hubbard sane or silly, to say which, there is no difficulty in convincing him of being loose morally, unsound mentally, conceited to the point of effeminacy, and too rotten to quote except in a religious publication where the readers are persons of experience in the things he attempts to ridicule, and at which he succeeds very lamely.

They say that a number of people read hubbard's frothings, and we do not wonder, for there are a good many people who are all the time trying to find some excuse for being low and vulgar, lewd and blasphemous, and others who are anxious to see if they can persuade themselves that there is no God. These should remember to look in the Bible for the record of one such and see if they and hubbard are not of the same class as that one spoken of in the Scriptures: "The fool hath said in his heart, There is no God."

B. B.

THANKSGIVING SERVICES.

The Union Thanksgiving Service in Berkeley will be held in the First Presbyterian Church at 10:30 a. m. The pastor of the Evangel Baptist Church, Rev. Richard Vanghan, will preach the sermon. The choir of the First Presbyterian Church will furnish the music. The offering will be given to the Charity Workers of Berkeley.

The Union Thanksgiving Services of the Presbyterian, Baptist and Methodist churches of Melrose will be held in the latter church at 10:30 a. m. Rev. C. C. Herliott, pastor of the Melrose Presbyterian church will preach.

The Thanksgiving Service in Oakland will be held in the

First Presbyterian Church at 10:30 a. m., at which time the pastor will deliver the sermon and the church choir will furnish the music.

A Union Thanksgiving Service in San Francisco will be held in Calvary Presbyterian church on Thursday, the 25th, at 10:30 a. m. All the Presbyterian churches in the city will unite in the service. The offering will be given to the Presbyterian Orphanage at San Anselmo. The Rev. Alexander Eaken of St. John's will preach the sermon, others who will take part are Rev. E. K. Strong, D.D., Rev. C. S. Tanner, Rev. A. R. Willis, Rev. William Nat Friend, Rev. Geo. A. Blair and Rev. John Steele. Rev. W. J. Fisher will preside. Music will be furnished by the First Church choir.

THE CHURCH AND SOCIAL PROBLEMS.

Some of the most eminent leaders in social, economic and religious movements are to speak at the Sociological Conference which is being arranged by the Department of Church and Labor of the Home Board, and which is to be held in the lecture-room of the Madison Square Presbyterian Church, New York City, December 1st-3rd.

The first day of the Conference will be devoted to a discussion of "Social Problems Confronting the Church." On the second day, the Conference will consider "Social Movements Challenging the Church," and on the last day there will be outlined a Social Progress for the Church.

Among those who will lead in the discussions are John Mitchell, the famous labor leader; Dr. Edward T. Devine, Secretary of the Charity Organization Society of New York, the editor of The Survey; Owen R. Lovejoy, Secretary of the National Child Labor Committee; Prof. Franklin P. Giddings, of Columbia University; Norman Hapgood of Collier's Weekly; Dr. Luther H. Gulick, of the Playground Extension Committee of the Russell Sage Foundation; John Sparge, the noted writer on Socialism and sociological subjects; Gaylord S. White, D.D., of Union Settlement, New York; Thomas C. Hall, D.D., of Union Theological Seminary, New York; Rev. Paul Moore Strayer, leader of the "People's Sunday Evening" movement in Rochester, N. Y.; Hugh W. H. Boyle, D.D., of Lake Forest, Ills.; Rev. Charles Stelzle, Superintendent of the Departments of Church and Labor and Immigration of the Home Board; Warren H. Wilson, Ph.D., Ass't Superintendent of the Department of Church and Labor; Rev. H. Roswell Bates of the Spring Street Presbyterian Church, New York; and Rev. S. Edward Young, of Bedford Presbyterian Church, Brooklyn.

It is planned to have considerable time for discussion, in order that a full opportunity may be given those who are prepared to discuss the subjects under consideration, as the real object of the conference is not the giving of formal addresses, but a free participation of every member of the conference, in order that a definite program for the church with reference to sociological questions may be worked out.

In order to make the conference most effective, the attendance will be limited, and it is desired that those who plan to be present should write the office of the Department of Church and Labor, so that tickets of admission may be sent them. Provision will be made for further discussion at luncheons, and probably at evening sessions. On the last night of the conference, a public meeting will be held in one of the New York churches, when some phase of the social problem will be presented.



PORTLAND, First.—The Anti-Saloon League received in a special offering last Sunday \$1,332. An impressive memorial service was held last Tuesday afternoon by the Woman's Missionary Society in token of the affection and regard in which the late Mrs. W. S. Ladd was universally held. Old friends and new blended their tribute to her generous nature and splendid devotion. She, in whose memory it was held, will never be forgotten. The parish and community were again greatly shocked Friday morning to hear of the sudden demise of Mr. E. B. Coman, one of the First Church's most faithful parishioners.

SACRAMENTO.—Westminster Church continues to increase in numbers and interest. Last Sunday was the time of its regular bi-monthly communion; there was a very large congregation present and eleven persons received into the church, one young man receiving baptism. It was one of the largest communion services ever held in the church. In the evening there was another large congregation present to hear a sermon by the pastor, Rev. T. Wills, on "Quick-sands in the Way of Our Youth," in which he earnestly commended the work of the Y. M. C. A. and the Y. W. C. A. of this city and of all cities in the United States. There was much interest manifested on the part of the congregation.

SAN FRANCISCO, Richmond.—The Endeavorers went over to Yerba Buena Island Sunday before last and assisted in the meeting held at the Naval Training Station, which resulted in a number of conversions. The boys of the Sunday-school acquitted themselves creditably in the athletic meet held recently. Thanksgiving service will be held on the Sunday preceding Thanksgiving, at which time the barrels given to the members of the Sunday-school and friends will be turned in and the contents counted. The offering will be applied on the balance due on the furnishing fund of the church. The social given at the home of Mr. and Mrs. J. J. Pratt, under the auspices of the Ladies' Aid Society was both a financial and social success. Rev. William Noble preached to this congregation on Sunday evening, Nov. 7th.

SAN FRANCISCO, Howard.—The installation of Rev. William Nat Friend as pastor of Howard Church took place last Sunday at 3 o'clock. The Moderator of the Presbytery, Rev. W. J. Fisher, presiding and propounded the constitutional questions. Rev. E. E. Fix, pastor of the Glen Side Presbyterian Church, offered the opening prayer; Rev. William Rader delivered the sermon; Rev. H. N. Bevier gave the charge to the pastor and Rev. D. A. Mobley charged the people. Rev. Hugh Kirk Guthrie offered the installation prayer and Rev. Mr. Friend pronounced the benediction. The service was largely attended and Mr. Friend received a cordial reception at the hands of the church. He will remove with his family to San Francisco this week and will be located at 133 Alpine Street.

OAKLAND, First.—Since the coming of the pastor, Rev. F. L. Goodspeed, the First Church has increased its financial revenue, so that it is now self-supporting. Prior to that time when the church was without a pastor the deficit was

about \$300 a month. This week the prayer meeting will be addressed by Dr. Sarah Vrooman of India, formerly of Brooklyn Church, Oakland. The Ladies' Aid Society will hold a meeting on Thursday; on December 3rd they hold a sale of fancy work. On Friday afternoon Mrs. A. C. Posey will address the King's Daughters. The church is preparing to issue a new Church Directory to come out immediately following the communion service on December 5th. Dr. Goodspeed has been invited to deliver the sermon at the Union Thanksgiving Service.

SAN FRANCISCO, Trinity.—Dr. Strong, after a week of needed rest in the country, was greeted by a good congregation Sabbath morning last. During the one Sabbath of the pastor's absence Rev. Paterson of San Anselmo occupied the pulpit. The "Ladies' Union" of the church are very busy this week preparing for their sale, or bazaar, on Thursday evening, Friday afternoon and evening. They will serve a hot dinner on Thursday evening and a New England dinner on Friday evening. Mr. Bostwick is expecting to have with him at the Bible school on next Sabbath. Rev. G. H. Holdcroft, from Brooklyn, N. Y., who is passing this way with his wife on their way to Korea to do missionary work. He is a Princeton graduate and a former secretary for Dr. Underwood of Korea. It is expected that Dr. Holdcroft will speak to the Bible School in the morning.

WATSONVILLE.—The Christian Endeavor societies of the Presbyterian and Christian churches and the Epworth League of the Methodist church recently organized a Union Society, and on last Friday night, the 12th, they held their first union social in Presbyterian Hall. From a social point of view it was a great success, there being a large attendance and every one entering into the entertainment of the evening with the proper spirit. Refreshments were served at an appropriate hour and later they returned to their homes well satisfied with the first union meeting; then on Sunday evening, at 6:15 o'clock, in the Presbyterian church, they held their first religious meeting, which was addressed by Rev. F. A. Keast of the Methodist church, his theme being "The Relation of the Christian to Sunday Amusements." This meeting was largely attended.

LOS ANGELES.—Rev. W. B. Fry takes up his work in Miramonte Church anew after a late vacation. Rev. Geo. C. Butterfield preached in Bethsada Church last Sunday and Rev. E. P. Baker at Central in the evening. Rev. Mr. Moore, missionary from Japan, spoke at South Park. Dayton Avenue has a stereopticon missionary meeting on Thursday. Sermons seem to be the drawing things in ministers' meetings, as an unusually large number came when Rev. W. G. Palmer of South Park Church preached on Heb. 12:1, and they were not disappointed. The last meeting we listened with pleasure to Mr. Mark Lev, a converted Jew journalist of Odessa, Russia, as he spoke of his own people. Following him came Rev. E. F. Hall, in his theme of Foreign Missions, presenting some preliminary statements concerning a movement among the churches. He spoke also at First Church Sunday morning, Second Church on Sunday evening, an Immanuel Brotherhood Monday evening.

SACRAMENTO, Fremont Park.—Wednesday evening, November 10th, was the occasion of our annual praise and thank offering service at the Fremont Park Church of Sacramento. It was our privilege to have, as the special at-

traction of the evening, our dear Mrs. Goddard of Berkeley. Her message was full of information, relative to the Home Mission fields under the care of the women, and the deep tone of spirituality was certainly such as to inspire us afresh with zeal in the soul saving service for our Master. Beautiful decorations greeted the eyes, and when the doors were thrown open into the refreshment room, the dainty tables with their charming flowers made glad all who were ready for the social hour of the evening. There is in the hearts of the Fremont Park Presbyterian members a warm welcome ever awaiting our dear president of the Synodical Society. Our Presbyterian officers of Home and Foreign Missions, Mrs. Harding and Mrs. Hatfield, accompanied by Mrs. Goddard and Miss Edna Bruner, visited Winters and Cavaville on Friday and Saturday, November 11th and 12th. Rev. W. C. Sherman is just entering the fifteenth year of service in the Fremont Park Presbyterian Church of Sacramento, a pastorate crowned with many blessings amidst a membership of happy fellowship.

SAN FRANCISCO, Calvary.—The pastor, the Rev. William Rader, has begun a series of seven Sunday evening sermons with illustration from great books. These will be gospel messages, colored with the realities of life as interpreted by these eminent authors. Last Sunday evening the First sermon was presented, the subject being "Oliver Twist" (Dickens), "The Boy in the City." Following in successive Sundays will be: "Napoleon" (Watson), "With Applications to Current Conditions in America"; "Les Misérables" (Hugo), "A Consideration of Jean Valjeau, the ex-Convict"; "A Certain Rich Man" (White), Washington Gladden calls this the greatest work of fiction published in this country for a half century; "The White Prophet" (Caine), "The Cross and the Crescent"; "In Memoriam" (Tennyson), "A Study in Suffering"; "The Other Wise Man" (Van Dyke), "A Christmas Message." The Calvary Presbyterian Brotherhood enjoyed a very pleasant evening last Friday at which time the members and a number of friends spent the time in the parlors of the church at a social. The program of the evening was of exceptional merit and the numbers presented were heartily appreciated. The president of this Brotherhood, Mr. Frank McArthur, was largely responsible for the success of the evening, as well as the present prosperity of the Brotherhood which meets every Sunday morning at 10 o'clock for Bible study under the direction of the pastor, Rev. William Rader.

SEMINARY NOTES.

San Anselmo, Cal.

Dr. McKenzie preached in San Rafael last Sabbath morning, and gave the charge to the pastor at the installation of Rev. William Nat Friend as pastor of Howard Church, San Francisco, in the afternoon.

Rev. Shohei Aral, '06, who has served several missions in Japan, and was one year secretary of the Japan National Sunday School Association, was ordained by the Presbytery of Tokio, October 23rd. He is now in charge of a Mission Church in Tokio.

Dr. Landon is temporarily supplying Union Street Church, Oakland, while they are seeking a pastor.

Prof. Paterson preached at Santa Rosa last Sabbath morning for Rev. William Martin who was called to Fulton.

to moderate a Congregational meeting.

Dr. Wicher's illustrated lecture on "Recent Explorations in Palestine" before the Archaeological Society at the Fairmount last Friday evening was in every way satisfactory. The pictures are very fine. Dr. Wicher took the photographs himself and the slides were made by one of the best firms in the East. There was a select audience of professors from the University and prominent people from the cities about the Bay.

At the meeting of the Board of Directors last week for reorganization the following officers were elected for the ensuing year: President, Mr. Wales L. Palmer; vice-President, Rev. F. S. Brush, D.D.; Secretary, Rev. James Curry, D.D. The Board of Trustees remains the same as before, and the standing committees are practically the same with the exception of the committee on examinations which now consists of Rev. W. S. Holt, D.D., Rev. F. S. Brush, D.D., and Mr. Robert Dollar.

Mr. Wales L. Palmer, president of the Board of Directors, spent last Monday in San Anselmo in consultation with President Mackenzie.

Rev. Walter M. Sutherland, '98, for eleven years pastor of the church at Fulton, two weeks ago requested his congregation to unite with him in asking the Presbytery to dissolve the pastoral relation. At a meeting of the congregation held last Sabbath they unanimously determined not to concur with their pastor in making this request. By his faithful work Mr. Sutherland has greatly endeared himself to the people of Fulton.

The San Francisco Presbyterian Brotherhood will hold its next meeting November 26th, at the Westminster Presbyterian Church.

Rev. F. S. Thomas has recently taken up the work at Crescent City, California, having been called there from Kent, Washington.

The Occidental Board prayer service will be held next Monday at 2 p. m., in the Chinese Presbyterian church, Stockton Street. Dr. Vrooman and Rev. Ernest Hall will speak.

Rev. John Steele, formerly of Santa Paula, California, has removed to San Francisco, where he has taken up the work of St. Paul's Presbyterian Church. His address is 1348 47th Ave.

A new Presbyterian work is to be begun in South San Francisco, commencing next Sunday. It will be under the auspices of the Church Extension Committee of the San Francisco Presbytery, of which Rev. G. A. Blair is the chairman.

The permanent committee on temperance has just taken action making their corresponding secretary, Rev. John F. Hill, treasurer, in the room of Mr. William C. Lilley, to whom money intended for the committee should be sent.

Rev. A. J. Compton, formerly at Elsinore, California, is now at Tarpon Springs, Florida, whither he has journeyed on his trip to the East.

The San Francisco Ministerial Association will be addressed next Monday morning by Mr. W. S. Coleman, Superintendent of the Jesse Street Mission, at the Chinese Presbyterian Church on the topic "City Missions." Mr. H. E. Bostwick will conduct the devotional service. On the fifth Monday of the month the Presbyterian Association will

provide the program for the union meeting of the pastors of the Protestant churches.

Dr. Berry W. Miles, Mrs. J. G. Kerr, and Rev. and Mrs. James M. Henry, all en route to the South China Mission, sailed from San Francisco on the Siberia, November 9th. Dr. Miles was entertained while in San Francisco by Miss Donaldina Cameron, who was Dr. Miles' guest while visiting in China. On November 23rd, Rev. and Mrs. J. G. Holecroft will sail on the Manchuria for Korea. Mr. Holecroft is a personal friend of Mr. H. E. Bostwick, who is looking after his entertainment while in San Francisco. Mr. Holecroft will preach in Trinity Presbyterian Church next Sunday morning for the pastor, E. K. Strong.

INTERESTING WORK DONE AMONG THE FILIPINOS.

Natives greatly interested in the trades taught in the institute, as laborers wages are but 20 per cent per day.

By Rev. Chas. N. Glunz. Dumaguete, P. I.

On Washington's Birthday which of course was celebrated throughout the Islands, we had our flag waving from the pole on the tower of the new building of Silliman Institute. This pole is a beautiful stick made of native wood, an old mast from a native sail boat, and forty feet long. It was contributed by a merchant here. The weather vane was made by the students and consists of NSEW with a gilded quill pen for the pointer and surmounted by a gilded ball. The ball is eighty feet above the ground. We have gradually substituted concrete for wood in the building, until now the whole of the lower floor, up to the second joists, is of that material, floors, walls and partitions. The dining-room will be entirely of concrete, except the roof. In both buildings the window and door frames, sills and everything touching cement, are of two native woods, one of which is said to last in the ground for 200 years.

We are using the students to good advantage. They are doing all the machine and shop work, and have been framing all the dormer windows. We expect to have about 25 remain through the vacation, to work for wages, thereby earning something for next year. Two of our best students have quit school for the term and have been working as foreman one on the building and one in the shop. We have in addition to the students, who work only during the afternoons, about 15 native carpenters, and at times as high as 40 laborers. These receive 20c. gold a day. This will seem cheap to you, but they only do about 20c. worth of work a day. We have dug a new well, for drinking water, just in the centre of our grounds. Heretofore we have hauling all our water from a spring about a quarter of a mile away. But in the rainy weather the road is bad, and at best it was difficult to keep the school supplied, so we decided in favor of a well. At 15 ft. we found a good flow, about eight feet of hard clay keeping out surface drainage. We have cemented the sides and top, so that nothing can enter the well from above. The water is proving very satisfactory, so we are saved the trouble of the quarter mile haul, no small item for 300 students.

Several weeks ago, I accompanied Dr. Hibbard on an itinerating trip to two towns to the north, Amblam and Tanjay. There were ten baptized at Tanjay and one at Amblam. Since then word has come that there are seven or

eight more at Amblam desiring baptism. It was my first trip so far from Dumaguete, and as many of our boys come from these towns, I was able to see something of their homes. I have often been impatient with the boys because of their ignorance, or apparant inability to learn, but after returning from that trip, I told several people that if I should see several boys on the campus when a shower came up, and they displayed enough sense and energy to seek shelter, I would feel that they had at least learned something at Silliman.

It would take a more able person than myself to describe towns such as these. A few unpaved streets; all the houses except the Municipal building of nipa and bamboo. No book but a Visayan Gospel and a copy of Silliman Truth to be seen anywhere. Absolutely no visible industry. One or two tiendas or shops with a total stock of a value not greater than 20 dollars. Eight or ten hacendaros owning or controlling the surrounding country; and these all in debt. Gambling the chief pastime! How do they live? I have been in the Islands ten years and do not know yet. As one hacendero we called on said, our towns are all on the coast." "A man catches three fishes. He keeps one. He trades one for tuga (native drink) and one for rice. He has enough for several days." And it is from these towns that most of our students come. Of course we have boys from Manila and the more important cities. Some of our boys are sons of hacenderos or town officials. But above I have referred to the general conditions. When we got back to Dumaguete I felt we had returned to a metropolis. Dumaguete must be a greater place to an inhabitant of one of these towns than New York to a citizen of Oshkosh or Kalamazoo.

In the face of such facts as these the progress of boys here is marvelous. We have not been at it long enough to know how much they are going to do to better the condition of their people, but we believe they can and will do a great deal.

Sixty miles to the north, where one of our former students lives and works as an evangelist. The church has six hundred members. Dr. Hibbard baptized seventy there some time ago. A brother of this lad, Restituto, a former student, who has worked as an evangelist in this province for several years, was ordained at the Mission Meeting in Cebu in January, and gave promise of a splendid life and work. At our last communion sixteen of our students were baptized.

A Mr. Seth Low of Philadelphia did a splendid thing in sending a nicely bound red leather English Testament for every boy in the school. These were given to all the Christian boys and all others who signed the pledge. "I promise to form the habit of reading the Bible daily." Nearly every boy in School signed this pledge. The enrollment this year has been 394. We have reason to believe we can begin next year with 500 students.

THE GOSPEL HEARD WITH INTEREST.

Dumaguete Preacher Makes Inland Journey and Finds the People Eager to Hear the Gospel.

By George W. Dunlap. Dumaguete, P. I.

One of our native evangelists and I left Dumaguete on horseback for an eighty mile ride north, the objective point being Guyulungan. It was our plan to spend a day in each

town of any size, holding open-air meetings and prayer meeting afterwards where the interest was sufficient to have such a meeting. Not once did we preach but what we had splendid interest and many listeners. At the close of each meeting they were always glad to talk more about the gospel. In the northern part of this province we found the Roman churches in very bad condition and many towns that had no services at all, and at three different places they were very anxious for some one to come and teach them about the gospel.

At one place 50 people held up their hands asking for some one to come and teach them the Bible. Having learned that there was a Silliman Student living near there, he promised to have a class with them each Sunday morning. I have not heard from him as to his success. They promised to build a chapel if some one would come and hold services. In this particular district very few have been baptized in the Catholic Church and many of them are living together without being married. Married one couple with five children by their side. Some wanted to be baptized, not even knowing what it meant.

At one of the large farms where I made a visit they employ about 100 men, and another of our Silliman boys said he had succeeded in getting the men to stop gambling, and you know what a step that is out here. In many towns where we met Silliman boys we found them trying to teach the Word of God.

At Guyulungan we met Dr. and Mrs. Hibbard and Mrs. Dunlap. At this place the chapel was dedicated, built entirely by the people and certainly an honor to them; it will seat about 500.

Ordained four Elders and four Deacons. Baptized 63 and married four couples, holding communion at the close of the week's service.

The experience was truly an inspiration to us. Mrs. Dunlap and I were much gratified because we learned Visayan first, as so few of these people knew Spanish. At present we are studying both Spanish and Visayan.

Dr. and Mrs. Hibbard and Mrs. Dunlap returned to Dumaguete and I took a small sail-boat for Cebu, making a three hours' trip in twelve hours. Got wet and dry three times, arriving in a rain and so hungry that Filipino food never tasted better. At Dumaguete, Badian, Matotinau and Jenitellau I held services with our members, besides holding open-air services at several other places. Senor Recardo is now preaching and living at Malberal where the interest in the gospel is remarkable. At one service we must have had a thousand people in trees, on fences and in houses, all listening eagerly. After the service we invited those to the house that wanted to know more about the way and we had about 80 who were anxious to know Jesus. In time I feel that we shall have a new chapel there. When a Filipino will be so brave as to go to the house for a prayer meeting it means almost a surrender. I found such interest and so much to do that I was convinced that there is no place on earth that I would rather be. Would that all young people could know the joy Mrs. Dunlap and I have found in our work here. We never cease to thank God that we were sent here.

Having had experience with my father in building, I felt quite at home in the work. The labor has been my vacation. To my surprise I have been able to use my knowledge of cement work and the use of tools which I learned on the railroad has been of great service to me. In fact everything that I know has been useful in this field. I

find it is not so much what ones knowledge is but what he can do that counts.

A missionary ought to get all the practical knowledge possible. I have taught boys to file a saw, run a wheelbarrow, use a saw, plane and hammer. Had I not known, well, it would not have been done, that is all. Teach a man how to do a thing better and you have his interest so that he will listen to the gospel.

SIN, REPENTANCE, JUSTIFICATION.

All men are Sinners, and they know it: are wrong-doers and convicts before the bar of their own consciences. That is true the world over, in heathen as in Christian lands. Every one of us, then ought to be sorry and ashamed of himself. That is the first business of a decently honest man when he finds himself in the wrong towards himself or any other, to get ashamed and so ashamed as to right himself at once and make reparation to his own soul or to the one whom his wrong has hurt. It is only decent honor for any wrong-doer to get so sorry and ashamed as to resolve to quit the evil-doing at once and forever, no matter what the form of the evil be or against whom it is wrought. Now that is repentance. No amount of shame, sorrow, tears that stops short of that resolution of abandonment is repentance. But such repenting as that which quits the ill-doing with honest resolution, sets the penitent out on a new career, at a moral elevation far above his old estate; in fact so breaks his moral and spiritual identity with the old offender that he is not now guilty of the former offense or deserving of its penalty. Quittance is moral acquittance, in reason as in grace. The soul is no more on the level where the old sin was done or was possible. All the equities of administration make for acquittal of such a true penitent. Human administration, too, would do the same were there the clear insight to know that the penitence had reached the point of a fixed resolution to have done with the evil course.

But what is Sin any way? Crime is the voluntary neglect or violation of human law. That may or may not be sin. Sin, in like wise, is any voluntary neglect or violation of the law of God given us by special revelation or in nature. That law is summarized by Jesus thus. "Thou Shalt," not thou mayest or "It is best for you," but "Thou Shalt love the Lord thy God with all thy mind and soul and strength! That for the first table and the second is like unto it "Thou Shalt love thy neighbor as thyself! Now sin is any voluntary neglect or transgression of that perfectly clear and absolutely just and holy and universal law. That is the binding mandate of the One Divine Law-giver. No man yet has conformed perfectly to it. Every man therefore has been a sinner. No man does yet perfectly keep that law. Every man is now therefore a sinner. He need not count over on his fingers saying 'I did thus and it was a sin and thus and thus,—so many sins. Sin is singular and not plural! It, all of it, stands in failure to comply with this holy law of love to God and Man. Given that conformity, there is no sin. That failure embraces, summarizes all of sin. So it happens that we are all sinners before that law and before our own consciences. Alienation from God, failure to love and serve him, resulting in alienation of man from man in the isolation of

an unholy selfishness, is the root, source and essence of all sin and of all the miseries and ugliness of all the ages of mankind.

What is unnecessary now to man's redemption? Something, and only that thing, which shall re-unite man and God and man and man in that hearty love which is the fulfilling of the law. For, mark it, it is not the detailed outward performance that is sought, but the inward loving and loyal purpose of the heart, mind and will that satisfies the heart of God. That is "counted unto us for righteousness" for it is sure to work it in the character and the life.

This penitent man ashamed of himself and his sin, resolved on having done with it, finds yet his master. He cannot rid himself of it. So, in all good reason, he betakes himself to crying "God be merciful to me a sinner"! Is there answer out of the far Heaven? Behold! A Cross yonder! Over it in letters of glowing light. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish but have everlasting life"! Listen! from those dying lips, "I came to seek and save the lost"! Love, in the heart of God. Love in the great heart of the Holy Son for thee,—this man prostrate before the cross, confessing his sin and crying "God be merciful to me a sinner"! How shall not that hour, that attitude, that lamentable cry, that awful need, that appeal for mercy, to induce and to answer which all the ages have been preparing, and which the very Spirit of God has evoked, why should not that soul—crisis, in—which need prostrates itself before the feet of grace Divine and fling itself into the arms of creative and recreative power,—why should not that sacred scene effect a new birth of spirit,—set the soul that has heard there the murmured words, "Son thy sins are forgiven! go in peace and sin no more" into the riches of a new-born love that can never die, that shall fulfill all the law and assure glory and immortality to the old-time sinner. In love, now, every fault, failure, fall will but send the lover, grieving, swift to the feet of grace with a fresh and keener cry for pardon, love and help; and he will find a richer blessing, a sweeter gratitude and a more tender assurance of the patient infinitude of the Divine love for his penitent believer. So it is that repentance, faith and committal to the merciful care of the gracious God are precisely and are the only conditions of the great and free and full salvation. So and so only can God be just and yet justify the sinner.

A. S. FISKE.

FINE PREACHING WITHOUT SPIRITUAL POWER

The men who are saving souls to-day are not they who tell men that the Bible is full of myth and allegory and incorrect statements: but they who have searched the scriptures to learn what the Spirit of God has to say to men about their estate both here and hereafter. They are the men who have less to say about science, evolution, sociology and the absurdity of creeds, and more about man's sinful estate in the sight of God, his need of repentance, his need of grace and justification, and his hope of salvation in the blood of Christ that was shed on Calvary.

The chief difficulty with the Church to-day is that too many of its leaders and teachers know a great deal about everything else except the one thing needful—how many I be at peace with God? They can furnish you with an array

of learning on almost any subject that touches the circumference of God's truth, but do not grasp the meaning of Paul's words: "The natural man perceiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned." They can preach many nice and new things about this life and this world; but have no uplifting message about the other world and eternal life. And yet these are the themes around which the Word of God revolves.

They dissect the Scriptures; the fathers searched them. They seem more concerned to tell people what there is in the Bible that should be doubted; the fathers were intent to teach men what they must believe if they would be saved. They weigh the Scriptures in the balances of man's thinking; the fathers weighed them in the balances of God's thinking. Their range of knowledge about things in general is wider; but the knowledge of the fathers went deeper and touched the marrow of the Gospel so that it became the power of God unto salvation.

The truth is, there is an amount of loose thinking and teaching about the Bible to-day that is appalling.

There is only one remedy against the doubt and uncertainty that is so common, and that is the prayer that the Gospel may become a living power within our souls. When we once grasp the truth, there is no power on earth or in Hell that can take it from us. We prove the truth of God's Word as we prove that water quenches thirst or food satisfies hunger. We do not analyze it; but we drink it and feed on it until it becomes a veritable manna from Heaven, or a well of water within us bubbling up into everlasting life.

When the Bible becomes that to our souls, no power under the heavens will ever destroy it for us.—Christian Advocate.

REV HIRAM HILL.

Hiram Hill was born at Laurel Hill, Jefferson County, New York, August 29, 1831. He entered into rest at Los Angeles, Cal., September 11, 1909. His early education was in Iowa, whither the family removed when he was a lad. Part of his college work was in Knox College. Graduating from Auburn Theological Seminary in 1861, he went to the church at Cape Vincent, N. Y., and in October of the same year married Miss Lois A. Brown of Auburn. Under appointment of the Board of Home Missions he removed to Austin, Nebraska, in 1865, where he spent one year; then he returned to New York and gave about two years to the raising of money for the Nebraska work. In January, 1868, he was called to Halden, and in 1872 to Carthage, Missouri. He labored at Visalia and San Leandro from 1873 until 1878. Then he took up organizing work at San Bernardino under the Presbytery of Los Angeles laboring lovingly until 1886. The work was given up here until June, 1899, when his throat trouble, which had hampered him through his former ministry, was cured in answer to special prayer.

The companion of his early labors having been taken away, on April 5th, 1888, he married Miss Mary L. Allen, daughter of Rev. R. W. Allen. Mrs. Hill loved the work and proved a very efficient helper. They took charge of the church at Anaheim for about three years, then a year at Monrovia, after which several years were spent in denominational evangelistic tent work, under the C. and M. Alliance, along the coast from San Diego to Portland, doing

good work. After four years of successful work at Virginia City, Nevada; Lone and Valona, Cal., and Forbes Church, Portland, Oregon, Mr. and Mrs. Hill moved to Highland Park, Los Angeles, where they have lived since 1902.

Dr. W. B. Gantz, the family pastor, conducted the final services, assisted by Rev. F. P. Berry, D.D., R. W. Cleland, J. H. Steward and F. P. Flint—Mr. Flint being an old college friend of Mr. Hill. After such a long labor of love, it might well be said, "Blessed are the dead who die in the Lord. From henceforth, yea, saith the Spirit, that they may rest from their labors, and their works follow them."

THE CONSTITUTION AND GOVERNMENT OF NORWAY.

By Prof. Granville F. Foster.

This far northern land is not only of deepest interest to the student of civil government but also to the geographer, the geologist and the historian as well. Here are found in political forms, in physical features, in rock formations and in peculiarities of history and of historical development, much to excite the deepest curiosity and to lead to profound study and research. The features of contour, relief and climate are especially unique—narrow fiords extending in some cases nearly or quite to one hundred miles inland, across which in many places it seems to the eye at least a man might jump and yet so deep that the lead can not touch bottom at three thousand feet, and yet often bounded on both sides by precipitous mountains, falls and cataracts of the most surprising loveliness and sublimity on the western slope of the great central mountain range, some of which rival in size and sublimity those of the Yosemite—lakes of such depth that their bottoms are of level far beneath that of the sea, amid mountain scenery rivalling that of Switzerland—mighty glaciers as famous as those of the Alps, rolling slowly down the mountain side to fiord or sea—a climate, the warmest for the latitude in the world besides. These are a few of the natural wonders that attract to the "Land of the Midnight Sun" so many tourists from all parts of the world.

Norway lies between 58 degrees and 71 degrees and eleven minutes, north latitude. The former parallel corresponds with that of the northern part of Labrador on the American continent and the latter, with that of the northern part of Greenland. Yet Hammerfist, the most northerly city in the world, on an island of the Loffoden group in latitude over seventy degrees, nearly five degrees within the northern polar zone, has a mean annual temperature of forty-three degrees Fahrenheit, two or three degrees higher than that of Bangor, Maine, substantially on the forty-fifth parallel of latitude; and yet in Hammerfist the sun is absent in winter about three months. The fact is that the Gulf Stream and the long-continued southwest winds become the almoners of the bounty of the Tropics to the inhabitants of western Europe. In ratio to its surface area, Norway has an unprecedented length of coast line. In area it is about the size of the combined British Isles, namely, 122,780 square miles; and yet tracing the shores of fiords as well as of that of the sea there will be found an aggregate amount of over 12,000 miles; and even if the shores of the fiords are not counted, the figures will reach 3000.

The early history of this land of the North is as strange as the story of its physical features. Here as well as in

Sweden and Denmark lived the Northmen, the very mention of whom is adapted to recall vividly to the mind the many viking voyages of the Dark Ages, around which voyages have gathered in the flight of centuries such a halo of glory and romance. Following this period, Norway was governed by her own kings for several centuries and then came the Treaty of Calmar in 1397, and Norway together with Sweden and Denmark had for sovereign, Margaret, Queen of Denmark, and when about three hundred years later, this union fell away, Sweden became independent, and Norway became a dependency of Denmark, remaining as such till the Congress of Sovereigns at Vienna, under the inspiration of the infamous Metternich, prime-minister of Austria, gave Norway in 1815 to Sweden and thus it remained until 1905. True each nation had its own legislative bodies, its own laws, its own navy and its own courts of justice, but still on the part of Norway it was an unwilling union and numerous occasions for friction occurred. To enter upon the history of the steps which led to the separation would be profitless to the general reader; suffice it to say that near the end of 1904, the premier of Sweden brought forward a measure, among the features of which was that the power should be given to the Swedish Foreign Minister to veto the appointment of a Norwegian Consul. Thereupon, there was a flame in Norway. Immediately the Norwegian government carried a measure through the legislature which made Norway assume the constitutional position she deemed herself entitled to. At this juncture Oscar II. had become king of Sweden and he promptly vetoed the measure. At last the king was willing that the people of Norway should vote on the matter of separation, and out of the nearly 400,000 votes only 184 stood by Sweden. King Oscar and the Swedish government were of the opinion that little good to themselves or to the world would accrue from war being waged on this point and a final and peaceful separation took place—an event of the greatest importance in the history of the world—a precedent for other nations to follow.

Norway already had a constitution and all it needed were some changes to adapt it to the new conditions. The government could hardly become Republican as the people had not as yet been educated up to that standard, though there were a few staunch advocates of that form of government, and hence it must become monarchical, and moreover, it must be modeled after the standard set by Great Britain, which decision left but a small change after all to be made in the constitution; but who should be king? Since 1818, the Bernadotte family had been ruling in both Sweden and Norway according to the constitution of 1815, which permitted if the people desired it Charles Bernadotte, a Frenchman and one of the general of Napoleon, to become the heir of the childless Charles XIII. then reigning. The people did desire it almost unanimously. Of course this family has since become thoroughly Swedish and has lost every trace of French leanings, or French customs, save to be able to speak the language of France as a diplomatic need on the part of every sovereign of Europe in making up documents or communications to be sent to foreign countries. King Oscar would not give his consent that any of his sons should rule in Norway, so the Norwegians turned to Denmark, the fertile source of kings and queens for the rest of Europe for a number of centuries past. Prince Charles was chosen by the government of Norway as the man, but the King of Denmark would only consent to it

if it was the evident desire of the majority of Norwegians, and a vote showed that out of a vote of nearly 325,000, only 70,000 wanted a Republic, and the remainder wanted Charles to be the sovereign.

It was an interesting time, when a telegram was sent to Copenhagen and the Storting, or national legislature or Parliament, adjourned a few hours to await the reply. Charles responded favorably, taking the title of Hakon VII., continuing as it were the ancient line of Norwegian kings. It is well here to know that the new king's wife is Princess Maud of Great Britain, a link in the chain to bind to the new independent power, the good will of England.

In the ancient divisions of Norway, the council or ruling body was known as "Thing" pronounced as though there was no h in the word, hence the storting or national parliament meant the Great Assembly. The number of members is about 120 each elected as the representative of a district, and the rural rather than the urban condition of the people as a power in legislative is seen in the fact that the rural members outnumber the urban by more than twenty. Norway has well-nigh universal suffrage. All born naturalized whether men or women, and being twenty-five years of age or over are voters. There are no suffragettes in Norway for all women are suffragists. Each member of the storting gets a remuneration for his services, which would seem ridiculously small to our Congressmen for it is only \$3¼ per diem of actual session, but the member is also paid his actual expenses of traveling in marked contrast to the custom in the United States in which a Congressman who in most cases gets five times what his traveling expenses really amounted to even if he had to pay them, but from the free pass system of Congressional traveling prevailing in the United States, this money is usually all clear gain. The yearly sessions usually commence in October and last until the following June.

No House of Lords or Upper House is constitutionally recognized yet practically there is such an Upper House by a peculiar arrangement. When the storting meets, its earliest action is to elect a fourth of its membership to form what is called the Lagthing, after which the three-fourths become the Odelsting. If a bill is passed by a majority of both the Odelsting and the Lagthing it is law, if it should receive the royal sanction, but if a measure sent up from the Odelsting fails of passage in the Lagthing, this body sends the bill back, with a full statement of reasons for its rejection. The bill goes again through the Odelsting and is sent a second time to the Lagthing, this time with reasons for its passage, and if again it is rejected, both bodies must meet together and a two-third vote of all will be necessary to carry the measure so as to present it to the king for his approval or disapproval and the king's vote is decisive, there is no passing a bill over the veto.

There are eight different departments of government as follows: 1. Church and Education; 2. Judicial; 3. Board of Trade; 4. Public Works; 5. Board of Agriculture; 6. Department of Finance and Customs; 7. Army and Navy; 8. Audit Department. Each department has a Minister at the Head, and each department is divided into bureaus. The eight ministers form a cabinet on the English plan.

As already suggested, Norway has advanced ahead of other nations in making women active citizens—for not only do women vote but they can become candidates for

any office of the government and may be elected members of the Storting; and by the way Norwegians of both sexes are profuse in praise of the system. Norway is an intensely religious country, the Lutheran being the State Church, though all religions not detrimental to peace and good order of society are tolerated. Norway too is in the first rank, with Germany in its schools, and it can point to Ibsen but a short ago deceased (May 23, 1906), and Bjornstjerne Bjornson still living, who are among the world's leaders in literature, and to Ole Bull, Halfdan Kjaeral, Rikard Nordraak and Edward Grieg as grand exponents of music. The future for Norway is bright in every department of thought and the people of the United States cannot but wish its future prosperity for it is a limited monarchy with democratic tendencies and its king is only a life-long president.

WILLIE'S DILEMMA

Adelbert F. Caldwell.

"Lend your ears to all that's good,"
Grandma said, "as each boy should!"
"And your arm," said Grandpa Horne;
"Some need it to lean upon!"
"Lend your hand," said Cousin Dick.
"Watch your chances; give it quick!"
"Cast your eyes," said Auntie Sue,
"Round you; seek some good to do!"
"If I lend my arms and ears,"
Willie said, almost in tears,
"And my eyes cast all around
(They'd hurt awfully on the ground!)"
"And give my hand, I—I can't see
As ther'd be much left of me!"

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WHEN THE FROST IS ON THE PUNKIN.

When the frost is on the punkin and the fodder's in the shock,
And you hear the kyouck and gobble of the struttin' turkey-cock,
And the clacking of the guineas, and the cluckin' of the hens,
And the rooster's hallelouyer as he tip-toes on the fence,
Oh, it's then the time a feller is a feelin' at his best,
With the risin' sun to greet him from a night of gracious rest,
As he leaves the house bareheaded, and goes out to feed the stock.
When the frost is on the punkin and the fodder's in the shock.

There's somepin' kind o' hearty-like about the atmosphere,
When the heat of summer's over, and the coolin' fall is here.
Of course, we miss the flowers, and the blossoms on the trees,
And the mumble of the hummin'-birds and the buzzin' of the bees;
But the air's so appetizin' and the landscape through the haze
Of a crisp and sunny morning of the early autumn days
Is a picture that no painter has the colorin' to mock,
When the frost is on the punkin and the fodder's in the shock.

The husky rusty rustle of the tassels of the corn,
And the raspin' of the tangled leaves as golden as the morn;
The stubble on the furries—kind o' lonesome like, but still
A-preachin' sermons to us of the barns they growed to fill.
The strawstock in the medder, and the reaper in the shed,
The hosses in their stalls below, the clover overhead—
Oh, it sets my heart a-clickin' like the tickin' of a clock,
When the frost is on the punkin and the fodder's in the shock.

THE PILGRIMS' FIRST THANKSGIVING.

By U. G. Foote.

Had we been of that small company known as the Plymouth Colony, which came to these shores with larger faith than earthly store, we should have been at the first Thanksgiving service in America, in 1621. The Governor, it is said, suggested that some of the company go into the forest and kill wild fowl, that the occasion might be more properly celebrated and that they might "after a more special manner rejoice together." Their faith and sufficient test of want, and it was no impropriety that they should on the same day dine on wild turkey and praise God. Their gratitude was not perfunctory and limited by the calendar, but was the fervent expression of habitual piety.

All the summer of their first year there had been no want. Bass and cod had been plentiful; besides, there were wild turkey and vension. With their harvest, though not large, they felt secure against the coming winter. They were also blessed with good faith.

But their troubles began on November 9th, just a year from the time the "Mayflower" sailed proudly into that beautiful bay, when the ship "Fortune," which proved a misfortune, came with Mr. Cushing and thirty-five other pilgrims. Neither the crew nor those they brought had been thoughtful enough to provide themselves food for a longer period than the voyage. The colony must fill these mouths and provision the ship for its return voyage. The proposal was not encouraging. Soon food was scarce, and the wolf of hunger sat down and growled at every door. Famine threatened. "Men were so weak through hunger," says Mr. Winslow, "I have seen them stagger by reason of faintness." Their misfortunes did not come singly, for soon after they spied the ship "Sparrow," under Captain Weston, who was cruel enough to leave them seven more to feed, but who himself went on to Massachusetts Bay, where he founded a colony. The condition of the Pilgrims now became even more distressing until God's good wind brought them a fishing ship, and the captain, a Mr. Huddleton, furnished them bread. This the Governor ordered divided, allowing each person a quarter of a pound per day. This was an opportune providence, for they had been in such desperate circumstances that some were reduced to skeletons and others were swollen from starvation.

Now another trouble arose which threatened their extinction. The Indians by whom they were surrounded, saw their weakness and, learning its cause, threatened to cut them off. Weston, who had burdened them with part of his company, added to their distress by sending them word that if they did not send him corn he would come and take it by force. These threatenings led them to build a fort for their protection. This at once became their city of God as well as their tower of strength, for it was used as a church as well as a fort.

These sufferings continued until April, 1623, when they determined to plant and make the best of circumstances. No ship had come to their relief, nor was there promise of any. They planted more than either previous year, the women and children assisting. But their food was exhausted; and when they lay down at night, they knew not whence would come the supply for the morrow. Yet they bore their lot with cheerfulness and "rested on Providence."

With the passing season came drought and it appeared that their fond hopes of a harvest were to be blasted. To add to their distress, as if a very mockery, they heard of a ship at sea for which they waited, but which did not appear. Afterwards they found pieces of wreck along the shore, which led them to believe the ship lost.

They held a fast; it could not have been hard to do with so little to tempt the appetite. The day was appointed, and they came together in the fort. That morning the sky was clear, and it appeared as if there could be no abatement of the drought. For nine hours they prayed. At night the heaven was hid with a cloud, and the next morning began to distill such soft, sweet, and moderate showers of rain, mixed with seasonable weather, that it was hard to say whether their "withered corn or their drooping affections were most quickened and revived, such was the goodness of God." The God of Elijah was with them. "The showers came," says Governor Bradford, "without any thunder, wind or violence." God was not only good but gentle. Some Indians were at the Pilgrims' settlement when this mid-week service was held and inquiring why it was held, they were told by a boy its purpose, "when they too," says the record, "admired our God, who wrought such a change in so short a time." None have ever yet appointed a fast with sincere purpose but that it turned into a thanksgiving. Besides the rain, Captain Standish, who had been sent away to buy bread, returned, and the good ship they thought wrecked came with supplies.

The Thanksgiving day appointed by the Governor that September was observed with joyful hearts. The whole colony was gathered in the fort on the hill, where not only their elder, Mr. Brewster, discoursed to them on the goodness of God, but Governor Bradford exhorted them "that, with such a faithful, covenant-keeping God, they should never yield to unbelief or fear."

These sufferers were laying the foundations of the American commonwealth; and as we are that commonwealth, rich, prosperous, happy, let us observe the day of thanksgiving with humble gratitude.—Epworth Era.

THE CHILDREN'S GUEST.

A Thanksgiving Story.

Celia M. Stone.

"Well, Mary, how are you getting on with the family party for Thanksgiving?" asked Mr. Daniels for his wife.

"Fairly. I think they will all come but three."

"Who are not coming?"

"Your brother John and his wife—John says Louise hasn't been home to Thanksgiving for five years, and he thinks she ought to have a chance to go home—and I do not believe brother Joe will come."

"Why not? He can't have anything to prevent if he wants to come."

"That is just it. I do not think he cares to come here as often as he used to, and I don't think he cares so much for the children either as he did. I went in to the office today to invite him, and he said he might go to New York to the Claytons to spend Thanksgiving. That's where he went last year, and it seems as if I could not have him go

there this year. They are not the people for Joe to associate with. They are very gay and fashionable and always have wine on their table. O Luther, isn't there any way to save him?"

"If there is, you will be the one to think of it, Mary. I'd trust you anywhere," replied Daniels.

There was a long silence, broken by Mrs. Daniels: "I am very sure Joe won't come. What do you think of allowing the three children to fill the three vacant places with three guests of their own choosing? Each child can choose the one desired, and keep it a secret. Of course it will be a motley collection, but it will please the children and the guests. What do you think of the plan?"

"It will do no harm to try it," answered Mr. Daniels.

The boys were delighted with the prospect, and even little Helen said: "Goody! goody! I know who I'll invite."

Later in the day, as Uncle Joe sat in his office, in came his nephew, Paul Daniels.

"Hullo, Paul! What's up today? Are you playing ball any, these days?"

"Oh, yes, every night after school; but, Uncle, I want you to come to my Thanksgiving dinner. Mamma says that we three children may invite the people we want the most, and I want you. Will you come?"

"It was jolly of you, Paul, to think of me. Why do you want me?"

"Why? Because you are my uncle, and I like you the best of 'em all. Will you come?"

"It makes me want to like everything, but I am thinking about going to New York. If I decide not to go there, I'll remember you, Paul."

"I hope you'll come, but don't tell anybody about it. Mamma said we needn't tell anybody whom we'd invited and I don't want her and Willis to know who is coming. I must go now, for there's a ball game, and I'm the umpire. Good-bye. Don't go to New York, and don't tell!" and he was gone.

A little later the door opened softly and there stood little Willis Daniels. Gentle and loving, he was very dear to his Uncle Joe, who put his arm around him and drew him into his lap, saying: "It's a good while since you were in here, Willis. How do you find yourself?"

"All right. Uncle Joe, I want you to come to my Thanksgiving. Mamma said we children might ask the one we wanted the most to come to our dinner, and I want you."

"Why do you want me, Willis?"

"Why, I like you the best of anybody out of the family. When I'm a man I hope I'll be just like you."

"Shall you wear glasses?"

"Yes, and have a watch-chain just like yours. You'll come to dinner, won't you, Uncle? I thought of you first one when mamma said we could ask the one we wanted the most. It's a secret whom we invite. I don't want mamma and Paul to know anything about it. They never'll think of you!"

"Whom will Paul invite, Willis?"

"Percy Wilcox, I guess. He goes to his school, and they're together all the time, now."

"Do you like Percy? Do you want him to come to dinner?"

"Yes—only he's so big-feelin'."

"Most all boys are, but they get over it, Willis."

"I'm glad of it; but will you come, Uncle?"

"I have thought of going to New York, Willis, but I guess I won't go, after all, and will come to your dinner. Will that suit you, little man?"

"Oh, yes! Don't tell anybody you're coming. I don't want Paul and Helen to know. They can't keep secrets. They always tell;" and he went away as a client came in.

Two hours later, as the client was leaving, he looked back and said: "There's a snowdrop out here who says she wants her Uncle Joe. Who is she?"

"It's my sister Mary's youngest. Isn't she about as nice as they make them? Where did you come from, Polly?" he said, as he lifted her to his shoulder; "and where did you get your white hood and mittens?"

"Papa brought 'em to me, and he's comin' for me just now. Will you come to my Thanks—my Thanks—lots of turkey—and—and—will you come, Uncle?"

"Why do you want me, Polly?"

"'Cause I love you. You're most as good as papa. Don't tell out loud, but whithper. Will you come?" And she tightened her little arms around his neck.

"Yes, yes, I'll come if you—if you won't choke me! There's your papa now. Give me one more kiss," and he was left alone.

Long after the child had gone the young man sat with his head buried in his hands. How Mary's children trusted him! If they knew him as he knew himself, would they love him as they did? He knew only too well that he was not doing his best. Would he go on living as he was now living? He could seem to hear his mother say, as she used to: "It seems to me, Joe, that God himself must be disappointed when we do not do our best." Wasn't it time to turn around? He knew it was; and the long struggle ended in victory.

Everybody expected Helen would tell whom she had invited, but she seemed to have forgotten all about it. Not one of the three told.

When everything was in readiness, Thanksgiving Day, mamma said; "You can sit in the bay-window, children, and each go to the door alone when your company comes."

It seemed only a minute when they all started, and all she could hear was: "He's mine!" No, he's mine—I guess I know!" "It's my Uncle Joe," and the much invited man gave himself up to the children.

When Uncle Joe left, he whispered in his sister's ear as he gave her a good-bye kiss: "I've called a halt, Mary, and, with God's help, I'll try to

be worthy of the children's love."

THOUGHTS FOR THANKSGIVING.

Offer thanks and give thank-offerings.

Be grateful for life, if for nothing else.

Kind wishes are good, but good deeds are better.

Be like the harvest of the year, good and generous.

Our deeds seal our words in the record of our lives.

Let words and deeds be the signal lights of your faith.

The little acts of kindness count high in the books of remembrance.

If you have not gifts of gold to bestow donate gems of kind words.

Give now to the living. You cannot send your gifts beyond the grave.

Heaven's twin angels, Love and Pity, whisper in our hearts: "Remember others."

HEROISM.

Charlotte Perkins Stetson.

It takes great strength to train
To modern service your ancestral brain;
To lift the weight of the unnumbered
years

Of dead men's habits, methods, and
ideas;

To hold back with one hand, and support

With the other weak steps of the new
thought.

It takes a great strength to bring your
life up square.

With your accepted thought and hold
it there;

Resisting the inertia that drags back
From new attempts to the old habits
track.

It is so easy to drift back, to sink;
So hard to live abreast of what you
think.

But the best courage man has ever
shown

Is daring to cut loose and think alone.
Dark are the unit chambers of clear
space

Where lights shine back from no reflecting
face.

Our sun's wide glare, our heaven's shining
blue,

We owe to fog and dust they fumble
through;

And our rich wisdom that we treasure
so

Shines from the thousand things that
we don't know.

But to think new—it takes a courage
grim

As led Columbus over the world's rim.
To think it cost some courage. And to
go—

Try it. It takes every power you know.

To the Point.—Elderly Aunt—"I suppose you wondered, dear little Hans, why I left you so abruptly in the lane. I saw a man, and oh, how I ran!"

Hans—"Did you get him?"—Fliegende Blaetter (Munich).

THANKSGIVING PROCLAMATION.

"The season of the year has returned when, in accordance with the reverent custom established by our forefathers, the people of the United States are wont to meet in their usual places of worship on a day of Thanksgiving appointed by the civil magistrate to return thanks to God for the great mercies and benefits which they have enjoyed.

"During the past year we have been highly blessed. No great calamities, or flood, or tempest, or epidemic of sickness has befallen us. Peace and the plenty of bounteous crops and of great industrial production animate a cheerful and resolute people to all the renewed energies of beneficent industry and material and moral progress. It is altogether fitting that we should humbly and gratefully acknowledge the divine source of these blessings.

"Therefore, I hereby appoint Thursday, the 25th day of November, as a day of general thanksgiving, and I call upon the people on that day, laying aside their usual vocations, to repair to their churches and unite in appropriate services of praise and thanksgiving to Almighty God.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the City of Washington, this fifteenth day of November, in the year of our Lord, one thousand nine hundred and nine, and of the Independence of the United States, the one hundred and thirty-fourth.

(Signed)

"WILLIAM H. TAFT,

"By the President.

P. C. KNOX,

"Secretary of State."



THEIR HOLIDAY.

The Wife:

The house is like a garden—
The children are the flowers,
The gardener should come, methinks,
And walk among his bowers.
Oh, lock the door of worry,
And shut your cares away,
Not time of year but love and cheer,
Will make a holiday

The Husband:

Impossible! you women do not know
The toil it takes to make a business grow;
I cannot join you until very late.
So hurry home, nor let the dinner wait.

The Wife:

The feast will be like Hamlet,
Without the Hamlet part;
The home is but the house, dear,
Till you supply the heart.

The Christmas night I long for
You need not toil to buy;

Oh, give me back one thing I lack;
The love-light in your eye.

The Husband:

Of course I love you and the children, too;
Be sensible my dear. It is for you
I work so hard to make my business pay.
There, now, run home, enjoy your holiday.

The Wife, turning away:

He does not mean to wound me,
I know his heart is kind,
Alas, that men can love us,
And be so blind—so blind!
A little time for pleasure,
A little time for play,
A word to prove the life of love
And frighten care away—
Though poor my lot, in some small cot,
That were a holiday.

The Husband, musing:

She has not meant to wound me, or to vex.
Ah, but 'tis difficult to please her sex!
I've housed and gowned her like a queen,
Yet, there she goes, with discontented mien,
I gave her diamonds only yesterday—
Some women are like that, do what you may.
—Ella Wheeler Wilcox.

DOING YOUR BEST.

Ofttimes we hear used the expression. "I am doing the best I can."

But are we doing the best we can?

Are you? If you are a man, and your home is not all you would like it to be, are you doing the best you can to make it right?

You are giving your wife and children all that money can buy. But are you making them feel how hard you work for this money, and are you giving them no companionship, no attention, no personal interest outside of paying the bills they contract?

Then you are not doing the best you can to bring about right home conditions.

Perhaps you are the other kind of a man, who lays up for the future, and who, with any surplus, likes to make a good showing at the clubs and among the politicians, but who begrudges his wife a purse of her own and crucifies her daily on the altar of meanness.

If you are a woman, perhaps you say you are doing the best you can to create beautiful home relations for your family.

But are you? You are loyal, industrious and affectionate. But is your house well ordered and clean and comfortable?

Order is heaven's first law; and unless your home is orderly you are committing a sin against high heaven.

Unless you are amiable, and optimistic, and sympathetic and patient, you are committing a sin against love and wronging your children, and probably alienating your husband.

So are you doing the best you can?

Then in the matter of health? You are doing the best

you can, you say, to keep well.

But are you? Are you breathing? If you had a thousand dollars in your purse and were starving, it would seem very foolish; but you have thousands of cells in your lungs, and you are using only 6 per cent of them for the purpose of pumping fresh air through your body.

Are you breathing the best you can? Give five minutes each morning and night to breathing exercises, using every lung cell, and see the difference in a week's time.—Ella Wheeler Wilcox.

DEPENDABLE PEOPLE.

The world depends upon dependable persons. A reputation for being reliable is the key to most of life's successes. Friends, work, honor, all gravitate to the reliable person. Being reliable is not easy, surface work. It takes day after day and year after year of patient acceptance of responsibility, of picking up the threads that the careless drop, of being in place and on hand in emergencies where others fail, of doing uninteresting, faithful work that others tire of and slight—it takes all this to make the dependable man and woman known and valued. But how good they are to know, and how valuable! To be depended on, and not to fail anyone who trusts us—this is worth living for and makes life better worth the living.

YOUNG PEOPLE

LEGEND OF THE SUNFLOWER

There was once a little water fairy named Clytie, who lived at the bottom of a large river with her father, mother, brothers and sisters. Sometimes she went exploring other parts of the river quite a distance from her home, for she felt there were many wonderful things she would like to see and know about.

One day she climbed up a tall seaweed that seemed very large to her. She thought this going up was fine fun and wondered if there were not as many strange things up above her home as she had found lay round about it in other parts of the river. She climbed higher and higher until she was in the top branches of the tall seaweed which swayed its head gently against a jutting rock. Onto this Clytie jumped and there beheld many new and wonderful things. Suddenly down through the water came a long, slanting "bar of gold," as Clytie called it, not knowing that it was a sunbeam, for she had never seen anything like it before.

By and by she slipped back into the water-grass and went home. But every day she came back to watch for the beautiful bar of gold, and each day there were more bars than she saw the last time, until at last they seemed to call her and she climbed far up on the rough rock until she reached its top and the top of the water. Here everywhere were bars and bars of gold. Clytie began to look up to find out where they all came from, when suddenly she beheld the great, shining sun, although she did not know his name. She watched him as he rose higher and higher until he was right above her head, and then, as he began to sink lower and lower, her big brown eyes still followed him.

After a while she started to go home, but she found her feet had grown fast to the rock, while her body was a big, green stem, with broad leaves growing on it and her

green hair had changed to yellow—the yellow of the bars of gold she loved so well.

Every morning since that time Clytie's face is turned to meet and greet the sun when he rises o'er the world, and her eyes follow him as he takes his journey through the skies. In time she came to be called the sunflower and is a living example of love and devotion. J. M. Clifford.

LITTLE BEE TRUNKHOSIE.

It was morning in the bee-house. The sun was up, and shinning brightly, so that it was too warm for the bees in their little bedrooms. They awoke and stretched their legs, and rubbed their eyes, and brushed their wings, and made themselves ready for the day.

Out of the largest bedroom of all came a great, beautiful bee who was the queen of them all, and she called:

"Trunkhosie, are you there? Honeytrunk, Sharpsting, Early Up and Swiftwing?"

Then Honeytrunk and Sharpsting and Early Up and Swiftwing answered, "Here." But Trunkhosie, who was of them all the smallest, but the earliest to rise and the first to say "Here" to the beautiful queen, Trunkhosie did not answer.

Now, Trunkhosie knew the finest clover-fields and the lilies with the deepest cups. He could carry more honey and powder upon his legs than any other bee. He made more trips from the flowers to the bee-house than Sharpsting and the rest. And where was Trunkhosie that he did not come out of his little bedroom and greet Sharpsting.

Trunkhosie!" called Sharpsting.

"Trunkhosie!" called Honeytrunk.

"Trunkhosie!" called Early Up and Swiftwing, "where are you?"

But no little Trunkhosie answered, so they went sadly away, Sharpsting to a red clover bloom, and Honeytrunk to a white one, Early Up to the daisy fields and Swiftwing to a yellow, yellow primrose.

Where was busy little Trunkhosie?

The queen sat upon her great throne all made of wax as yellow as gold, and she looked very proud and stern, and she buzzed:

"Lazy Trunkhosie shall be punished. Lazy Trunkhosie must be punished for staying so late in bed."

But as the angry queen buzzed, way off down the road she saw a little, little bee with a heavy, heavy load. He had more honey and powder than any bee had ever brought home to the bee-house before, and the little bee's wings were heavy, and his legs weighed down, but he hummed merrily as he flew along. Then the queen came down from her throne, and out of the bee-house to meet him, for it was Trunkhosie.

"Where have you been, Trunkhosie?" asked the queen.

"I went a long, long way yesterday," said Trunkhosie, "and deep, deep down in a rose. But it came night, and the dew fell and the rose shut tight, and I couldn't get out. So I slept all night in the rose. But see," and Trunkhosie showed all the honey; "and see," Trunkhosie showed all the powder.

So the queen knew that Trunkhosie had not been a lazy bee. She praised him, and he left his load in the bee-house, some for the baby bees and some for the children, and then he flew away merrily for more.

Good, little Trunkhosie!—Firelight Stories.

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NO. 47



CHILDREN THE PRESBYTERIANS ARE PROVIDING WITH A HOME.

**THE FUTURE OF THE PACIFIC PRESBYTERIAN ASSURED
NEWSPAPER MEN WARNED BY HENRY WATTERSON
PRESBYTERIAN WORK IN THE LUMBER CAMPS
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The Editor's Column

Pacific Presbyterian

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FUTURE OF THE PACIFIC PRESBYTERIAN ASSURED

**A PRESBYTERIAN PUBLISHING PLANT READY FOR
BUSINESS IS NOW AT THE DISPOSAL OF THE
CHURCHES AND BUSINESS MEN.**

The Pacific Presbyterian Publishing Company is Now Pre-
pared to Support the Paper, and Enlarge Its Use-
fulness, if the Churches and Their Mem-
bers Will Co-operate.

"What hath God wrought!"

As the readers of the Pacific Presbyterian well know, the publishers of this paper have been striving to put the paper on a financial basis that will guarantee not only its continuance, but its improvement in many ways. Recently we have been trying, through an incorporated stock company, to secure, by the sale of stock, money sufficient to enable us to purchase our own printing plant. Instead of this being realized some time in the future, we find ourselves today with a complete printing establishment at our disposal, with the cost of printing the paper reduced one-half, and the opportunity before us of doing sufficient work in this office to pay the entire cost of printing the paper and making additional money.

The removal of the office from Room 769, Phelan Building, to the printing office at No. 447 Minna street will probably take place before this paper is in your hands. This change will place us where our work will be, and save time and the rent of one office.

The plant is fully equipped to get out all kinds of printing, and as the Pacific Presbyterian Publishing Company will unite the forces of the Pacific Presbyterian, the Church Press Advertising Association, The Bright Ad Company and the Sunday School Supply Company, every department of religious work can be handled intelligently.

The proceeds of every business have to go, to a certain extent, to the maintenance of the plant. Above this profits accrue. The money is made through the combinations in business. The printing establishment that we are going into brings about a combination of work that will save

money on operating expenses to such an extent that profits will begin almost with the first job. The success of the business will depend upon the loyalty of our Presbyterian Churches and business men, as the plant can easily earn good dividends if kept at work. The Churches have plenty of printing, and if they will send it to this office it will be got out promptly and cheaply.

We are not now compelled to sell stock to the amount of several thousand dollars before we begin business. We are now in business. We can use a few hundred dollars in increasing the equipment, and those of our friends who wish to buy stock will find it a profitable investment.

Now that the future of the "Pacific Presbyterian" is assured, we expect a larger rally to the support of the paper in every way. It now ranks well among the denominational journals of this coast, and it is within our power to make it excel any other journal. Let us do so, for the good that will come as the result of having the Presbyterian work supported by a strong denominational paper.

With sincere thanks to Him who doth supply all our needs, we are,

Yours sincerely,

THE PUBLISHERS.

The Danger of Excessive Conservatism.

Job's three friends were good men, well worthy the close intimacy they had enjoyed with them in other days. It is pathetic to hear Eliphaz and his companions urging Job to renounce his sins and to seek God. Their theory of divine providence compelled them to do this, but none the less their heart also was moved. True, they saw no sin, they heard Job's resolute protestation of his integrity, yet their ideas of providence compelled them to regard him as a sinner, because of the evidence his sufferings afforded; and they must be true to their convictions though the heavens fall.

This was all well enough, but the trouble was in having too limited a theory of providence, in supposing that they knew all about suffering and could infallibly argue from cause to effect, or vice versa. Their convictions were based on inadequate knowledge which no subsequent light could induce them to change. Hence they came to look at the facts through the lens of their theory, and to distort the very religion to which they were devotedly attached, constituting Satan's third and strongest trial of Job, because, from the hard way in which they pictured God, it seemed only too probable that the vaunt in heaven's council would prove true and that Job would be led to renounce Him—unwittingly caricaturing the God they loyally but blindly served.

They are thus types of good men in all ages who suppose that truth is bound up with its form, and that its volatile essence is forever imprisoned in some creed or stereotyped phraseology; who, in their zeal to protect the ark of God, would put forth their hands to touch it, at the risk of imminent death. Men find one of their most fascinating occupations in this attempt to state, to imprison truth in some final form of expression, but their labor is no sooner concluded than it is seen to be unsatisfactory and has to be repeated. Not that the truth changes, but our modes of apprehending it change, while words can never be anything better than a clumsy and relative means of expression, a sort of rough wrapping in which the ideas are handed about.

Paul himself was such a worshiper in letter rather than in spirit before his conversion. He actually thought that he was doing God service in harrowing the early Christians to prison and death. Persecutors in all ages have been of the same stamp; and today, when active persecution is over, multitudes would rather deny the evidence of their senses, than admit that their theory is wrong. It matters little from what quarter the test comes, their attitude is the same. Geologists may prove that the old cosmogony is at variance with the facts,—no matter, so much the worse for the facts! Biblical criticism may show that the old views of the literary character of Scripture and of its inspiration are defective. This only shows that the critics are heretics subtly trying to undermine the truth! Men today may plead for a broadened conception of Christianity, a more direct and tangible form of human service, a fuller realization among us of the kingdom of God; but these are comparatively new views, partly at variance with the teachings that represent this as a world of woe and the future as our place of plenty and rest, and therefore many regard them with coldness and suspicion.

The motive at the bottom of conservatism is worthy of all praise—to secure truths so precious from all possibility of contamination; but the lengths to which this loyalty goes when blind are shown in all history, never better than in Job, where his friends turn against him, denounce him, heap contumely upon him, innocent though he be.

What then is the true attitude? Are we to hold opinions carelessly and fling them aside on the emergence of any new fact, or the breath of any wind of opposition; seize them without enthusiasm and retain them without zeal? By no means. But we are to remember that our theories are, not God's ordinances, but only provisional schemes which we have adopted for our own convenience. Men are too apt to hold that what they think is what God teaches. It is a presumption almost blasphemous, and yet to it most of the struggles that have disgraced religious history are due. If we are honest we must hold our theories subject to any new facts that may appear, being solicitous, not for the strongest theory, but for the largest truth.

And finally, when allegiance to theory leads us not only to close our eyes to the facts of life, but even to contravene the elemental instincts of human kindness and sympathy, to ignore the pleas of mercy and forget the "charity that covereth a multitude of sins," then it becomes "falsely true," morally immoral, and it then is high time to throw it to the winds and adopt a better, or survive with none. For facts, whether physical or spiritual, are ever the main thing, the only safe things to tie to, the very things for which theories exist.

Conservatism, then, within proper bounds, is good and necessary. We need it to hold the good that the ages have brought us; yet, like many other good things, its possibilities of harm are well-nigh infinite. It was a perverted conservatism that brought the Saviour to His cross. It has been a distorted conservatism that has sprinkled the pathway of the Prince of Peace with blood. It is a reprehensible conservatism that restrains the Church today from living up to the light of the age in which it moves, that still keeps the army militant divided into numberless small divisions, at which the enemy laughs, and restrains it from throwing itself with quenchless ardor into the task of introducing the Kingdom of God here and now. It has too often been guilty of the insolent "We know that God spake

unto Moses, but as for this fellow!" insisting that the God who is ever the same revealed Himself to the imperfect men of other days, but has no disclosures to make to those who are living in the gospel of His Son; that He has left us with the dead letter rather than abiding with us as a living presence.

It is at the basis of what is too often represented by interested parties as "the warfare between science and religion." There is no such warfare, there cannot be, since they are complementary revelations of the One God, but there is the incessant struggle between conservatism and progress, apathy and intelligence, traditionalism and experience. It was not religion that rebuked Copernicus, or imprisoned Galileo, or burnt Servetus—it was conservatism; the blind following of what had been, rather than present obedience to the right.

Conservatism, finally, to be safe and sane, must be a conservatism that is pervaded by benevolence, that has its face toward the light, that remembers that "the thoughts of men are widened with the progress of the suns;" that is, therefore, willing to obey the poet's injunction:

"Be not the first by whom the new is tried,
Nor yet the last to cast the old aside."

J. E. S.

NEWSPAPER MEN WARNED BY HENRY WATTERSON

EDITOR OF LOUISVILLE COURIER-JOURNAL SAYS UNLESS REFORM IS INSTITUTED PAPERS WILL BE HATED INSTEAD OF TRUSTED.

The Need of Religious Newspapers is Greater Than Ever Before and the Publishers of the Pacific Presbyterian Aspire to Fill That Need.

Henry Watterson makes a serious charge against the secular newspaper man when he says: "Pretending to be the especial defenders of liberty, we are becoming the invaders of private rights. No household any longer seems safe against intrusion. Our reporters are turned into detectives. As surely as this be not checked, we shall grow to be the parties of fear and hatred instead of trust and respect." Colonel Watterson was speaking before the National Press Club at Washington when he made the above statements, and he further said, speaking to the newspaper men:

"Some one ought to organize an intelligent and definite movement toward the betterment of that which has reached alarming proportions. I say this in your interests as well as the interest of the public and the profession, for I am sure that you are gentlemen and want to be considered so, whereas the work you are often set to do is often the reverse of the gentleman. It subjects you to aversion and contempt, brings you and a high and mighty calling into disrepute by confusing the purpose and functions of the newspaper with those of the police and the scavenger. I have been proud of that calling all my life and when I go to my account I want to see a clean and honored flag flying from the masthead."

As Colonel Watterson is the editor of the Louisville Courier-Journal, one of the largest and most influential journals of America, his words should be given serious consid-

eration. What he says can be verified by reading a single issue of almost any of our big dailies.

A newspaper man of San Francisco, in calling my attention to what Col. Watterson has said, remarked that the statements were too true. "When reporters are detailed to write up certain stories, they are instructed to lie and to so misrepresent the facts that they will make a stood story."

The stories given the greatest prominence are those of crimes, etc., without regard to the persons involved. Take, for instance, the case of Alma Bell. The story is of the cheapest kind—of a waitress with a questionable history and a common laborer; yet special writers are detailed to fill up half a page with the sordid details of the affair and a different picture of the girl and man are secured for every issue. The names of the special writers are displayed with the same prominence at the head of the article, that would be given if the writer had written the exclusive story of a great event or had interviewed a person of distinction. The whole thing is disgustingly cheap.

The present fad of the secular paper is to announce, with glaring head lines, and full-length portrait, that certain young ladies, by the newspapers made to be relatives of millionaires, have abandoned the life of ease and luxury amid pampered society and will hereafter devote themselves to the stage.

The tricks employed to secure pictures have been little short of petty larceny. Reporters will snatch them from your mantel while your back is turned or by deception secure them from your friends; and in case they cannot succeed by any of these means, one will be "faked up" or some one else's picture run with your name under it. The practice is not uncommon for reporters of certain yellow journals to ring up persons, saying that they are some one else, and ask for their picture; and then, having got consent, send a messenger for it. Not long ago a lady reporter was detailed to secure the picture of a lady who was the friend of another lady, who was being written up because of her connection with a church scandal. After every device had failed to secure the picture, she went into the house, and in a few minutes pretended to be overcome with the heat and requested that she be taken out-of-doors, which the lady and the friend proceeded to do. Here they found the newspaper artist, with his camera set, ready to take the lady's picture, which fortunately he was unable to do, as she kept her back to the camera when she saw the trick that they attempted to play. While we might forgive the secular press for this senseless seeking to make people notorious, it is the harm of the thing that we protest against. It has recently been stated by a newspaper man of large experience that the publication of an account of a suicide is almost immediately followed by other suicides, and it is generally agreed that the exploiting of crime results in the perpetration of other crimes of the same nature. The prominence given theatricals leads many silly women to seek the stage, whether they are fitted for it in any way or not. The general tone of the papers is not uplifting. On the contrary, the greatest prominence is given to the basest things, while matters religious, moral and pure can scarcely receive minor mention.

There is need for a journalism of an entirely different tone. Some think that the religious journal has had its day, but we believe that there never has been a time when the religious journal had such an opportunity as it has now. We further believe that the right kind of a strong

religious newspaper will receive a welcome at the hands of the public as at no time in the past.

We have our hopes of establishing such a newspaper sometime. We are working toward that end, and if the way opens we may undertake it in the near future. B. B.

PRESBYTERIAN ASSOCIATION ELECTS OFFICERS AND MAKES ARRANGEMENTS FOR THE ENTER- TAINMENT OF OTHER CLERICAL BODIES ON MONDAY.

The Presbyterian Ministerial Association of San Francisco elected officers last week that will serve for the coming quarter. These are:

President, Rev. C. S. Tanner, San Francisco; Vice-President, Rev. C. C. Heriott, Melrose; Secretary, Rev. James M. McElhinney, San Francisco.

The executive committee is composed of Rev. R. Logan, San Francisco; Rev. Frank L. Goodspeed, Oakland; Rev. W. H. Landon, San Anselmo.

It being the fifth Monday in the month, all the Protestant ministers meet together and will be entertained by a program to be presented by the Presbyterians. The meeting will be held at the Presbyterian Mission Home, 920 Sacramento St., commencing at 10:45.

Next week the Association will listen to the paper on church music in Europe, to be given by Prof. Buck of San Anselmo.

THANKSGIVING FOR A THANKFUL HEART.

A heart that loves the Giver of gifts,

A heart that ever abounds with praise;

More than for all His benefits

Praise God with joy for this always;

Eyes for the beauties of earth to see;

Hearing for songs all sweetly sung;

Gratitude for the precious things

That can cheer the heart and keep it young;

A heart that yields a sweet response

To every breath of love divine;

Whose sorrows, sent by One who loves,

Can cause no lover to repine.

Better than harvests of golden grain,

Mines that are rich in precious ores,

Is the loving, grateful heart, that,

In times of want, trusts and adores.

Worse than a poor and barren field

Is the heart that yields for God no love;

That lives a life that He sustains

With daily gifts from heaven above.

Alas for the poverty-smitten soul,

Though rich in treasures manifold,

That has no tropic warmth and fruits,

But only arctic ice and cold;

That feels no gratitude to Him

Whose light and love will never cease

To make the godly Christian home

A paradise of love and peace.

November 15, 1909.

JAS. S. McD.

The "PACIFIC PRESBYTERIAN" to January 1, 1911, \$2.00 to new subscribers.

The Presbyterian Orphanage and Farm.

This institution is situated in San Anselmo, in plain view of our Theological Seminary, making this place a great Presbyterian center. This orphanage was started by a few ladies of the Presbyterian Church of San Rafael in a small dwelling house on Washington's birthday, February 22, 1895, with three half-orphans. Next came an abandoned child; then a widow died in our midst, leaving four children. Soon the small house got full to overflowing. A

Robert Dollar School is a good size building, containing two large schoolrooms, with a capacity of fifty desks in each room. The rooms have abundant light and ventilation and are well furnished with all modern appliances. The county provides two teachers, who instruct all the children of school age below the sixth grade. The older ones, about ten in number, attend the San Anselmo District School. The King's Daughters of Oakland erected a hospital containing two wards, kitchen, baths and all conveniences. The buildings are all lit by electricity. There is a well on the premises, but it does not supply sufficient water, and a tunnel is



CHILDREN OF THE PRESBYTERIAN ORPHANAGE AND FARM, GROUPED
ON THE STEPS OF THE ROBERT DOLLAR SCHOOL.

larger house, an old hotel, was rented, and in 1898 the present site of twenty acres was purchased, and in May, 1899, the erection of the present buildings was commenced. The main building was occupied in December of that year. At this time a debt of \$6000 was incurred, but in an incredibly short time this was paid off, and while it has been with great effort at times to keep all bills paid, this has been accomplished.

I cannot do better than copy from the excellent report presented by Mr. Crosby. "The main building is a fine, large, substantial structure, in excellent condition inside and out, and fairly well adapted to the purpose for which it is used. It accommodates 130 children (at the present writing 121). The reception hall is attractive and home-like; the dining room is large and well lighted. The dormitories, which vary in size, are bright and cheerful and well ventilated, the kitchen well furnished, the laundry well equipped with excellent machinery, the whole building being heated with steam from the laundry boiler. The

being driven into the hill at present, in order to get sufficient water for all requirements."

REV. ELLSWORTH RICH CALLED TO OAKLAND.

After a pastorate of nearly fourteen years, Rev. E. L. Rich tendered his resignation to the congregation on November 21st, the same to take effect January 1st, 1910. Rev. Mr. Rich has received a call to the Union Street Church, Oakland, Cal., This is a larger field and presents a greater sphere of activity for a live man. Mr. Rich has also been offered the chaplaincy of the American Seaman's Friend Society of San Francisco, the parent Society being established in New York in 1828.

Mr. Rich is an able, forceful and sound preacher, and in all his pastoral work he is ably seconded by his good wife and accomplished daughter, and the congregation which secures their services ought to count itself fortunate. Our best wishes go with them to this larger field of usefulness.

The "Dragon Stories" make beautiful and unique Christmas gifts. 50 cents each.

CHURCHES

Presbyterian Work in the Lumber Camps.

Humboldt county has been very much in evidence in the industrial and horticultural way this year, and the papers East and West have promised us the long looked for railroad, which we hope will bring us a greater variety of peo-



The Blue Lake Manse.

ple, that will help us develop this magnificent country, and, we hope, will enlarge our struggling churches. All of our churches need a strong infusion of new blood, and our communities all need a baptism of the Holy Spirit and consecrated Christians. For the most part, our population



Rev. William Baeslar, Pastor to the Lumbermen of Mendocino County.

has a narrow view of the church, and looks upon it as an unimportant institution, some with pity and tolera-

tion, many others with cruel opposition. We much need to be put in touch with the outer world, that we may get a view of the large, strong idea of the church of Jesus Christ. The conversation among woodsmen in the camps is frequently about the church and Christians; and as many of these men have spent most of their lives in camps and have been out of touch with the work of the church, the criticisms offered and notions entertained are, with few exceptions, of the unfavorable sort. The camps are distant from the towns, and conditions are such that men are estranged from home and church. Some of the men are married and live in the towns about the bay, where the families have ample church privileges. But the men are at home only twenty hours a week. The majority of the men are single, some claiming their home in the towns, others in the mountains on homesteads. A great many say that their home is where they hang up their hat. These latter fluctuate not only about the county, but up and down the coast.

Spasmodic efforts have been made by traveling evangelists and neighboring pastors to look after this varied lot of men, but the cost and burden has been too great for any worker to bear alone, as the field is not productive of the sinews of war. The employers look well after the material wants of the men, but with one or two exceptions have never done anything for their spiritual and intellectual wants. The men themselves deal nobly with one another in case of accident. There is not a month gone by, that a paper is not circulated to help some poor unfortunate or his widow. But the church and missionary usually plead in vain for support.

To look after these men, the Presbyterian Church in its wisdom organized a little church at Blue Lake, twenty years ago. The present missionary has gone in and out among these men for seventeen years. Kind friends have this year more generously than formerly supplied him with magazines and religious papers by mail and express. As the working season is now drawing to a close, he is able to report, that he has made since April fifty-four visits to the camps; carrying out in his buggy to these men almost six hundred (600) pounds of good literature, and placing it into the hands or cabins of woodsmen, accompanied with a brief evangelistic talk. Two hundred and fifty large primary pictures containing golden texts have been distributed and I have collected less than six dollars. Do not judge, that the men do not appreciate these visits. Fully one-half of them read and many appeal for reading. Scores of the pictures are taken from the walls at the close of the season and placed in the trunk to be put up in some other camp on the coast. Thus the seed of the word is scattered broadcast—but there is practically no money in the wood camps. Men are paid off by check. The provident men put the money in banks or invest closely; the improvident men spend the money, where the check is cashed in drink and gambling. Many of the men spend a whole month's wages before the next morning. Quite a few of these have changed front on the saloon question. One man, who claims to have been swindled, with loaded dice and marked cards, out of three months' wages, has sworn vengeance on the saloon, and has been an ardent anti-saloon man for several years. Not a man, however, can be persuaded to solicit funds in the wood camps for the support of this mission work in their own midst, and this problem has yet to be solved. All theories and plans to get funds for this work have thus far failed.

The missionary has failed in his efforts thus far to persuade his horse to eat sawdust and mill shavings, and meager local support, amounting this year thus far to less than \$25 per month, has caused a few new wrinkles to appear, as he has tried to keep square with the world and feed his horse as the faithful animal deserves. Surely somebody with millions to devote to libraries, churches and other laudable institutions will take an interest in the California woodsman, and enable him to receive the uplift, which he has not grown to see, that he should himself pay for. This field of labor is as necessary, and in the end as productive of good results, as any other special line of work. Most of them are citizens, voters. They merit our attention.

W. B.

The Presbyterian Brotherhood will meet (D.V.) on Friday, November 26th, in Westminster Church, Page and Webster Sts. At 8 p. m. there will be a social half hour, and at 8:30 p. m. there will be an address by the Rev. Wm. N. Friend, Pastor of Howard Church, on "The Rocky Mountain Brotherhood."

Rev. Walter M. Sutherland, stated clerk of Benicia Presbytery, who has been seriously ill since his return from the meeting of Synod, is now improving. He hopes this week to return to his home at Fulton from the private sanitarium, where he has been for treatment.

LAKEPORT.—Rev. J. R. Pratt, evangelist, is to begin a meeting here November 28th, the Methodist, Baptist, Disciples and Presbyterians uniting. The previous week is to be spent in union prayer meetings.

LEBANON, Oregon.—They are saying, "Lebanon is on the map." New railroad extension, new people, new projects—everything is full of life here. What are we doing as a church? We have been rallying our Sunday School; gave our annual gathering; had refreshments, games, followed by addresses, and a circulation of invitation cards urging attendance upon our school. As a result we are growing in numbers and interest. We have recently reorganized our choir, with a paid instructor, training our young people, and we are getting the singing, and new interest in our services. People are coming our way. Our women this week hold their annual praise meeting. Our thank offerings generally amount to \$30 or \$40 at this meeting. We have been and still are waiting for plans to mature for the possession of a new site for our church. It seems now as if things would come to pass shortly. Then we shall remodel or rebuild a church worth while. The pastor is in his fifth year of service. The Presbyterian Church holds the first place in the community in its services and influence.

SACRAMENTO, Westminster.—The Woman's Missionary Society of this church held their annual praise and thank-offering service in the interest of Home Missions, Thursday afternoon, November 11th, when seventy-five ladies gathered around the banquet tables, laden with a tempting menu, and tastily decorated with chrysanthemums and autumn foliage. After ample justice had been done to the delightful luncheon, while the ladies still sat around the tables, the following program was given: "Causes of Thanksgiving," Mrs. Perkins; Letter from Miss Dora Fish, Mrs. Harding; Vocal solo, "Adoration," Miss Campbell;

Greetings from Fremont Park Church, Mrs. Hatfield; Work among the Freedmen, Mrs. Triplett; Plantation Songs, Mrs. Conover and Mrs. Valentine. The chief speaker of the afternoon was Mrs. Goddard, Synodical President. We felt honored to have her with us. She told of the magnitude of the work assumed by the Woman's Board, the need of all Christian women feeling a responsibility in the matter and the blessedness of the work; and with great tenderness and earnestness she magnified the privilege of being a co-worker in the Master's vineyard. Although the last word is regarded as woman's prerogative, in this instance it fell to the lot of our pastor, Dr. Wills, who made good use of his opportunity. The thank offering added a goodly amount to the women's work among the mission schools. One member of the missionary society, detained on account of the advent of a little daughter in the home, expressed her gratitude by a generous gift of gold coins.

ALAMEDA.—The first Sunday of the month is known as "Children's day in church." For some months past from 80 to 100 children from the main school have attended this service. The pastor, Dr. Brush, usually gives something that is acceptable to young and old. On November 9th, Dr. Ernest Hall filled the pulpit and gave a stirring address on Foreign Missions. He also spoke in three departments of the Sunday-school. The school continues to thrive and is growing without any special stress being laid on bringing in new members. The "Knights of King Arthur," a club for boys, in connection with the Sunday-school, celebrated the "charter night" on Friday evening, November 7th. The address of the evening was given by Rev. Darius A. Mobley, D.D., of San Francisco, and the king and his council were installed by the pastor. A feature of the evening was the reading of a poem by Mrs. Nash, written by a sister of Rev. Mr. Nash (the first pastor of the church), and dedicated to Chestnut Castle. The words were put to music by Miss Westgate, and this stirring marching song was played for the first time by the club orchestra. Rev. Dr. Mobley gave the address of the evening. The club has been in existence a year and now numbers 29 members. A song was read by Mrs. Nash, written by herself, and dedicated to Chestnut Castle. The first Sunday in December will be set apart as a thank-offering service. The Ladies' Aid Society is planning to put a generous offering on the plate. The second Sunday in December is the regular bi-monthly communion Sunday. On December 2nd, at 6:30 p. m., a New England dinner will be served.

OREGON, Parkdale.—The committee appointed by the Presbytery of Pendleton, in answer to a petition to effect a new organization in the upper Hood River valley, near the present Mt. Hood Church, visited the field five days before the time to organize, and conducted evangelistic services each evening in the "base line" school house, which is at the new terminus of the Mt. Hood railroad, and where a town site has been laid out. The committee consisted of Rev. W. L. Van Nuys, pastor of the Pendleton Church, Rev. B. F. Harper, Sunday School Missionary of the Presbytery, and Rev. J. V. Milligan, D. D., and Sunday School Missionary of Oregon. Though the elements were against them, it having rained most of the time they were there, making the roads very bad, much interest was shown in the meetings, and from thirty to fifty were present each evening. Much pastoral visiting was done by the committee,

and on Sunday, November 7th, when the organization was effected, there were found to be twenty-eight charter members. Six came on confession of their faith, and the rest either by renewal of their covenant or by letter. The new organization was given the name of the Parkdale Presbyterian Church, which is to be the name of the new town at the terminus. Just as a sample of the quality of people that are settling in that community this might be noted: Of the three newly elected elders all are university men recently from the East, and there are others of the same stripe among the membership and community, enough to have and support a good university club. And if you think "any old minister" will do to preach there you are mistaken. The time of the minister on this field will be divided between the Mt. Hood organization, which now has forty-one members, having dismissed six to the new organization, and Parkdale, which is about five miles from Mt. Hood. Just at present the field is vacant, but the Home Mission Committee is arranging to supply it soon.

LOS GATOS.—At the communion service, November 14, twelve new members were received into this church, six coming on profession of their faith. This makes a total of a little over forty accessions since the coming of our pastor, Rev. H. H. Wintler, just about a year ago, and brings our total net membership up to a little over 260, most of them being active resident members, showing their interest in the work by a constantly increasing liberality toward the various benevolences of the church and also to undenominational work. Recently \$125 was contributed and pledged to the work of the Anti-Saloon League. At a sale and supper held the other day by the Ladies' Aid Society, about \$125 was received. A cordial spirit of Christian fellowship has been developed under the guidance of our pastor, who is himself a good mixer and has a hearty welcome for everybody. There has recently been formed a Church Federation in this town composed of the pastor and delegates from each of the churches. They meet regularly to consider plans for the moral and spiritual interests of the community. The spirit of Christian unity is being fostered by the union meetings of the Christian Endeavor Societies, every quarter. They also often meet in a union social, their last meeting being held in our church, and it was a fine success, full of interest and enthusiasm. Every fifth Sunday the churches hold a Union Temperance meeting in the evening. Work for and by the young people is much hindered by the frequent removals of our best workers as they graduate from the schools and go away to college or to engage in life's activities in the larger cities. The prayer life of our people has been greatly deepened by the earnest teaching and example of Mr. Wintler, who is a firm believer in the power of prayer to-day as much as in the days of the apostles. He has used the latest teachings of science to explain and confirm the Scriptural teachings concerning the laws and nature of prayer. True praying is infinite in its possibilities. Its absence accounts for all our failures.

SEMINARY NOTES.

San Anselmo, Cal.

The Congregationalist, Methodist and Presbyterian churches in San Rafael united as usual in Thanksgiving services. These were held in the Congregational church. Dr. Landon preached the sermon.

Dr. Mackenzie visited Southern California on his way East. He conferred with a number of the ministers and spent some time at Occidental College. He preached last Sabbath at San Bernardino. He is to spend next Sabbath at Maryville College, Maryville, Tenn.

The congregation of Union Street Church, Oakland, last week gave a very hearty call to its pulpit to Rev. E. L. Rich, '96, of Watsonville.

Rev. E. T. Allen, '02, pastor of the South Chicago Church, is meeting with marked success in what has been regarded a very difficult field. He has just celebrated his second anniversary. The church has become strong, and there is promise of continuous growth in the future. Seven new members were welcomed at the last communion.

THE CHRISTMAS STAR.

The Sunday School Department of the Board of Foreign Missions has issued for the use of the Presbyterian Sunday-schools a splendid Christmas Program, entitled "The Christmas Star." It contains appropriate responsive reading, bright attractive music, and special exercises of peculiar interest for the different grades and departments.

Under the title, "What Christmas Means to Me," converts from heathenism tell in their own words their appreciation of the Christmas season.

The coin cards this year surpass in attractiveness anything of the kind the Board has yet issued. The design noted below is printed in the Christmas colors of green and red, and in the apertures for the coins are heads representing the different lands where the Foreign Board is at work.

In the center is a picture of the Clearing House for Missions at Home and Abroad, the Presbyterian Building,



New York City. Each coin card will hold 5 nickels, 5 dimes and 1 quarter—one dollar in all. Until the coins of larger denomination are secured the card serves as a bank to hold the nickels, which can be changed for dimes and quarters.

Both the program and coin cards can be secured free of charge in any quantity desired from the Sunday School Department of the Board of Foreign Missions, Room 812, 156 Fifth Avenue, New York City, provided the offering from the coin cards is sent to the Board of Foreign Missions. A sample copy of the above has been sent to every pastor whose name appears in the General Assembly Minutes, with the request that he show the packet to the Sunday-school superintendent. Any one desiring a sample packet may secure the same by sending a 2-cent stamp to the address given above. Orders should be sent in early, as the edition is limited.

The "PACIFIC PRESBYTERIAN" to January 1, 1911, \$2.00 to new subscribers.

BENEFIT FOR THE FAR WEST.

There will be an entertainment given at Calvary Church, Friday evening, December 3rd, at 8 o'clock. Mrs. Maud Byron Steele, a graduate of the Boston School of Oratory, will give a reading from the "Sky Pilot," and Miss Olive Hyde will give two violin solos. There will be a silver offering, for the benefit of the "Far West," a publication issued by the Woman's Occidental Board and the Woman's Synodical Society of Home Missions, which find themselves embarrassed with a \$500 deficit.

The Organ Recital at Berne.

John E. Stuchell.

It was raining when I reached Berne one evening. Securing my lodgings, I had yet a little time to prowls about the city before the darkness closed down. So I sauntered past the old, squat clock-tower, with its wondrous mechanism, and along the main street with its arcaded sidewalks, and the far-projecting eaves of its houses; on over the river to the bear-pit, where these beasts, recalling the brave old days in Berne's history, are kept at public expense; experiencing amidst these queer surroundings those peculiar impressions impossible to describe, but with which every visitor from the new world is familiar.

Ranging along the river, I was soon within the purlieus of the venerable cathedral; and thence, rolling out into the deepening twilight, and mingling with the patter of the rain and the swish of the wind, I heard the strains of the organ. How soothing! How rich in suggestiveness to the wanderer, alone, and not without twinges of homesickness!

I inquired what it meant, and was informed that a recital had just begun. I had long wanted to hear one of those grand old organs for which Switzerland is famous. Here was my chance to exchange a dreary evening for one of divine solace. Obtaining my ticket, I crept quietly, by the aid of the few lights that only accentuated the darkness of the majestic pile, to a seat.

Merely to sit there in the gloom of that venerable fragment of the middle ages was a privilege. Among my most inspiring memories of cathedrals are, not those of the sunny hours when the services are in progress and the troops of visitors swarm past and all the ravages of time stand clearly revealed on the naked walls, but of those twilight hours, those gloaming hours when the light burns softly on the painted window, and the long isles are deserted, and the pillars soar up into those mysterious heights where the enigmas of life find their appropriate symbol. To recall the course of human history since its pious founders had upreared this monument of their devotion was an inspiration. Those shadowy vaults seemed like the vestibules of the spiritual world, to which at will those who had once loved and worshiped here might come again and participate in the services, seeing without being seen.

How easy it is to slip away from the world! How soon its clamor dies away! Already in these solemn precincts we seem to have left time behind, and to be dwelling in eternal peace. Easy to forget, but, alas! easy also to be forgotten! The great world rushes on as though we were not, oblivious of us, and yet we, in our folly, had sometimes thought that we were in a manner necessary to it! Ah! the foolishness of this overmuch care that wears us out,

and cheats us of the simple joys of life that lie so thick about us!

The organ of this cathedral is an instrument of great size, volume, and delicacy—famous even in this land of famous organs, and the performer was a man who merged himself with the instrument, not one of those exasperating freaks who try to show what they can do. Man's truest success often lies in complete self-effacement. Through passive agencies the spiritual and eternal are often best seen. Here man and organ constituted one great whole, for our delight and inspiration.

What a piece of work is the pipe-organ! Blessings on the head of Tubal Cain, or whoever it was who invented the organ, and equal blessings upon those who have perfected it. Compared with it many of man's other inventions sink into insignificance, or they become a means of torment where this is a messenger of peace. This is the true complement of man's voice. His own lungs are weak, but with this he compresses the very atmosphere and distills it in melody. His voice is single, but in this combination of air chambers, pipes, stops, reeds and keys, he multiplies himself a thousand fold: he thunders like a storm burst, he exults like a seraphic choir, or breaks into multitudinous harmonies like the voices of the sea. The piano? It is sweet in sound, and admits of a rapidity of finger movement that sets the feet ajangle for a waltz or a fairy roundelay. In orchestra? It is magnificent, but it requires many hands and much time. But the organ, in its richness, its volume, and its grandeur, is the culmination of all musical inventions. Man's soul surges and cannot find drowsing there in the sunshine; heard the ordinary sounds of chicken cackling, and children screaming, and mothers calling. And then suddenly I heard the mutterings of distant thunder. It came closer and closer; evidently a storm was about to break. People hurried to cover. It was church-time and many of them took refuge in the sanctuary. On came the storm, booming in the empyrean, crashing over the mountains, smiting the trees and beating them down, and hurling the very rocks from their dizzy heights. As of old, it was the voice of God upon the mountains, the God of glory thundering—who can stand before his tempest?

Now the first sputtering drops of rain fall in the village; anon the wind smites against the buildings, beats upon the roof, and whines and rattles at the windows. The thunder rolls in deepening detonations, so that I instinctively looked to see if the organ were not breaking to pieces, or if a flash of lightning were not to be seen. Meantime the people seemed to be singing in the church, but in the plaintive, minor key of entreaty, protesting their helplessness and dependence in the hands of the Almighty, and beseeching Him to avert his thunderbolts.

Now comes a lull; evidently the worst is over; but it has been a dreadful experience. The tumult subsides, more and more distant comes the roll of the retreating thunder; ordinary sounds again are heard; the heart is quieted; faith resumes her throne; and, anon, from the congregation, but now crushed down and oppressed, bursts out the triumphant strains of "Ein feste berg ist unser Gott." After all we are the children of God, and, however impotent we may seem in the presence of the wild elemental forces of nature, however far we may seem from the Source of perfect knowledge or perfect trust, we are not forgotten:

"The storm may roar about me.
My heart may low be laid,
Yet God is all about me,
How can I be afraid?"

The enigmas of life we cannot solve, the trials that sweep down upon us we cannot avoid; but we can remember that others have lived and conquered, and faith points to the day when we shall know as we are known.

But the organ plays on, reaching at last the finale, an outburst of overwhelming grandeur, blended of torrent roar, thunderstorms, booming seas and angelic voices. "God sitteth upon the flood; yea, Jehovah sitteth king forever. The Lord will give strength to his people, Jehovah will bless his people with peace. Praise Him. Praise Him, sun and moon, heavens, mountains and all hills, fruitful trees and all cedars; kings of the earth and all people; let them praise the name of the Lord, for his name alone is excellent; his glory is above the earth and heaven." And thus, in a perfect geyser of song, radiant with dissolving rainbows, the piece comes to an end and the organ is still.

How strange it seemed that we were sitting there, just a handful of us, amid the dim light of that cathedral, and that all this panorama of nature's sublimity has been but the effect of music upon our souls! Thank God for music! It expresses phases of our soul life that can be expressed in no other way. It is conspicuously the language of the emotions. Our bodily wants and sensations can be expressed by gesture or pantomime. Our intellectual conclusions can be stated in the varied and magnificent utterance of the articulate voice. But every man and woman who has advanced beyond the elementary stages of cultivation feels that there are depths in the soul that books do not fathom, experiences that find no voice, yearnings too subtle for words—the vague, indeterminate outreachings of the inner self. It is to gratify these that music is given, and in its sweet strains the longing is satisfied, and the soul finds peace.

Thus music is the most refined and ethereal of all the means of expression, it is the utterance of soul to soul with scarcely the intervention of an organ of sense. It is an especial boon from God to our age. This is a time of severe mental excitement and nervous strain. In our civilization, so complex in its character, so intricate in its evolutions, so strenuous in its application, when thousands are goaded on the one hand by want and on the other by ambition or avarice, a single day requires the expenditure of more nerve force than would a month of the good old times, when life was simpler, and there was neither trolley gong nor shrieking whistle nor tooting horn to goad us to distraction. Where are we going to obtain relief? We believe that music affords one of the chief avenues. We cannot "flee as a bird to our mountain," we are too tired to study or even to read; but we can flee to songland and there find comfort and rejuvenation. Men are vaguely striving through graphophone and cheap opera and automatic piano-player to gain what is essential to happiness; but oh! that music in its true beauty might pour down upon us like a flood!

Doubtless there are those who would say, "All this is mere sentiment and imagination." Yet even so, it is worth something to have the imagination so stirred, and it is through the imagination that much of our joy and

sorrow comes. There are those who seem to take a pride in their ignorance, limitations and bluntness, and boast of their lack of fancy, and of their being mere practical men: to whom the rose is as a common vegetable, and who would prefer a beefsteak to a sunset. Let them have what they want. We have no quarrel with them. But we wish something better for ourselves. If, then, there is a bright thought to cheer us, or a rare picture, or a sweet melody, we want it, for oftentimes hope burns low and faith wellcomes a helping hand. With all our advantages, we have not too much to live well; with less than all, who would be content?

Therefore we crave music in all its richness of privilege and loftiness of inspiration. As, in the gloaming, you play or sing, or listen to the wizard strains drawn forth by some master musician, cares vanish and trust prevades the heart. Until one has tried it, he would not credit how swiftly, often, music brings relief. As Luther said, "I have always loved music; I would not for any price lose my little musical power. It drives away the spirit of melancholy. By its aid a man forgets his anger, lust and pride, and expels many temptations and evil thoughts. The devil cannot abide good music—he hates it. Music is a good disciplinarian; she makes people tractable and kindly disposed;" and oftentimes, as is well known, when discouraged he would cry, "Come, let us defy the devil, and sing psalm 130."

But we wander; we are giving the record of a personal experience, not pronouncing a homily, or distilling philosophy. There we sat in the venerable cathedral—but how few of the people of Berne were there or heeded that music rolling out into the night! Alas! we are all inhabitants of Berne, enwrapped by our darkness, deafened by our uproar, discouraged by our littleness—and all the while the higher music of the universe surges on! For, I doubt not, we are in a cosmos, not a chaos; and that even what strikes us as wretched discords are necessary to the higher harmonies; that, as after the thunderstorm to which I had listened, peace came, so, after the storms of life, with its baffling engines, its sea of troubles, will come a triumphant release amidst the inexpressible harmonies of the heavenly courts, even as the poet says—and poets are the true seers of the race, discerning through their delicate perceptions what we can neither see nor hear—

"There's not the smallest orb which thou beholdest,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubim.
Such harmony is in immortal souls;
But while this muddy vesture of decay
Doth grossly close it in, we cannot hear it."

expression, but let a master hand touch the keyboard, and the soul rushes forth exultant, the soul joins other souls and rejoices in the communion with congenial spirits, while it recognizes with rapture that

"Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither:
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore."

How splendid has been the progress in the perfection of this instrument from the water organs of the Romans.

and the crude ones of the middle ages, before the art of joining reed to reed was thought of, when the key had to be struck with the fist or pressed with the elbow, to the immense organs of today, with sixty stops, and five or six thousand pipes, with electric wires and connecting cables, and a manipulation so easy that a child can play it!

The organ belongs to the Christian church. Other instruments suffer degradation, but the grand and stately organ simply will not allow itself to be perverted to any other use than that of expressing what is best and worthiest in man and helping him in his worship of the Eternal.

I listened to the other numbers on the program with more or less distraction, owing to the circumstances amid which I found myself—a denizen of far America—in such a place. But my attention was caught by the last number on the program, "The Thunderstorm." Now, thought I, I shall be able to judge of this famous composition for myself. I awaited it with an eagerness to which the other numbers only added fuel. After the first few strains I felt discouraged. "Ah! the true grandeur of this music is not for me. Other people talk about what they see and hear in it, but I—" So with life's mysteries; they try, baffle and dishearten us. We look at them with weary eyes, but fail to understand them; we listen to the music, but it seems a dirge. We look at the outside of the piano, or watch the hammers pelting the strings, but the range is too vast, we cannot grasp the strain; whatever it may mean to others, it seems devoid of harmony or purpose to us.

Just then the sound of an Alpine horn reached my ears. I had never heard one, yet instinctively I knew what it was, and I became all attent to hear what followed, and, somehow or other, by some strange alchemy, I was made to behold in those unrolling melodies a succession of beautiful pictures,—scenes so vivid that I might almost call them experiences. I was fairly caught in the stream of the music and borne along. I saw the Alpine village lying

But one day, as faith tells us, when this "muddy vesture of decay" is dropped and we shall know directly what we apprehend here with difficulty, what bliss will be ours! Music sounding from star to star; angel choir chanting responsibility to anger choir; heaven thrilling with mighty symphonies! Oratorio succeeding oratorio! "The Creation," "The Messiah," and the "Last Judgment," devised by seraphic composers and sung by bright-winged choruses! Our world began with a doxology, it will end with a hallelujah. When creation was completed and the earth sent spinning in refulgent beauty through space, the sons of God shouted for joy; and when it shall have run its course and time shall end for ourselves, whatever skeptics may croak, we believe that throngs angelic and redeemed will join in lifting the refrain that will make "heaven's high arches ring"—"Allelujah, for the Lord God omnipotent reigneth! Let us be glad and rejoice and give honor to him!" Every step brings us nearer the light; every groan will be followed by a song.

But the recital is over: as to the future, we will meet it when it comes: let us be thankful for what we have gained of present joy! Now we must go.

The "Dragon Stories" make beautiful and unique Christmas gifts. Order from Pacific Presbyterian.

The "PACIFIC PRESBYTERIAN" to January 1, 1911, \$2.00 to new subscribers.

PRESBYTERIAN MINISTERS JOIN ORGANIZED LABOR IN THE FIGHT FOR WOMEN TOILERS.

By the Rev. Charles Stelzle.

One of the most important struggles engaged in by organized labor is the recent fight in behalf of the ten-hour law for the women workers in Illinois. This law was secured after the most strenuous effort on the part of working women. Recently, a number of Chicago employers combined in an attempt to have the law declared unconstitutional. The Presbyterian ministers of Chicago and vicinity, to the number of about 200, expressed themselves very strongly in favor of the women who are making this fight, and unanimously passed the following resolution:

"Whereas, In one of the courts of Chicago the ten-hour law for the restriction of women's labor has been declared unconstitutional, and whereas such legislation has been enforced in England for sixty years and in the State of Massachusetts for more than thirty-five years, and has been adopted by twenty-two States in this Union and declared to be constitutional by the Supreme Court of the United States; and,

"Whereas, The enactment of this law is amply justified by the increasing volume and pressure of work upon women wage-earners, and by the increasing definite knowledge of the disastrous effects of overstrain and long hours upon women's health; therefore, be it

"Resolved, That the Presbytery of Chicago heartily joins with the Chicago Federation of Labor in all proper efforts to create an intelligent public opinion to support the legal restriction of the hours of women's work for the protection of the health and the motherhood of the working women of Illinois."

THE MOST NORTHERLY CITY OF THE WORLD.

By Prof. Granville F. Foster.

The most northerly extremity of Norway consists of a high, bold, rocky headland, known as the North Cape, jutting out into the rough and stormy waters of the Northern Polar Sea. South and west of this extreme northern portion of the Continent of Europe, commences the long chain of the Loffoden Islands, these marking the loftiest portions of a submarine mountain range, which from the standpoint of physical geography, forms the real edge or terminus of the continent beyond which lies the great trough of the ocean, which though here comparatively shallow, runs up between Iceland and Norway from the almost immeasurable depths of the Atlantic to the southwest to the shallower waters of the Arctic to the northeast. Some of these islands are comparatively large and support a large population, engaged in commerce and fishing. Here between two rocky islets, exists the famous Maelstrom, about which so many extravagant stories were told in the middle ages, some of which have found permanent places in our literature, to point a moral or adorn a tale. The Maelstrom is, in fact, nothing more than an enormous whirlpool, caused by the meeting of two opposite tidal waves. At the northern extremity of this submarine mountain chain, rise a few islands, which though from a physical standpoint belong to the Loffoden group, are not regarded geographically as belonging to them.

On one of the more northerly of this latter group, in 70 deg. 40 min, that is to say, over four degrees within

the Northern Frigid Zone is situated Hammerfest. This is the most northerly city of the world. True there are a few hamlets which lie a little nearer the north pole than this, for instance Upernavik, upon the Island of Disco in Baffin's Bay in the north latitude 72 deg. 48 min., but they all are so insignificant as not to invalidate the statement made above.

So far north is this Norwegian city that in the period from May 15 to July 24 the sun is constantly above the horizon, and because of the long twilight in these regions the period is practically two weeks longer. During every day of this long continued sunshine, the sun to the eye appears to make a circuit around the heavens. At midnight it is directly north, and low down in the sky almost to the level of the ocean from which point as the hours advance it moves spirally upwards and to the east, which point it reaches substantially (we omit here absolute astronomical correctness which would only confuse the reader) at 6 o'clock a. m., then it moves to the south, reaching that point at noon, its highest point, then spirally moving down and westward, reaching the west point at 6 o'clock p. m., to move thence to its first position again at midnight. In fact beyond the Arctic Circle, the whole course of the sun in its circuit of the sky is seen, some portion of the year, while south of that line, the whole circuit cannot be seen.

Nothing can exceed the glory and beauty of the midnight sun, as his declining beams, transmitted athwart thousands of gigantic icebergs, are broken by myriads of ice-prisms into all the colors of the rainbow, while the northern horizon, fretted with fleecy clouds is lighted up with colors which change every minute as the sun descends to its lowest point, pauses there a moment and begins again his ascent of the heavens.

From July 24 to November 18 the sun rises and sets as in more southerly regions, but with very great difference in time from day to day. On July 24 the sun sets but a few minutes to rise again, but so rapid is the change that November 18 the sun rises only a few minutes in the south to set again, this time to remain beneath the southern horizon till January 27, though for a week or two, every day at noon, a glow or flush in the south, growing fainter and fainter with each passing day till it entirely fades out. This is the point whence the sun will come again on his reappearance. On this bleak November day, the inhabitants of Hammerfest are accustomed, if the weather is fair, to gather together in a convenient place and watch the departure of the fast sinking sun which had only been up a few minutes. With sad and heavy hearts they watch his descent until he is shut out amid the labyrinth of islands to the south, and all mourn as though each one was laying in the grave a dear one. But it is not a sorrow without hope, for over a hundred days later there will be a glorious resurrection.

And now commences the long, long night. 'Tis not, however, all dark and rayless. Oftentimes are the heavens lighted up, from magnetic pole to zenith, with the splendors of the Aurora Borealis in all its gorgeous display of colors and perpetually changing forms; and the moon, too, regardless of any interference from the overwhelming sun, shines on, lighting up the whole sky with a brilliance and beauty unknown to the more southerly climes, while not infrequently numerous meteors, whose detonations are readily heard through the dense atmosphere, shoot athwart the sky. By these lights, re-enforced by the extraordinary

brilliance of the circumpolar constellations, the pedestrian would not find it difficult to thread even the narrow streets of Hammerfest, yet everybody carries a lantern. The shops are almost continually lighted up. The desks of the school house are fitted for candles or lamps and each thus has its own light, beneath the glow of which, the diligent school-boy studies his appointed task.

At length, New Year's day is ushered in, and again a faint flush is seen at noon in the southern sky. From day to day the flush grows brighter and remains longer—a sure harbinger of the returning sun. Finally, the day of resurrection comes. Upon the same spot where the sun was seen to sink into the grave of the ocean, the people again gather. Between ten and eleven a. m. the flush appears, overspreads gradually the southern sky, tinting the clouds, slowly blotting out the stars. The twilight deepens into the light of dawn and everything becomes distinctly visible, and a few minutes before noon the sun creeps up till his reddish somewhat flattened disk emerges from the wealth of glittering clouds fairly above the southern horizon. Shout after shout from a thousand throats ring out the people's welcome to their friend, long lost but now found, long buried but now risen; but coy and shy indeed is the sun on that winter day, for he hardly deigns to do more than to show his ruddy countenance before he retires again to the depths of the ocean. His visits are now daily and more prolonged until at last again he rises for the long summer visit, without any intervening night.

It might be inferred because of its high latitude, Hammerfest must have a rigorous climate, but such inference in this case is altogether incorrect. The climate of the most northerly city of the world is remarkably mild and uniform. The mean winter temperature is 23 deg. Fahrenheit, 8 degrees higher than at Montreal, Canada, latitude 46 deg. The mean for the year is 43 deg., almost the annual mean of Portland, Maine. The cold of winter is never severe and some winters are too mild for more than a few weeks' skating. The summers are long and cool with considerable dampness. Good harvests of barley, oats and potatoes are annually garnered, but the air is too cool for the growth of wheat. The adjacent waters swarm with fish and fishing is one of the principal industries of the place, and this furnishes one objection to the place on the part of tourists, for if Naples is celebrated for its hundred odors, Hammerfest can boast of its thousand, but all here are fish, fishy; it pervades everything—the worshipper at the church is conscious of it, the purchaser at the counter and the tourist on the steamer approaching perceives it wafted from the shore. When the tourist at length has his olfactory nerves accustomed to the smell as the tobacco user becomes accustomed to his filthy, ill-smelling weed, and thus perceives it no longer, he will then find that Hammerfest after all presents a very neat appearance, and is by no means an undesirable place of residence.

During the fishing season, the population is vastly increased by fisherwomen from the South, and even without these full five thousand live here.

The remarkable mildness of the climate of a city so near the pole is mainly owing to the direct influence of the Gulf-stream, which becomes the almoner of the superfluous heat of the Tropics and distributes it to what would otherwise be inhospitable, uninhabitable regions of Northern Europe.

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A TAME COWBIRD.

This One, Named Dick, Made a Jolly
Little Pet.

His name was Dick. He never knew his mother, and if he had any brothers or sisters they were hatched and raised in the nest of some other bird and led forth into the world by a foster-mother. And now I am sure that you know that Dick was a cowbird.

His foster parent was a chipping sparrow. What happened in that sparrow's little hair-lined nest, where she had four or five eggs of her own, we can easily imagine, for her young were starved and crowded out of their own home. Only Dick had come forth in safety. One day he followed the deluded sparrow into my friend's yard, where he clamored for food.

His foster-mother fed him for two or three days and then disappeared. Dick stayed on, as he had already learned that the young chickens were fed on corn meal, and, as that suited his taste, he helped himself, and becoming very fond of it. Though he could now fly well, he stayed for a good part of the time on the ground near the back door, where it was a pretty sight to see baby Helen toddling along and trying to catch him, while Dick hopped about in front of her, keeping just beyond her reach. When Helen grew tired and turned back Dick would turn and follow her. He slept at night in a peach tree near the house. In the morning, when Helen's father went out to feed the chickens, he would call, "Dick, Dick," and down Dick would fly for his breakfast.

When the meal was mixed again at night, Dick was sure to be on hand. He was the greediest fellow you ever saw, and it mattered little to him that Helen had her chubby hands in the meal on one side, or that the father was trying to mix the food between them. At first he would sit on the rim of the pan to eat, but after a little time he got bodily into the pan, and if the spoon came in his way in the course of the mixing, instead of being offended he would step into it, and there continue his supper, in this manner allowing himself to be carried about the yard, flying off only when he had satisfied his appetite.

Dick became so tame that several times when the door was open he went into the house to investigate. He soon grew sleek and fat, and much like his relatives in the meadows. He hunted less frequently for insects, depending for his food more and more upon the family. With fluttering wings and open mouth he would call whenever any of them was near.

He stayed so long that we wondered if he would some day join the migrating flocks and go south, and if, when the red buds began to show on the swamp maples in the spring, and the redwings and cowbirds returned, Dick would be among the number and remember his old home and friends.

But one day a girl came to play, bringing her pet fox terrier. Dick had been among friends for so long that he did not see or heed the terrier's rush, and

in a moment his life story had been told. He was buried under the peach tree in which had slept for so long. But we had learned something about the cowbird, and could not avoid feeling more friendly toward his kind, for did not Mother Nature put him here, and may he not have had a mission that we had not yet discovered?—From "Nature and Science" in October St. Nicholas.

THE LOST PUP.

He was lost!—not a shade of doubt of that,
For he never barked at a slinking cat,
But stood in the square where the wind
blew raw
With a drooping ear and a trembling
paw
And a mournful look in his pleading eye
And a plaintiff sniff at the passer-by

That begged as plain as a tongue could
sue.

"O, mister! please, may I follow you?"
A lorn, wee waif of a tawny brown
Adrift in the roar of a heedless town.
Oh, the saddest sight in the world of sin
Is a little lost pup with his tail tucked
in!

Well, he won my heart (for I set great
store
On my own red Bute—who is here no
more.)
So I whistled clear, and he tottered up,
And who so glad as that small pup?
Now he shares my board and he owns
my bed,
And he fairly shouts when he hears my
tread.

Then if things go wrong as they some-
times do,
And the world is cold and I'm feeling
blue,
He asserts his rights to assuage my woes
With a warm, red tongue and a nice
cold nose
And a silky head on my arm or knee
And a paw as soft as a paw can be.

When we rove the woods for a league
about
He's full of pranks as a school let out;
For he romps and frisks like a three-
months' colt,
And he runs me down like a thunder-
bolt.
Oh, the blithest of sights in the world so
fair

Is a gay little pup with his tail in air!
—James Clarence Harvey, in Fruit-

man's Guide.

Knew the Size.—"I want some collars for my husband," said a lady in a department store, "but I am afraid I have forgotten the size."

"Thirteenth and a half, ma'am?" suggested the clerk.

"That's it. How on earth did you know?"

"Gentleman who let their wives buy their collars for 'em are almost always about that size, ma'am," explained the observant clerk.—Everybody's Magazine.

THE STRATAGEM.

Four small boys, wearing the tartan of the Appin Stewarts, came down the road from Shonbeg, towards the parish church of Loch Nevin, in the cold glitter of a frosty December morning. Their faces were ruddy with the keen air, their eyes alert and bright; yet they seemed to bear themselves with a certain demureness, as if a cloud rested on their spirits. Three walked hand-in-hand, the other, easily the eldest, by reason of his height and sturdiness, held aloof, taking no part in his brothers' talk, though he missed no word of it. They were going to church, under protest, because it was an exercise to which they had not been accustomed in the place of their former habitation, a remote station in Upper Burmah.

A sad chain of circumstances had orphaned these gallant boys, who were now actually without a home, though they had been received on sufferance into the house of their Aunt Ailsa, otherwise Mrs. Shonberg Graeme, who was walking at some little distance behind with her husband. She was a very elegant figure of a woman, moving with the easy grace of the Highlander, her well-bred face bearing the healthy Northern tan, while her eyes were clear and blue as the depths of Loch Nevin.

"What o'clock is it, Shon?" she asked a little nervously. "Is that the bell I hear?"

"Not our bell, it is only half-past eleven, my dear," replied Shonbeg, with a somewhat rueful glance. "Will you really hold out, Ailsa, and put them in the Nevin pew?"

"That I will, Shon," she answered, with a rebellious upward curve of her lips. "Don't you see it's the only way? My father will never look near us—if he sees the bairns in our pew he will turn his head the other way. He has got to see them; they belong to Glen Nevin, and there they must go."

"All of them, Ailsa?" asked Shonbeg, and his honest eyes had a deliberate yearning in them.

"For a while, all of them, Shon; but please God, we'll steal the little one by-and-by, and he shall be Colin Stewart Shonbeg Graeme."

"Right O!" said the laird, and his boyish looks reassured themselves. "I could keep them all, Ailsa, with the best heart in the world."

"Don't I know it, dear boy? But we're as poor as church mice, and if we get even one it will take us all our time to feed and clothe him. Look at Hamish, how he sets out his feet and holds up his head. There will have to be a big tussle between his grandfather and him, then they'll settle down. I won't hear much of the good Mr. Allan's sermon this day, Shon, so he can be as dry or as argumentative as he likes."

It may be said here that the four lads were the grandchildren of old Nevin Stewart, of Glen Nevin, but that he had repudiated them because their mother had been a person of lowly and impossible birth, and no fit mate for a Nevin Stewart. And when the lads had arrived at Glen Nevin in the cold of a winter's night he had refused to let them into the house, but had sent down his orders that they were to be driven across the hill to Mrs. Graeme at Shonbeg, where they had remained for the space of five days. During these days Mrs. Graeme had made two pilgrimages to Glen Nevin to plead for the lads, but without avail. The first time her father would not see her, the second he told her that the subject of the lads must be barred betwixt them, until such time as he had made up his mind concern-

ing them. Meanwhile he would allow her two pounds per week for their keep. But this Ailsa, with a flash in her eye, had refused, saying that Shon would not touch a penny of it. Then she had gone home to hatch a plot which was to come into fruition on the Sabbath Day.

The Kirk of Nevin stood very bonnily by the Lochside, its squat, square tower a landmark for a good many miles. It was a hoary old building, with some ivy of a century's travelling up the south gable towards the tower; its burying ground was decently kept, the grass about the square headstones regularly mown throughout the growing months of the year. Now the hoar frost glittered on the short blades—not even dispelled by the full beam of the sun. There were very few folks foregathered yet, though straggles could be seen upon the road. It was too cold for much lingering traffic among the headstones, and Angus McBean, the beadle had had a bad morning with the stove, which, in spite of the clear air, had smoked villainously. It was roaring finely in straightening of his dour mouth. "I hae seen the callant, the chimney now, and the air of the place was warm, though tinged with the mingled scent of mildew and of peatreek."

He was struggling into his tight broadcloth coat in the vestry when he was routed out by Mrs. Shonberg Graeme.

"Listen, Angus, I am to put my brother's bairns into the Glen Nevin pew. Not a word to my father, if you should see him outside or before he goes into the kirk. It is important that he should not know they are there until he gets in, for fear he might go away home without stopping for the service."

Mrs. Graeme nodded her head and hastily withdrew to her own pew, from which she could obtain an admirable view of the nave, wherein was situated the big, wide, square seat of the Nevin Stewarts of Glen Nevin. There sat the four lads, their bright heads and their sweet, open faces making a spot of light in a dark place.

"Oh, Shon!" said Mrs. Graeme, with a little passionate break in her voice, "look at Colin's face; he looks like an angel. God grant he may carry an angel's message to the old man's heart!"

It indeed seemed as if some strange mystery of wistfulness held the child's soul in thrall. He sat very still, with his small, eager hands folded above his kilted knee, and an uplifted look of wonder on his beautiful face. Slowly the kirk filled, and surely every eye went straight as a die to the Glen Nevin pew, where the lads sat, all unconscious of the stir their presence was making in the place. Among the last came old Nevin Stewart himself, the iron nails of his heavy shoes making a clatter on the grating like the clang of a sword. Ailsa gave a start, and her hand convulsively grasped that of her husband, who held it close. Down the long aisle and across the little one came the old man, and so to the open door of his accustomed place. And there he stopped short, and gave a small, angry snort, which Ailsa in her pew distinctly heard. The lads looked up at him with a fearless unconcern, though the face of the eldest seemed to be set as if in indomitable purpose. For a moment Ailsa thought some scene must occur, but old Nevin Stewart seemed to think better of it, and entering his pew, sat himself down in the corner furthest from the children and shut the door with a kind of vicious snap. Immediately thereafter the service began.

A little comedy that had a touch of tragedy in it was played that day in the Glen Nevin pew, but only those within its boundaries could witness it. One thing Ailsa could and did see during the singing of the first hymn, and,

indeed, throughout the entire service, how persistently Hamish turned his head away from his grandfather, not so much as suffering his eyes to alight upon his grim face. It would have been hard to tell, indeed, which was the grimmer, for the dour, fierce temper of his father's people was in the lad, and his heart was slow to forgive an injury. What Ailsa did not see, though she heard of it long after, was the sweet sidling of the little Colin, the bairn with the cherub's face, towards his grandfather, after one long questioning look. He crept nearer and nearer, stole his warm hand into a very cold, unwilling one, and finally overcome by the drowsiness of the long sermon, laid his head down on the old man's knee with the little nestling gesture of one that has never been repulsed, and so slept. The pure gold of his hair, heritage of his frail English mother, strayed upon Nevin Stewart's knee, and was finally imprisoned in a trembling, but very tender hand. At the last psalm he did not rise lest he should disturb the bairn, and a homely mother, near enough to see, wiped away a sympathetic tear.

At the close of the service Nevin Stewart held open the door and signalled to the lads to pass out, which they did, Hamish first, with his dour, proud head in the air, then the two middle ones, indifferent and relieved, then the little one reluctant, wholly refusing to let go his hold of the old man's hand. There was nothing of the Stewarts about him, except his kilt and his name; his face was his mother's face, his ways touched with the tender guile that had stolen his father's heart. At the kirkyard gate, where the big drag, drawn by the champing, bony roans from Glen Nevin, was waiting for the Laird, stood Ailsa with the boys about her.

"Come, Auntie," said Hamish, "can't we go home? I don't want to speak to my grandfather."

"We must wait for Colin, darling. Here he is."

She did not know whether to laugh or cry at the sight of the tiny figure by the big, uncouth one of old Nevin Stewart; she certainly held her breath.

"You have played a trick on me, my woman," said her father grimly. "But this is not the time nor the place to thresh it out. Get in, all of you, and let's get back to Glen Nevin to our dinner."

They all climbed in but Hamish, who stood resolutely back.

"Up, lad," said his grandfather brusquely, and none knew the secret pride of his heart at the stiff attitude of the lad. "Up! Do ye not see ye keep us waiting?"

"I will not go," came back the answer clearly. "I can find my way back to Shonbeg by myself."

"Get up!" repeated the old man; but the answer from the lad was only another backward step. "Why will ye not do as ye are bid, ye ill-kinder loon?"

"Because I hate you. You were cruel to my father and mother, and you hate us. When I am a man I will kill you, and take them all away."

Ailsa grew very white, but the old man merely chuckled.

"Ye can't afford to hate me, my man. I'm your bread and butter, hark ye, and besides, ye belong to Glen Nevin. It's yours' an' I shall soon be done with it. Get up!"

The lad once more, and as if finally, shook his head. Then old Nevin Stewart strode towards him and gripped him by the shoulder.

"Listen, lad, your father broke my heart, your mother I never saw; but since she has mothered you, I take off my bonnet to her, and ask her pardon and yours. Now, ye loon, will ye get up?"

He took his broad bonnet from his head and leaned towards the boy, and for a brief moment there was a struggle. Then a small, clenched, unwilling hand went out, while the other touched his bonnet.

Aunt Ailsa burst into tears.

Presently the champing roans breasted forward, and the sun shone out gloriously behind a bank of ominous cloud.

Little Colin, in a rapture of contentment, sat upon his grandfather's knee, with the gold of his hair against the old man's breast.--David Lyall, in British Weekly.

Francis of Sales, enumerating some causes of thanksgiving in the quaint language of the seventeenth century, uses these very suggestive words:

Consider the bodily gifts which God has given you; what a body, what conveniences to maintain it, what health and lawful comforts for it; what friends and assistances. And consider all this in comparison with the lot of so many other persons, much more worthy than yourself.

Consider your gifts in mind. How many are there in the world stupid, mad, foolish; and why are you not among them? God has favored you. How many are there who have been brought up coarsely and in gross ignorance? And by God's providence you have been well nurtured and educated.

Consider your spiritual graces. God has given you a knowledge of Himself from your youth. How often has He given you His sacraments? How often inspirations, interior illuminations and warnings for your amendments? How often has He pardoned you your faults? How often has He delivered you from occasions to sin to which you have been exposed? And have not your past years been so much time and opportunity to advance the good of your soul? Consider in detail how good and gracious God has been to you.

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WOMAN'S SUFFRAGE, PRO AND CON.

The recent campaign in England and in this country of the valorous suffragette army, headed by the fire-breathing Mrs. Pāncost and her redoubtable amazons, has reopened the whole discussion of woman's suffrage.

Personally, we still believe that women should be allowed to vote. We have ever advocated this, and voted for it whenever we had the chance. We belong to a church that recognizes neither male nor female in its voting privileges; and though the framers of our Constitution copied much from our Form of Government, this they unhappily omitted.

We believe in it because we believe the truth of the principle upon which our Revolution was fought, that "there shall be no taxation without representation," and cannot allow the flimsy explanation that women are represented sufficiently by their husbands, brothers, or sons. For one thing, that sort of representation would not have satisfied our fathers; and for another, this government is not in the business of matrimony, compelling women to get married in order to obtain political representation.

We believe further that "all men—and women—were created equal," as our Declaration truly says. We believe that women are every whit as intelligent as men, and as capable of deciding wisely on great public questions, despite the alarmist pronouncements of certain henpecked professors, who declare women are creatures of impulse and will be guided rather by their feelings than by their reason.

We believe that women should be allowed to compete with men on equal terms, be paid equal wages for equal work, be permitted to safeguard those dear to them, and to regulate their property in any way they choose.

We believe all this, and a great deal more, not so much because we want to, as because it seems to us axiomatic that it should be so; because, as Lincoln truly said, "No man is good enough to hold another man in bondage without that other man's consent;" because we are Protestants, not Catholics. Frankly, we disdain the responsibility of regulating women's affairs, just as we refuse to shoulder another being's sins. We say to the believer, "You stand alone and free in the sight of God; you are responsible for yourself; no confession or human absolution can avail you." So we say to women, "You are free; you are en-

dowed with the capability of self-determination; we cannot govern for you; vote—and take the consequences."

And yet, if anything could shake our faith in these axiomatic truths, it would be the conduct of Mrs. Pāncost and her fellow-badlamites. If anything could convince us that women were creatures of impulse and incapable of self-government, it would be **their** folly. These extravagant champions constitute the worst foe the suffrage movement has met in recent years. Their conduct is too ridiculous for serious consideration; it is simply farcical.

We are reminded of an occasion, several years ago, when we took train at Waterloo Station, London, at the close of a wet, dreary day. It chanced that the one representative of the male sex in the compartment was this unfortunate deponent.

For a time the conversation turned on those simple domestic experiences of which women have ever been the wisest advisers—what to do with this girl who was "thin and peaked," or with that one who was "flat-chested," etc.; but soon, spurning this lowly atmosphere, it soared away into the empyrean of suffrage. Deponent made himself as small as the ordering of nature allowed, backing into the seat, pulling his head down between his shoulders—and holding his tongue. But, whether waxing eloquent for his behoof, or thinking this a fair opportunity to wreak vengeance on one of the hated sex, they proceeded to dilate on the injustice of their position and generally painting his sex in such horrid colors that at last, in confusion of face and agitation of heart, deponent opened the door and incontinently fled!

Yet, suffrage will come, not because we want it, or work for it, but because it is right; and sooner or later, as all history confirms, right comes to its own.

It will come, but blind is that woman who cannot foresee its consequences; foolish she who desires them. It means that women must take up and carry burdens of which men would generously relieve them. Men have ever been the fighters, and this struggle about the polls is simply another form of the rough-and-tumble conflict through which we get what we consider our "rights." This very withholding of suffrage is a mute sort of chivalry, a confession that women are of finer clay than men, and should be kept afar from the coarseness and conflict of the hustings; an admission that her realm is better and higher. Men would—how blind of women not to see it!—relieve her of all her cares and responsibilities, that she may reign there undisturbed and serene.

Women may, if they insist, struggle with men in the arena, or compete with them in the broad and dusty avenues of life—it is their right; but wiser are they if they linger a little longer in that romantic haze in which the chivalry of the race has enshrined them, if they consent to receive the care and affection which religion obligates the strong to render the weak. Hers is a nobler empire than can be swayed from any political throne.

This is the Christmas month; it reminds us afresh of the supreme dignity of womanhood. Christendom reveres first the woman's Son, and next the mother. Better Mary's lot than the queen of Sheba's. Better the joy of any mother's soul than the painful pomp of a Queen Elizabeth. Happier the kingdom of home, with its four walls, and cheer and hope, than the whirl of the streets, the hubbub of store, the click of machine. "The hand that rocks the cradle rules the world." Without derogating from man's influence, it is still broadly true that the sons are what their mothers make them.

But we wander. We return to our text. We are ready to vote hereafter, as we have before, for full woman suffrage in church, school, state—it is woman's right, they can have it; and we will walk with her on the lowlier plain of humdrum and business to which it leads, forgetting romance and poetry. But universal suffrage will not usher in the millennium, nor bring the peace, nor secure love. Like the tree of knowledge to the first woman, it looks attractive and desirable in every way, and yet the story of Eden is not encouraging. Short cuts to happiness are seldom successful. States with the suffrage seem no better, purer nor happier than those without it. Engaging in the same pursuits as men, women, like them, undergo a toughening of fiber, a loss of delicacy and charm for which the privilege of bandying words at the caucus and crowding to the election booth is a poor compensation.

As to Mrs. Pancost and her flying squadrons, they constitute only another instance of the absurdities of which. In its present imperfect state, the human race is capable: of the ridicule misguided fanatics can bring upon the illustrious name of woman.

J. E. S.

THE DRAGON STORIES COMMENDED.

The Cumberland Presbyterian Speaks in Highest Praise of the Book.

The following book review from the Cumberland Presbyterian shows how much the editor appreciates the Dragon Stories. Those who have not seen a copy will do well to order at once, as the supply is limited. The price is 50 cents, postpaid.



A friend of the "Dragon Story" girls. The whole is bound together with cord to which is fastened a Chinese coin. The cover, with its dragon reaching after an escaping Chinese girl, is symbolic of the theme of the two stories, which tell of the rescue work of our missionaries on the Pacific Coast as they lift Chinese slave girls from lives of degradation and hardship to the comfort and culture of a Christian school. Several photographs of San Francisco's Chinatown before the fire add to the value of the book. Its novelty will make it attractive and its stories cannot fail to do good."

PIONEER CHURCHES OF CALIFORNIA OF ALL DENOMINATIONS.

Rev. James L. Woods.

January 1, 1849, there was not an organized Protestant church in California. From the American occupation, July 7, 1846, there had been occasional services, such as prayer meeting, Sunday school, class-meeting, occasional preach-

ing and stated service in San Francisco in November and December, 1848.

During 1849, besides the organized work that is the subject of this paper, there was unorganized work by the ministers of various churches, as follows:

Unorganized Work, 1849.

There were regular religious services at Monterey, Santa Cruz, Mountain View (Santa Clara county), Sonoma, Fremont (Yolo county), Marysville, Coloma and Placerville. Some other ministers were, William G. Canders, Presbyterian, J. E. Braley, Cornelius Yager and T. A. Ish, Cumberland Presbyterian; Samuel V. Blakeslee, Congregationalist; John Cook and J. M. Wright, Baptist.

There were some other ministers and religious services during this period, the memory of which has passed away with the times. Owing to the rapid rise and decay of mining camps, the shifting population and the general restlessness, this was notably the case in pioneer days.

Church Organization.

The First Presbyterian church of Benicia was organized April 15, 1849, by the Rev. Sylvester Woodbridge, assisted by the Rev. Albert Williams of San Francisco. He was installed as pastor, February 21, 1850, by the Presbytery of California. This was the first Presbyterian and the first Protestant church of any denomination organized in California. Mr. Williams remained at Benicia until 1869, when he removed to San Francisco to publish "The Occident."

The First Presbyterian Church of San Francisco was organized May 20, 1849, by the Rev. Albert Williams. This was the second Presbyterian and the second Protestant church organized in California, and the first organized in the city of San Francisco.

The First Baptist Church of San Francisco was organized July 6, 1849, by the Rev. Osgood C. Wheeler. It built the first Protestant house of worship in the state, dedicated Sunday, August 5, 1849. The cost of the building was \$6000, and of the lot \$10,000.

Trinity Episcopal Church, of San Francisco (the Protestant Episcopal Church of the Holy Trinity), was organized by the Rev. Flavel S. Mines, July 22, 1849. It was the first Episcopal church organized in the state. Mr. Mines died in 1852, the first death among the ministers of San Francisco.

The First Methodist Episcopal Church of San Francisco—reserving an issue of ecclesiastical law and usage—was organized by the Rev. William Roberts, of Oregon, Superintendent of Missions, July 27, 1849. It seemed to have had an inchoate or provisional organization at that date, and to have been reorganized by the Rev. William Taylor, missionary and first pastor after his coming, and during some special meetings. It is a legal maxim that an inchoate act when completed relates to the beginning. In the exercise of a sound discretion, I place it here as the fourth Protestant and the first Methodist church of California. Its house of worship was dedicated October 7, 1849; the first Methodist and the second Protestant church building of San Francisco and of California.

The First Congregational Church of San Francisco was organized July 29, 1849, by the Rev. T. Dwight Hunt, a Presbyterian minister then conducting union services in the public school house.

The First Church of Christ in Sacramento—Congregational—was organized September 16, 1849, by the Rev. Joseph A. Benton (licentiate), assisted by the Rev. Samuel V. Blakeslee.

The Independent Presbyterian Church of San Jose was organized by the Rev. John W. Douglas, October 7, 1849. June 3, 1858, it united with the San Francisco Presbytery and changed its name to that of, "The First Presbyterian Church of San Jose."

The Sixth Street Methodist Episcopal of Sacramento was organized by the Rev. Isaac Owen, October 28, 1849.

The First Methodist Episcopal Church of San Jose was organized in December, 1849, by the Rev. William Taylor of San Francisco.

This closes the list of churches formally organized in the year 1849.

Organization of '49-'50.

Churches organized in 1850 from movements begun in 1849, virtually but not actually and formally of this year '49, are as follows:

The Central Methodist Episcopal Church of Stockton was organized March 16, 1850, by the Rev. Isaac Owen of Sacramento, from a class formed in 1849.

The First Presbyterian Church of Stockton was organized March 17, 1850, by the Rev. James Woods. Its church building was formally dedicated May 5, 1850. It was the first Presbyterian church built and dedicated in California. Fifty years later it was still in use as a house of worship by a Baptist congregation.

Grace Protestant Episcopal Church of San Francisco was organized as a parish, April 28, 1850, by the Rev. James L. Ver Mehr, from a congregation gathered in 1849. Mr. Ver Mehr was the appointee of the Mission Board, and came in 1849 with his family, via Cape Horn. Upon his arrival he found Mr. Mines here, via the Isthmus, and ministering to Trinity Church.

The First Baptist Church of San Jose was organized May 19, 1850, by the Rev. Osgood C. Wheeler of San Francisco.

The First Methodist Episcopal Church, South, at San Francisco, was organized in May, 1850, by the Rev. A. M. Wynne.

Asbury Chapel, Methodist Episcopal Church, South, at Sacramento, was organized in May, 1850, by the Rev. David W. Pollock. The Rev. Jesse Boring, San Francisco, was the Superintendent of Missions. These ministers were appointed by the Mission Board in 1849; and arrived in California April 15, 1850. With others, on April 15, 1851, they organized the first Methodist Annual Conference in California, and, it is said, west of the Rocky Mountains.

The Cumberland Presbyterian Church of Napa, date uncertain, was organized about this time (spring of 1850), by the Rev. James M. Small.

Howard Presbyterian Church (originally Howard Street), in Happy Valley, San Francisco, was organized September 15, 1850, by the Rev. Samuel H. Willey. Regular services and a Sunday-school were begun in May, and organization effected in September.

The First Presbyterian church of Marysville was organized by the Rev. William W. Brier, November 24, 1850.

No record is made of churches other than Presbyterian later than May, 1850.

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INDUSTRIAL PEACE, LOCAL AND NATIONAL.

Interdenominational Meeting in Favor of Its Promotion.

Last Monday, in the auditorium of the Occidental Board, 920 Sacramento street, at the regular weekly meeting of the Presbyterian Ministerial Union, the subject of national industrial peace was very fully considered by representatives of the National Association, clergymen of several denominations and men from the ranks of labor.

Rev. H. K. Sanborn, chairman of the meeting, read a letter from President Taft, expressive of interest and sympathy in the Association.

Rabbi Nieto, the first speaker, addressed the assembly as his "brethren," and reverting to the hymns and prayers with which the meeting was opened, reminded his hearers of the ancient house of assembly of his own people, in which prayer and praise were a preparation for business. Continuing, he said that when in the days of the prophet Nehemiah the Jews returned to Jerusalem, the poor men came first, to rebuild the city, and the rich came afterward, to buy when prosperity had set in—to take the property and even the souls of men. The godly Nehemiah rebuked this course. The object of the National Peace Association, he continued, is to promote the life of the American nation. The poor are a factor in the social fabric, and the spirit of brotherhood is to be inculcated, and invidious comparisons of condition are to be avoided in public discourses. The spirit of love should prevail. Besides the two parties to an industrial contention there is always an innocent third party—the public—which is often the greatest sufferer. All are factors in one equation, the solution of which should be justice and peace. The Association is non-partisan in its objects; and the principles underlying these objects are applicable to San Francisco.

Bishop W. F. Nichols, of the Protestant Episcopal Church, spoke of the interest of the public in industrial peace, of peace from the standpoint of religion, and of the evolution of governments during the centuries. Wealth rules the world to-day and intervenes in all proposals for war. There is a tendency toward decentralization of the power and force of wealth. God, as a fourth power in worldly contentions, employs His own processes in their solution and with Him one day is as a thousand years and a thousand years as one day. The great divine current runs through all human affairs. There is a constitutional check on the concentration of wealth; religion has its influence, and the interest of the public also enters into the evolution of this dominant power of the present age.

Bishop E. H. Hughes, of the Methodist Episcopal Church, spoke of the stubbornness of greed and the difficulty of adjustment in industrial affairs, in which fair decisions are a requisite. The clergy, he said, need much wisdom in dealing with the industrial problem.

A letter from Father O'Connell, in which he expressed his regret that an important engagement prevented his attendance, was read by the chairman.

Mr. P. H. Scullin, General Secretary of the National Peace Association, explained in brief the object of the Association, and resolutions endorsing its plans were adopted after a short discussion.

W. P. L.

The "PACIFIC PRESBYTERIAN" to January 1, 1911, \$2.00 to new subscribers.

"TOTE FAIR."**A Doctrine That Applies to the Community Church as Well as to Business.**

Everything else being equal, most men will agree that the proper thing is to patronize home industries. If the neighborhood baker makes good bread, and the neighborhood butcher sells good meat, and the neighborhood barber gives a decent shave, men do not pay two car fares and spend two or three hours to go across the city to get these supplies. When it comes to supplying their spiritual needs why should they not follow the same course?

There are stronger reasons why people should patronize the neighborhood church. Business men do but little as such, to better the condition of the people of the community. The business man may build a fine store building and pave the street in front of his store, but that doesn't go far to help the lives of the people. He collects the profits from his customers, the people of the community, and passes on the larger portion of his receipts to the wholesale merchant in another part of the city or of the country. The principal good he will do a community will depend on the kind of man he is as an individual. The church is an entirely different institution as far as the profit-making part is concerned. Its chief aim is to help and uplift the lives of the people in the community where it is located. All the money it handles is spent right in the community, except a very small proportion which is sent away to help poor, unfortunate people in other sections, and not to increase the profits of some greedy corporation.

The church helps the school in the community, if it is successful in accomplishing its aims, by giving it better behaved children to instruct; the state by giving it law-abiding citizens, and the merchant by giving him industrious and honest customers.

These things will be contributed to the good of the community whether the church be Catholic, Jewish or Protestant, and in doing that renders a real service to the community.

While reasons may appear why a Jew or Catholic or Protestant would want to go across the city to worship according to his faith, it does not appear so clearly why with a place of worship of his own faith in his own community, he should still go across the city to worship. If it is fair to the butcher, barber and baker to patronize them when located in your community, why isn't it fair to patronize the community church also?

"Tote fair," brother; "tote fair."

ILLNESS OF AN OLD-TIME FRIEND.

Rev. Dr. Burnham, whose editorial labors for The Occident will long be gratefully remembered by many readers of the Pacific Presbyterian, has been ill for several weeks with a severe attack of neuralgia. His church, in Vallejo, has been supplied in the meantime by the Rev. Messrs. Reeder, Eastman and Phelps. Not only Dr. Burnham's parishioners, but the Vallejo Y. M. C. A. and the boys of the navy yard, will pray for a speedy return of strength to their friend and an early resumption of his official and charitable work.

THE COMMISSIONS AND THE REFERENDUM.

It is said that both in the Commission of Synod and in those of certain of its Presbyteries the following method has been adopted: When a meeting of the Commission is called, the object of the meeting is to be stated in the call. Should any member of the Commission be unable to attend such meeting, he may forward to the secretary his vote upon the questions to be considered, which vote shall have its proper weight at the regular meeting.

The present writer would like to have this question ventilated in the Pacific Presbyterian. Can a Commission of Synod exercise powers which Synod itself does not possess? Are the separate votes of individual members who have not deliberated together to be reckoned as the votes of the corporate body? Is any member of a Commission able to vote as intelligently on any matter in the light of his own personal knowledge of that matter as in that of the combined knowledge of all his fellow-members? Is it not this combined knowledge which Synod and Presbyteries desire to obtain through these Commissions? In a word, is the vote by referendum Presbyterian and legal?

Let us suppose a case. The Commission consists of nine members, five of whom constitute a quorum. The particular business for a meeting is whether Rev. A. B. shall be received into our ministry from a sister church. Four members are unable to attend, but on general principles, and knowing nothing against the brother, send an affirmative vote. When the Commission meets to deliberate on the question, four opinions are already formed and four votes already entered. One of the five who attend the meeting is able to give strong reasons why the brother should not be received, and these reasons are such as to convince four of the five to give a negative vote. One gives an affirmative vote. Will the four affirmative votes received by letter, plus this one, count as five against the four negative votes given at the meeting? If so, is justice done?

POINTS OF VIEW OF THE CITY MISSION.**"Hard Walker."**

In the large cities of our country there are several general classes of missions. Beginning in the business district there are rescue missions, established especially to reach the "down and out" adults. Then a little removed from the business district are the little one-roomed missions and the institutional churches. The former are as so many windows through which God's love gets into hearts and homes. The latter are physical, social, educational, industrial and spiritual oases in the desert for men, women and children. Still further removed are mission churches composed of the factory and office employed class, of whom many are trying to get a home of their own, and whose income does not enable them to maintain the church services without outside assistance. And still farther from the center are the missions established in the newly settled portions with the hope that sooner or later they will develop into self-supporting churches, as very many of them have done.

The need for the city missions is quite evident. These sections of the cities would be without the civilizing and christianizing influence of the gospel, if people in more favored circumstances did not support these varied forms of mission enterprise. Sin is everywhere in the city dragging

down to hell the young and old. Many are away from home influences, and the temptations are new, as to kind. The self-supporting churches need the missions to make life and property safe, and, not least, to give them a place to spend some of their surplus. The business interests of the city need these missions to make faithful employees and paying customers. The city needs these missions to make law-abiding and self-supporting citizens. Jesus knew the need when He said, "Go ye into all the world and preach the gospel to every creature"—beginning in the city, Jerusalem.

The city mission lay workers are, for the most part, men and women who are busy all the week in office, store, factory, shop, school or home, but who are willing, yea glad, to be able to serve as officers and on committees, attending business and social gatherings and giving freely the use of their special talents to the building of the kingdom. A more consecrated company of faithful workers it would be hard to find.

The result of city mission work will never be fully known to us on earth, but the multitude of heavenly witnesses has been made to rejoice almost continuously over the wanderers found and brought back to the fold. Who can estimate the results of the work done in these missions, when by them such men as the late S. H. Hadley, the persistent Harry Munroe, the rapid-firing Mel. Trotter, and the jawbone-wielding Billy Sunday have been gathered in and trained for service, to say nothing of the tens of thousands who have grown up to be leading officials in self-supporting churches, to go out as home or foreign missionaries, or to shine as brilliant stars in the dark night of sin, while still others out of their poverty are making the world rich with their gifts to missions?

Who is there, then, that will not say, "God bless the city mission," and will show the sincerity of the prayer by an offering to the cause?

As to the manning of city missions, circumstances decide. In some cases an earnest, energetic, God-fearing and man-loving person has seen a need and assumed the task and continued the work for years, in some cases without any financial remuneration, counting it all joy to spend and be spent in the Master's service. The older established missions usually have one or more paid workers.

It may be of interest to your readers to have given a concrete case, a mission with one paid worker at \$1200 per year, and to know where that salary goes. Here is a list of the pastor's expenses:

House rent, \$300; table supplies, \$312; family laundry, \$104; steam laundry bills, \$20; church and other benevolences, \$120; life insurance, \$26.53; telephone rent, \$25.20; coal bills, \$31.54; gas for light and fuel, \$40.06; clothing, shoes, street and steam railroad expenses, doctors, physician and dentist, druggist, books and periodicals, postage and stationery, house furnishings kept in order, other miscellaneous expenses, \$220.67. Total, \$1200.

Query: How often will the mistress of the manse be able to have a new dress and hat, or the "parson" be able to buy a new suit?

Rev. Dr. Campbell Coyle, of Duluth, Mich., brother of Rev. Dr. R. F. Coyle, of Denver, Colorado, has announced his determination to accept the call extended to him by the Bellefield church, Pittsburgh, Pa., from which Rev. Dr. Daniel Russell resigned several months ago. The church has a membership of more than six hundred.

CHURCHES

Rev. John E. Stuchell, having completed his engagements in San Francisco, has decided to remain on the Coast, and has undertaken the establishing of a church in Piedmont, one of the most promising suburbs of the "Greater City." The outlook is good, and hopes are entertained that a strong organization may be built up here in the course of a few years. Mr. Stuchell has moved to Piedmont—103 Montecello Avenue—and contemplates uniting with the Presbytery of Oakland.

BERKELEY HAS A NEW CHURCH.

The new Faith Presbyterian Church, Southwest Berkeley, was dedicated November 28, 1909, and Rev. James E. Duff was duly installed the pastor. The solemn and impressive services were largely attended by members of the other churches of Berkeley. The following ministers officiated in conducting the services: Rev. R. S. Eastman, Moderator of Oakland Presbytery, presided; Rev. Charles L. Campbell read the scripture. Rev. George C. Eldredge offered the prayer of dedication. Rev. Lapsley A. McAfee, D. D., preached the dedicatory sermon. Rev. E. C. Eccleston offered the installation prayer, after the usual constitutional questions had been propounded by the Moderator. Rev. W. S. Lowry charged the pastor. Rev. George H. Whitman charged the people. Rev. James E. Duff, the pastor, gave the benediction. The Faith Church was organized on January 3d of this year by Rev. W. S. Lowry, the pastor at large of Oakland and Benicia Presbyteries, under the direction of the Home Committee of Oakland Presbytery. The church grew out of a Sunday school organized by Mr. David Lowe, nearly two years ago. This is the sixth Presbyterian church for Berkeley, and Rev. W. S. Lowry is planning to organize the seventh in the near future.

Alhambra.—Mr. Bryan of Los Angeles spoke before a large enthusiastic meeting of the Boys' Brigade last Sunday.

Long Beach.—Rev. Josiah Sibley has presented his resignation, to the regret of the congregation, largely on account of failing health. It is understood that one of more strong churches in the East are desiring his services.

Hollywood.—Work on the new building is progressing. The recent rain found it without a roof, but no serious damage was done. It may be taken as a presage of showers of blessings to come upon the work of Rev. G. C. Patterson and his devoted people.

Moneta.—A recent meeting of the Ladies Missionary Society took largely the form of a memorial of Mrs. Seward, our pastor's wife. Mrs. E. P. Baker, district superintendent, and other ladies from Los Angeles, were present and took part.

Clovis, Cal.—This church has had a time of refreshing and encouragement and a number of persons have united with it on profession of faith. On a recent Sabbath three

adults, four children and three infants were baptized. There is an increased interest in all the services of the sanctuary.

San Francisco, Mizpah.—The opening service in the Mizpah Church, located on the old site, in Harrison street, near Fifth, will be held Sunday afternoon, December 12, at 2:30 p. m., to which all its friends are cordially invited. The silver anniversary of the Howard Christian Band of Hope, the initial step to Mizpah Church, will be celebrated in the new building on Friday evening, December 17. A hearty invitation is extended to all former and present members to attend.

Lebanon, San Francisco.—Last Friday evening the Le-majo Bible Class gave a musical entertainment for the purpose of raising money to furnish their classroom. The program consisted of vocal solos, duets and selections by a double quartet, instrumental solos and selections by the Millars orchestra. The entertainment was an artistic as well as a financial success. Next Sabbath morning Mr. Logan will begin a series of sermons entitled "The Master at His Work"—First, "Preparation for Work;" Second, "Jesus and the Multitude;" Third, "Jesus the Preacher;" Fourth, "Jesus the Healer;" Fifth, "Jesus the Saviour."

NEVADA, Manhattan.—After nearly four years of effort, the Presbyterian church in Manhattan has been completed and religious service begun. The Rev. Francis H. Robinson, who has been active in organizing this and several other churches in the mining camps of Southern Nevada, preached the first sermon in the new building. Until a permanent pastor shall be secured Elder Fred Bath, a miner employed at Manhattan, will conduct the services every second Sunday. Manhattan is fifty miles north of Tonopah, and besides the usual municipal conveniences it has a school, churches, and a bank, all acquired within four years of a varied commercial life.

San Francisco, Calvary.—Our pastor has been giving a special series of Sunday evening sermons illustrated by great books. The third in the series, *Les Miserables*, Hugo, a consideration of Jean Valjean—the ex-convict, was given on Sunday evening, November 28. He gave us a very vivid portrayal of the life of this unfortunate hero, and drew some valuable lessons from it. He said in closing, "Love is the greatest thing in the world. God's love is greater than man's wickedness. Remember that God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." There are four remaining topics. On Monday evening, November 29, the Berean Society was addressed by the Rev. J. P. Perkins, the recently installed pastor of the West Side Christian Church, who spoke on the decline of institutionalism.

San Francisco, Richmond.—The illustrated address on Africa was well attended last Sunday night at the Richmond Presbyterian Church. These studies of the conditions that prevail in non-Christian countries show what we have to be grateful for as a country enjoying the light of the gospel. The offering at the Sunday-school last Sunday was the best that has been made at any regular session of the Sunday-school. This indicates that the children and their parents appreciate the benefits of the school and the need of supporting it in an adequate way. The Wednesday evening services are well attended by a faithful band

of "regulars." There is room for a few more, however, and the pastor and the attendants at this service would be glad to have others avail themselves of the privilege of the service. In this connection we would suggest that members of other churches living in the neighborhood and who are too far away from their own church to attend a mid-week service will find a cordial welcome if they come to the service here.

Los Angeles.—The Ministers' meeting on November 29, had an arousement in a stirring address by Prof. L. A. Handley, on new government. It had reference to present local conditions, especially with a view to the City election December 7th. President Baer, of Occidental College, recently returned from a trip East. Occidental College expects soon to make an announcement concerning its new location.

Pomona.—Rev. John M. Shive, recently of Texas, of the Southern Presbyterian church, who with his family has been visiting relatives in Pomona, left last Monday night for El Centro, Imperial valley, where he will take charge of the Presbyterian church, preaching there next Sunday.

El Centro.—The Baraca class of the Pomona Presbyterian church, of which Mr. D. C. Crookshank is teacher, decided a few months ago that they wanted to do something definite for missions and concluded after consideration that they wanted their own Home Missionary. After careful investigation upon the part of the teacher, and a conference with the secretary of the Committee, they voted to take Rev. Drummond McCunn, pastor of the Euclid Heights church of Los Angeles—a Home Mission church—as their Missionary to be the "Home Mission Pastor" of Pomona church, the class, assisted by the congregation, to raise the mission funds. Last Sunday on invitation, Mr. McCunn visited the class and also spoke briefly at the morning service. Over \$400 was raised for this work.

NOTES OF THE SEMINARY. San Anselmo, Cal.

The church at San Anselmo had its first Thanksgiving-day service last week. There was a good attendance and a helpful service. The pastor, Rev. N. E. Clemenson, preached the sermon.

Prof. Buck is to address the Ministers' Union next Monday on Church Music in Europe. He has given two addresses on this subject at the Seminary, which have been very interesting.

Rev. J. N. Maclean, '93, of Missoula, Mont., welcomed twenty-four new members at his November communion. This makes forty-eight accessions since the beginning of his pastorate, eight months ago. The congregation is forced to consider the erection of a new building. The men of the church are active. A large number of them sat together at a banquet several weeks ago. The State University is located here, and the population of the city now numbers 20,000.

Rev. H. Jacobs, '01, has completed his work in Meek, Neb., and the outlying region by rebuilding and rededicating free of debt the Durry Church. He goes now to be pastor of the churches at Glenn and Union Star, Neb.

We would rather that all the world should see our deeds than know our thoughts.

BUSY CHURCH DOINGS IN OREGON.

On Sunday, Nov. 14th, and Tuesday, Nov. 16th, the Marshall St. Church of Portland celebrated its twenty-fifth anniversary. In connection with that event the following facts appeared: The First Church was reorganized in Portland in 1860. From that time until 1882 it had no other organization. Then Calvary was organized as a colony from the First Church. But as early as 1877-8 an effort was made to establish a Mission Sabbath School in the north part of the city. Unfortunately no building could be found for the purpose, and nothing came of this movement. In the winter of 1880-81 another move was made, looking toward two missions, out of one of which came the Calvary Church.

In the summer of 1883 Rev. R. J. Laughlin was sent to Portland to begin some mission work. He started in North Portland, and also in Albina, a municipality to the North-east. In 1884 Rev. W. O. Forbes came to Portland and was placed in charge of the Albina project, while Mr. Laughlin kept the North Portland Mission and began work in Sellwood, a village to the southeast of the city. In North Portland he succeeded in organizing a Sabbath school in the Couch fire engine house about August 1, 1883. Dr. C. C. Strong, of blessed memory, an Elder in Calvary Church, was the Superintendent of the new school. He was succeeded by Mr. W. M. Ladd, who served for one year and a half, when Mr. C. F. Seal, of the First Church, became Superintendent, which office he held for four years. Then it was possible to find material for Superintendent at home.

In the year 1880 Mrs. Couch, for whom Couch Addition was named, donated two lots to the Presbyterian Church for a building which she foresaw must be erected. These lots were held in trust by the First Church. The same year a Board of Trustees was elected and incorporated under the name "The St. John's Presbyterian Church of Portland, Oregon." It was not until July 23d that the first sermon was preached by Mr. Laughlin in the north part of the city. It was in a hall over a blacksmith shop.

On the 16th day of November, 1884, the St. John's Presbyterian Church was organized, with 28 members. The building was completed before the organization. On April 29, 1885, Mr. Laughlin was duly installed pastor of the new church. But owing to ill-health he resigned in March, 1887, and finally died in Portland, April 6, 1891. Rev. R. W. Hill, D. D., supplied the church until Sept. 1, 1887, when Rev. J. V. Milligan, D. D., was called from the pastorate at Ashland to become the pastor at St. John's. He was installed April 29, 1888, and continued to serve the church until called to Boise, Idaho, in the autumn of 1895. During the pastorate of Dr. Milligan a debt of \$1400 was paid and a parsonage erected, all the money being borrowed.

Rev. E. W. St. Pierre was selected as the successor of Dr. Milligan, and was installed April 29, 1896. He served for about seven years, resigning August 15, 1902, to become the Chaplain of the State's Prison, Reform School, and Indian School near Salem, under the auspices of a society organized to maintain such work. While Mr. St. Pierre was pastor the balance due on the parsonage was provided for, but was not all collected until after Mr. Hays came to the pastorate.

Rev. C. W. Hays was called from Grant's Pass to become the next pastor and he was installed April 28, 1903. In

1905 an annex was erected at a cost of \$2500, to provide better facilities for the work of the church, and later the church came to self-support. The name of the church was changed from "St. John's" to "Marshall St."

Five hundred and fifty-eight members have been received into the fellowship of the church during its twenty-five years of life. Twenty-five men have served as Elders, of whom six are now in service. Two hundred and forty-seven persons have received the rite of baptism in the church, two hundred and twenty-one marriage ceremonies have been performed, and 180 funerals have been held.

The work of this church is another proof of the value of Home Missions. It was organized under the aid of the Board. The first pastor drew all his salary, at first, from the Board. Without that Board the work could not have been inaugurated. From that source the church has drawn not less than \$10,000 during its dependency. Then it was able to take care of itself. It also received aid to the extent of \$2000 from the Board of Church Erection. It has contributed to the different Boards during its lifetime about \$3500 for all purposes of benevolence. This is 25 per cent of its cost to the church, while it has all the future to pay back the rest.

On Sunday morning the Field Secretary of the Home Board preached the sermon, and in the evening Rev. J. V. Milligan, D. D., delivered the anniversary address. There were six of the original members present at the morning service, out of seven who are alive.

On Tuesday evening the exercises were of a reminiscent order. Brief addresses were made by Mr. W. M. Ladd, who was the superintendent of the Sunday school when it met in the engine house; Mr. T. N. Strong, who was instrumental in erecting the church building; and Mr. J. S. Meek, who was a teacher in the Sabbath school for about four years. Then some words of congratulation were spoken by the Field Secretary of the Board of Home Missions; Dr. William Hiram Foulkes, of the First Church, which is the parent of the Marshall St. Church, and by Dr. J. Vincent Milligan, who was the pastor for eight years.

Mr. W. M. Ladd was elected Sunday School Superintendent Emeritus, by the unanimous vote of the entire congregation. A letter was read from Rev. E. W. St. Pierre, who succeeded Dr. Milligan in the pastorate. He was unable to be present. An item of interest not on the program was a brief but very pointed speech made by Mr. McPherson, a friend of the church. In well-chosen and witty language he spoke of the services of the pastor and his family, of the unwillingness of the Scotch to part with their money except for value received, and of the assurance to the pastor that if he ever got anything from his Scotch parishioners he might be certain that he had earned every cent of it. Then he presented the pastor, in the name of the congregation, with a purse, and in the purse was \$162 in coin, both gold and silver. It took the good minister and wife by surprise, and they could say little except "Thank you."

All who know Mr. and Mrs. Hays and the self-denying work they have done were much gratified to witness this testimonial to the esteem in which they are held. It is not generally known that Mr. and Mrs. Hays gave up a self-supporting church, and a salary of \$1200 per annum, to come to the Marshall Street Church, at the solicitation of the Synodical Missionary, at a stipend of \$60 per month and no house. They have made good in every particular, and have

the affectionate regard of a host of friends who are proud of their work and spirit.

The Mt. Tabor Church reports that it has paid off the mortgage on its manse, and that work on the new church edifice is making good progress.

The new Rose City Park is pushing forward with its building. The building must be erected before they can hold any services, for there is no hall in that residence section. But they maintain a prayer meeting in a private house and Rev. Henry Marcotte helps them in it.

Under the active work of Rev. D. A. Thompson, of the Sellwood Church, \$10,000 have been collected for a branch of the Y. M. C. A. in that suburb. The church is also prospering.

Rev. Andrew Carrick has taken charge of the Tualatin Plains Church.

Dr. Parsons, who has accepted the call of the Third Church, is expected there this week to begin his work.

Rev. J. A. P. McGaw, on whom we rely for all sorts of service and who never fails us, in caring for the work at Buxton, while the Home Mission Committee is looking for a missionary. The work has been offered to a man, and we are awaiting his reply.

Rev. Mr. Griffin has accepted the care of the church at Nyassa and is on the field.

Our missionary at Joseph was compelled to retire, owing to a severe attack of rheumatism. Rev. A. R. Carrick has taken his place until the close of the church year, March 31st.

Rev. C. W. Higgins has gone over to Curry County. He came to us from California, and will have a roving commission for the whole of Curry county, in which no church has any work except ours.

Portland, Oregon.

W. S. HOLT.

THANKSGIVING IN OREGON.

Jolly Time at the Indian Mission in Tutuilla, Oregon.

As has been the custom at the Tutuilla Church since the advent of the missionary, Thanksgiving was observed in a happy and fitting way again this year. There was food for both soul and body, with joy abounding and bubbling over. The religious service was held at the usual time for midweek prayer-meeting, 2 p. m. The Social Committee of the Christian Endeavor Society announced that all the women should prepare and bring "basket dinners" and spread them together in the old Church building. Here the people can eat their Sunday lunches, and the latest papers will be on tables, for the young people and children to use. These already bountiful baskets were supplemented by additional good things bought from town, for each society of the church had made a contribution to the committee for such purpose. The long tables were ready on time, and the "crier" announced dinner, which was partaken of by 105, not counting many small children. This was a small crowd for such an occasion, for at this time the river was too high for many to cross, and besides about 25 miles up the river there was a big feast for the dead, where most of the Catholic and wilder Indians were, for the young woman that had died was an adherent of the Catholic faith. Our session forbids these heathenish feasts for the dead, and the attendance of the Christian people where they are given. It is the "potlach," at which things are given away, and the

custom is a great hindrance to Christian work and to stability in the Christian faith, for nothing so smacks of old heathen customs as this one thing.

At this Thanksgiving dinner many good things were prepared. Besides the common and every-day stuff, like bread, meat, vegetables, coffee, cakes, pies and fruits, there were the fancy Indian dishes of baked salmon, boiled salmon, dried salmon, salmon-tsipsip, salmon-tunnot, salmon a la choke cherries, and salmon a la huckleberries.

The speeches and witty passes were mostly interprandial, as we repaired to the church immediately after dinner was over. A sample of the wit and fun passing from table to table might be noted in this one instance. One man had succeeded in filling and emptying his plate several times, and was then seen to fill it again with salmon a la choke cherries. Some one exclaimed, "What are you doing now?" And some one else replied, "He is trying to commit suicide." So there was a feast of soul and flow of reason.

The praise service was conducted by the missionary, Rev. J. M. Cornelison. The President's proclamation was read and interpreted. Then Robinson Minthorn, an elder, and Parsons Motanic, a trustee, spoke for the men, and Lucy Williams, a visitor from one of the Kamiah Idaho churches, spoke for the women, and this was followed by a word of testimony and thanksgiving from all the Christians in rapid-fire order, many speaking at once. A thank offering of \$3.25 was then made, which the session sent at once to the Home Mission Board, to be added to the \$50 recently sent to all the Boards.

At night the missionary went to the Government school, about five miles from the mission, to conduct another Thanksgiving service. The children, too, had feasted on a big dinner of roast pig, which the agent, Mr. E. L. Swartzlander, had prepared for them. The teachers had prepared a short Thanksgiving program of songs and recitations, which was carried out nicely by the children. Following this was the missionary's address, and "America" was sung heartily at the close. It was a full day and all were filled.

READY HELPS IN MISSION STUDY.

No feature of missionary endeavor is productive of greater results than the recent movement towards systematic study of various mission fields. The topics for this year are especially attractive and offer wondrous possibilities, not only to missionary societies, but to clubs and reading circles, as they suggest correlative studies of deepest interest.

The Foreign Mission study of the Latin countries of Europe and America appeals to the student of missions, of art, of travel and of history, and is presented to adults in the "Gospel in Latin Lands," by Dr. and Mrs. Francis E. Clark, 30 cents, and to the children in "The Golden Key," 20 cents. Junior Superintendents will find the latter an effective means to hold the interest of the boys and girls. "How to Use Gospel in Latin Lands," 10 cents, is a useful aid to leaders.

The active work of the Korea Propaganda prepared the way for the study of "Korea in Transition," by Christian Endeavorers, while an alternative book, "South America," has also been provided. Both are 35 cents.

Intermediates have been furnished with "Servants of the King," short stories of present-day missionaries.

As the Occidental Board has purchased large supplies of the books, maps, pictures, etc., it is hoped our constituents will order books from our headquarters, 920 Sacramento street, San Francisco. Christian Endeavor classes reported to the Mission Study Secretary will receive free helps.

The Home Mission study of the Negro problem is no less attractive, as the books, "From Darkness to Light," 30 cents, for adults, and "Upward Path," 35 cents, for young people, give insight into the character, history and destiny of the colored race difficult to obtain without much research. Written by a broad-minded Southern woman, they should be read by every American, who desires a fair and intelligent conception of this difficult political problem.

Mission study literature will be gladly furnished by
CARRIE L. MORTON,

Mission Study Secretary of Occidental Board of Foreign Missions and Woman's Synodical Society of Home Missions.

THE BIBLE THE BASIS OF FAITH.

"When the Son of man cometh, will He find the faith on the earth?" What a question! Seminary professors and students, ask it on your knees, in your closets and in your devotions. Press it home in your lessons in the class room. Brethren in the ministry, may the Holy Spirit force it to the forefront as we prepare our messages—His truth—for saint and sinners. "For whatsoever is not of faith is sin." "Without faith it is impossible to please God." Will He find our seminaries and colleges fostering the religion of our godly ancestors, upholding that faith which the clear, enlightened vision of the most spiritual men and women of every age holds most sacred, and for which many of them gave their lives? Will He find it in the decisions of New York Presbytery and Synod? Will He?

Faith? Faith in the Old Book from cover to cover; with its clear facts of God's great plan for human salvation begun in a real Eden and wrought out in a real Calvary. Faith, not merely or only in the moral teachings and lessons of the Book, but in the historic facts, the contents and the supreme purpose of the Old Book. Faith in One miraculously conceived, in spite of unbelief and ungodly denial; faith in the real Divinity of Him who came to redeem the lost, without whose divinity human hopes are but folly, and salvation but a mirage. Son of God in a sense as far above the thought that we are all the sons of God, as heaven is high above the earth. Will He find this faith in the earth?

Shall men befool themselves and their hearers by dining the so-called "Fatherhood of God" into unchristian ears, and soothe themselves into satisfaction by a universal hope, when from the Old Book rings out the challenge of the Son of God, "If God were your Father, ye would love me." John 8:42, and Matt. 11:27.

Yes, thank God, there are teachers in our seminaries and colleges, students for the holy ministry, ministers in our pulpits, whose words and teachings and lives ring true to the Old Book. Their faith is in the integrity of the whole Bible; theirs is genuine fidelity to a full, undistorted and undiluted Gospel. Despite unfriendly criticism, the carping of intellectual sciolists, the wavering of men ambitious to court the world, there are those in the church of God who render supreme allegiance to Him, whose they are and whom

they serve. When He comes, He will find the faith on the earth. Yes, His Word shall not return void.

W. T. WARDLE.

Lebanon, Ore., Nov. 23, 1909.

PROSPECTS AND NEEDS OF OUR BIBLE SOCIETY.

The Pacific Agency Secretary of the American Bible Society writes to the "Pacific Presbyterian" as follows:

The recent gift of John Stuart Kennedy of New York to The American Bible Society does not apply on the Endowment, and the conditions of the Mrs. Russell Sage Fund have yet to be met. The officials of the society have faith to believe that Mr. Kennedy's bequest will help and not hurt the society in raising the endowment. It was a superb endorsement of the society's work.

Friends of the Bible Society will rejoice that over one-half of the \$500,000 to be raised has been pledged. But the latest word from New York shows that \$237,000 must still be subscribed before the end of the year. It is a time of opportunity for the friends of the society.

A. WESLEY MELL.

PASSING OF DR. J. D. MOODY.

The many friends of Dr. J. D. Moody were shocked and filled with inexpressible grief as the news of his sudden death reached them Wednesday morning. He died at his home, 215 West Avenue 56, Los Angeles, after an illness of but two days. He will be missed and mourned by a large number of friends in church and professional circles, where, through his strong, genial nature and noble Christian character, he made his acquaintances and warmest companionships. He is survived by his wife, Dr. Kate C. Moody.

Dr. Moody was possessed of a strong religious nature and lived the life of an exemplary Christian gentleman. He united with the Presbyterian church at the age of 17, and has ever since tried faithfully to walk in the footsteps of his Master. He had served in the capacity of elder in the First Presbyterian church of Los Angeles and also in the Highland Park Presbyterian church. He rests in peace.

The funeral services were held in the Presbyterian church on Friday afternoon. Rev. Mr. Gantz preached the sermon. The body was taken to Mendota, Ill.; Mr. Moody's old home, for interment.

THE CONSTITUTION AND GOVERNMENT OF SWEDEN.

By Prof. Granville F. Foster.

It seems to the writer, since the article on Norway has already appeared that he can best subserve the purposes of an introduction to the main subject of this article by comparing the two countries, which since the year of the famous Congress of Vienna to a time very recent formed two nations, united under one sovereign and so far as foreign relations were concerned substantially one government.

Norway is very long and narrow with a coast line, when compared with its area, of unparalleled length, a coast line indented by numerous fiords of extraordinary depth and length and narrowness. Sweden is more compact, comparatively short and wide, its coast-line but little over a thousand miles in extent and this latter indented by few fiords and these not remarkable for length or depth. Norway is

mountainous throughout, a land of towering peaks, immense glaciers, sublime waterfalls. Sweden though an undulating country is mountainous only in the north and its glaciers and waterfalls though not insignificant are relatively so when those of Norway are considered. Regarding latitude, Norway has an unique climate. Situated between the parallels of 58 deg and 72 deg. north latitude, it has a climate as warm as that of New Hampshire, Vermont and Maine. From the effects of the Gulf Stream which becomes the almoner of the bounty of the Tropics, a temperate climate is preserved in Hammerfest, in latitude 71 deg., five degrees within the northern polar zone, for the average annual temperature of this most northerly city of the world is forty-three degrees Fahrenheit, about that of the city of Portland, Maine, and yet in winter in Hammerfest the sun is absent nearly three months. Sweden lies between the region thus warmed and the Arctic regions of Northern Russia. It is much warmer than Russia and considerably colder than Norway. While there is very little difference between Southern and Northern Sweden and while in Norway the summers are cool and the winters unusually warm, the reverse is true in Sweden. In Stockholm, the summer half of the year is very warm—100 deg. in the shade in July not being uncommon, but from forty to fifty degrees below zero in January is likewise not uncommon. In Norway there is some distinction of the four seasons, at least the cold weather comes on gradually. In Sweden there are practically only summer and winter, for at the close of the lovely Swedish summer, a certain day may exhibit that warm, pleasant, sunshiny weather so usual as the time for a change approaches and this may be succeeded the very next day with shivering winds and rattling hail—and winter has begun, probably to stay till the next summer.

Sweden has an area of 174,000 square miles, upwards of 50,000 more than Norway and its population is more than five times that of the same country, reaching considerably over six millions, or about the same that Belgium has. Of this number, nearly one-half are directly supported by agriculture in which the Swedes excel, notwithstanding the many drawbacks in climate and soil. Many thousands are engaged in mining, for Sweden has several mines of superior iron and copper ores, and commerce claims its thousands, the Swedish seamen being renowned the world over for their accurate nautical knowledge and their expertness in meeting unexpected difficulties in the times of storm and stress.

Sweden has had a brilliant history. Once she was the dictating power in Europe. Every schoolboy knows of the times of the celebrated "Snow-King" Gustavus Adolphus, who joined the Protestant princes of Germany in the great thirty years war, contesting with the Emperor Ferdinand who stood for the Catholic cause and opposed the Reformation in Germany. There is no need here to talk of the awful battles in which Gustavus and Mansfield, generals on one side, met Wallenstein and Tilly, generals on the other, until at Luetzen the noble King of the North was slain and the war dragged on with such desolations that whole districts were depopulated until half the population and two-thirds of the movable property of Germany were swept away, making it true that some sections of Germany did not again contain as many homesteads and cattle as they possessed in 1618 until 1850. Think of such an awful war in the name of the Prince of Peace, both sides profess-

ing to be his servants and to be fighting for his cause! When in 1648 at the Treaty of Westphalia, the war ended, Sweden emerged from the long and awful conflict standing in the forefront of European nations. Her territory completely surrounded the Baltic. All of Finland, all of north-western Russia, including the very site upon which in the next century, Peter the Great built Saint Petersburg, were hers. She exercised a commanding influence in the affairs of nations and her alliance was constantly sought. This proud position was occupied but little over a half century. In 1697 the "Glorious Madman of the North," Charles XII., became at 15 years of age, King of Sweden. Russia, Poland, Denmark and Brandenburg (this last, the nucleus of the modern Russia) fell like cormorants upon his territory to divide it up and take possession, but Charles proved a military hero, conquering all his enemies till at last in the fatal battle of Pultawa, Peter the Great in 1709 conquered him. Sweden was soon reduced almost to its present size, only a part of Finland remaining to it, and even this in the first decade of the nineteenth century Russia wrested from her, and of course she lost her commanding influence in the affairs of nations and nations ceased to beg for her alliance, and from this time to 1788 when war with Russia commenced, she pursued a peaceful course, illustrating to some degree the old trite adage, "Happy is a people that has no history," but this is said in a political sense only, for this very uneventful political period was the "Golden Age" of Swedish commanding influence in the world in the domain of science and religion. This is the age of the immortal Carl von Linne, Linnaeus, as he is usually called, the very greatest botanist of all time, whose brilliant work turned to Sweden the eyes of scientists throughout the world. But little less in universal esteem in the same period was Andrew Celsius, the world-known astronomer, whose observations made at the university of Upsala have made that celebrated institution of learning a household word, throughout the world. Then John Ahlstroemer, during the same time was developing mills, factories, teaching a new agriculture introducing new plants, offsetting Linnaeus's intellectual work, and Olof Dalin was writing his grandest poems and that mystical man, Emanuel Swedenborg, scientists, philosopher and theologian, was studying as was never done before since Apostolic times God in nature and God in revelation. He like Milton undertook

To assert eternal Providence

And justify the ways of God and man,

and whether he did this or not, he certainly exhausted, in his *Arcana Celesta*, one of the strongest and most vigorous intellects of the whole world's history.

When Napoleon's meteoric career commenced, Sweden had already been drawn into the Maelstrom of the French revolution. She had already commenced a war with Russia. It would be interesting to speak of the history of these times but the lack of space forbids, suffice it to say that Charles XIII, the regining king in 1810, being childless, Sweden elected as Crown Prince, Charles Bernadotte, who had been one of the Generals under Napoleon and had been created Prince of Ponte Corro. This was done to secure Napoleon's good graces but if that astute conqueror of Europe supposed his former subordinate was going to support him and his policy, he was miserably mistaken, for

the new crown prince became suddenly Swedish, linked his fortunes with his native land and fought against his former master and because of his vigor, energy and persistence in this direction, Metternich and his friends of the Vienna Congress in 1815 confirmed the Swedish choice, so when Charles XIII died in 1818, Charles Bernadotte became king with the title of Charles XIV. This line of monarchs is greatly beloved by the Swedish people, and Oscar II who now rules is loved at home and respected abroad.

The Constitution of Sweden was first promulgated June 6, 1809, but there have been several very important amendments, the most noted of which were the amended Regulations for the National Legislature made in 1866.

The king must be a Lutheran and swear allegiance to the laws of the land. His prerogatives are: first, to sit in the High Court of Justice; second, to grant pardons; third, to conclude treaties; fourth, to declare war or peace; fifth, to appoint all civil and military officers; sixth, to exercise an absolute veto. As a prohibition, the king cannot appoint any member of his family to a civil office.

The national legislature or parliament consists of two chambers. The first or highest consists of 150 members. These 150 members represent the 25 provincial assemblies and the five principal cities of Stockholm, Goeteborg, Norrköping, Malmö and Gefle. A candidate must be 35 years of age and besides he must either own property at least to the value of \$2200 or have an annual income of \$1200 (much larger in purchasing power in Sweden than in America). The term of a member is nine years, and each member must serve without pay.

The Second Chamber has 230 members. Of these 150 are elected by rural constituencies and only 80 by municipal ones. A voter must be native or naturalized, twenty-one years of age and with the following additional qualifications: namely, he must either possess property to the value of three hundred dollars or five years previously he must have been cultivating for a landlord \$1600 worth of land. Should he not possess either of these qualifications, he will be allowed to vote if he should pay annually an income tax on the sum of \$300 or over. No man can be a candidate for the Second Chamber till he is 25 years of age and of course he must be a native. The members of the Second Chamber are paid each \$335 per annum, and traveling expenses.

The king has a Council of State of 11. Of these eight are Heads of Departments chosen like the English Cabinet for the National Legislature and responsible to the Second Chamber.

The government is well administered, the taxes are reasonable, education is fully provided for and the people avail themselves of its privileges and justice is carefully administered. There are hardly any poor in Sweden, nor are there any with colossal fortunes. The people are generally religious not in theory alone but in practice. The Lutheran church of late years has grown wonderfully earnest and evangelical and the former religion of forms has given place to a greater vitality. Sweden may be a cold land physically but it is warm mentally, morally and religiously, and here in concluding it is well to say that no Europeans make better citizens of the United States than do the immigrants from this northern land, and none support the

American system of government or become more loyal than these.

"MARCUS WHITMAN, PATHFINDER AND PATRIOT."

By Jonathan Edwards.

This book, by the late Rev. Myron Eells, D. D. is worthy of the subject and of the busy and consecrated author. I have just finished reading it, and do not hesitate in pronouncing it the best life of Whitman published. Truly has it been said that "It is a great memoir of history, heroism and humanitarianism." The author spent thirty years in his investigations preparatory to writing this great work. No other one could write such a history. Those who contributed toward the publication of it are worthy of commendation.

The book evidences the characteristics of the author, painstaking investigation, fairness and candidness, and sweet christian spirit. I believe that Dr. Myron Eells studied the subject with greater care, and had access to more material than any other biographer. It was my privilege to peruse the articles of the same author on Dr. Whitman as they appeared in "The Pacific," years ago, about fifty in number. He has much new material in the book and the literary work is better. The great missionary and patriot's traits are presented in a clear and strong light; his unflinching courage, unfalterable faith, indomitable will, unflagging zeal and devotion to duty. The character of Mrs. Whitman has also received due attention and portrayed in such a manner as to reveal her consecration to the Master.

It is exceedingly fortunate that this post-humous work of Dr. Eells has been published, for it is a great contribution to accurate history. The spirit exhibited in dealing with controversial points is commendable. This book should be in every Sunday school library, as well as every public library. It is published by "The Alice Harriman Company," Seattle, Wash. The make-up from the publishers standpoint is worthy of the work.

Sprague, Wash.

"The Crown of Individuality." By William George Jordan. Helpful and stimulating thoughts on a variety of important topics such as The Crown of Individuality, The Hunger of Life, The Mistakes of Life, Sitting in the Seat of Judgment, When We Forget the Equity, Running Away From Life, Optimism That Really Counts, Forgetting as a Fine Art. We quote a few scattered gems: It is not easy to live on the uplands of life; it was never intended to be easy; but oh—it counts. . . . Life is simply time given to man to learn how to live. Mistakes are always part of learning. The real dignity of life consists in cultivating a fine attitude toward our own mistakes and those of others. It is the fine tolerance of a fine soul. Man becomes great, not through never making mistakes, but by profiting by those he does make. . . . Happiness does not come from comparison of our lives with others; we have our own life to live at its best, not the lives of others. Let us get what we can from our own paper, our own meal, our own life. . . . Being hypersensitive to the opinions others have of us puts us into the false position of making their approval our court of appeals instead of our own conscience and self-respect. . . . There is entirely too much human judging, too much flippant criticism of the

acts of others. Suspicion is permitted to displace evidence, cheap shrewdness to banish charity, prejudice to masquerade as judgment. We imagine, we guess, we speculate—then pass on through the medium of indiscreet speech and idle gossip that may bring bitterness, sorrow, heartache and injustice to others. . . . We may see an act, but have no luminous revelation of the motive behind it. . . . Only through sympathy can character be rightly understood.

Happiness is a manufactured article; it cannot be bought or sold; it must be home-made, by the individual himself. The only man for whom a ready-made Paradise was provided was Adam, and he spoiled it all and was evicted. All the other people have had to make their own paradises or go without." Persons looking for gift books this holiday season will find this an admirable one. It is full of seed thoughts for a wide range of situations and experiences in life. (F. H. Revell Co., New York, \$1.00 net.)

THE HOME

ELIZABETH'S THREEFOLD THANKSGIVING.

By Pearl Howard Campbell.

It was the Monday before Thanksgiving and the short November day was fast drawing to a close as the judge's secretary laid the freshly typed sheets before him for his approval. She was perfectly certain what would happen next. He looked them over carefully, affixed his big, sprawling signature and then fumbled with a paper, partially concealed in one hand.

"I—er—my dear Miss Beth," he began nervously, "I am going out to my son Robert's to eat Thanksgiving turkey and to make him a little visit. Consequently I shall be obliged to close the office from Wednesday night until the following Monday, thus giving you a needed vacation and myself a little rest. As a slight return for your faithful and efficient service I have ventured to add a small sum to your salary this week. I hope your holiday will prove a happy one."

"I'm sure it will," Beth answered heartily, "and I'm very grateful to you for the kind wish and the gift."

"Er—a trifle—nothing to what you deserve for bearing with the whims of a crochety old gentleman," he answered, crushing her small fingers in his vigorous grasp.

Beth slipped her letters into their envelopes, covered up her machine and presently with ten extra dollars jingling merrily in her pocket, hurried down the street to catch her car. The people surging past her were all intent on their Thanksgiving shopping, and the air was full of laughter and scraps of light-hearted conversation and hints of coming reunions.

"I wish," sighed Elizabeth a little fretfully, "that I was a grandparent, or an aunt, or a cousin, not too many times removed, so that for once in my life I could go to a party and be really thankful. It's pretty hard to work up any enthusiasm over a dinner eaten in a boarding house, even if it is a good one, among people like Miss Caruthers and Bobby Net."

"You are a very fortunate person, Elizabeth Lindsay," declared the invisible monitor. "You work for the kindest,

dearest old gentleman in the world. You earn more money than you can spend. What more do you want to be thankful for?"

"Relatives, friends, somebody to ask me to dinner," straightway came the answer from her other self.

Then almost immediately she thought, "Why, you have kinfolk in this city—father's far away cousins. Since nobody's likely to invite you to dinner, why don't you write to them and invite yourself, just for fun? Beth Lindsay, I dare you to do it."

Secure in the retreat of her rather cozy little room, Elizabeth spread out the big directory and opened it at the "Ls." A careful search revealed three Lindsays—a Mr. Malcolm, a Miss Eleanor, and a Mrs. John. To each of these in turn she wrote a polite little note which read like this:

"DEAR COUSIN OF MINE.—May I come and dine with you on Thursday of this week? I am Elizabeth Lindsay, a stenographer in the office of Benton, Benton and Company. I am all alone in the city and hungry for friends and relatives. If you are dining out, or if this note strikes you as a bit too audacious, won't you please send me a line to that effect?

"Yours sincerely,

"ELIZABETH LINDSAY."

She added in one corner the old Scotch family motto, and after a moment's hesitation addressed and mailed all three of the envelopes.

"If Malcolm and Mrs. John say 'No,' at least I'll have Cousin Eleanor to fall back on. She sounds exactly like a nice old lady, and O' I do hope I haven't shocked her."

During luncheon hour the next day the telephone rang briskly, and when she answered a clear, boyish voice said:

"Hello! Cousin Elizabeth? This is Malcolm. I got your note I'll be delighted to have you dine with me at the Normandie. Eight o'clock suit you? All right: afterward we'll look in at the opera. And say, if you want references, I've just hung out my shingle as architect. Dr. Burrows of Trinity Church will vouch for me. Think you audacious? Not a bit of it. I don't know a girl in the city and I'll be awfully glad to meet you. I'll call for you about half-past seven. Good-by."

"O, dear!" thought Elizabeth as she hung up the receiver, "I hope you'll prove as nice as you sound."

That evening she found beside her plate a note which she opened with a flutter of excitement and read:

"ELIZABETH DEAR—What a clever idea! I am exceedingly glad to know that somebody in this big, lonesome city cares about being friends with me. I dine at the old-fashioned hour of twelve, but come at eleven, do. My studio's away at the top of the house, but the stairs are not hard to climb.

"Yours in all sincerity,

"ELEANOR."

"Two dinners in one day," laughed Elizabeth. "I certainly am in clover. The dear people! Now if Mrs. John will only invite me to breakfast the day will be just perfect."

The morning brought another note written in a rounded, childish hand which aroused her curiosity. It had not occurred to her that Mrs. John might have children.

"DEAR COUSIN ELIZABETH—(ran the letter) —I'm writing for mother, and she wants me to say that we—there's five of us—will be very glad to have you come to dinner. We are going to have it at five, 'cause Robert and Dorothy

have to work till three. It's going to be a very nice dinner, only mother's worrying for fear you'll mind the patch in the tablecloth. But your letter sounds as though you were nice.

"Your loving cousin,
"MURIEL."

"Bless the child," said Elizabeth softly, "It must be my Scotch second sight that tells me she isn't strong and rugged like the others. I am going to take some flowers and candy. What a jolly day it's going to be."

Cousin Eleanor proved easy to find, and when Beth leisurely climbed the five flight of stairs and knocked at the studio door, it flew open immediately and she caught a glimpse of a charming interior. The girl who advanced to meet her was about her own age. Her brown eyes were very friendly and the slim hand she extended to Elizabeth had little telltale stains upon it.

"So dear of you to come early," she said. "First I want you to get acquainted with my possessions. Then we'll get dinner. Can you cook? We might have gone out for dinner, but I thought it would be a lot more homey to get it ourselves. Besides, I love to show off my table and china."

A wood fire burned cheerily in a grate and there was a table littered with some miniatures of children.

"Those are my bread and butter," Eleanor explained, "but I do these occasionally because they sell very well," displaying a number of water color sketches of children—shy little maids, sturdy boys, and the dearest infants that ever smiled at one from paper.

The kitchen was small and marvelously complete. A fowl was browning in the oven of the gas stove, while vegetables bubbled merrily on its top.

"Your job is to cook the oysters in the chafing dish," Eleanor explained. "I'll show you how, then I'll make the gravy. I adore cooking."

When the feast was finally ready two excited girls faced each other at the pretty table with its rare old china. "It's the jolliest dinner and the most thankful one I've ever eaten," said Elizabeth finally, as she finished her pudding, for the festivities ended all too soon and the girls separated with many plans for future good time—Eleanor to look up a small subject and Beth to make her way to Mrs. John's.

When, laden with candy and flowers, she paused before a shabby cottage in the suburbs, she heard a skurry of childish feet and a suppressed "O' goody, she's come at last." Then the door opened, and she was nearly buried in the embrace of two pairs of arms belonging to a sturdy little boy of seven and a slight, undersized girl of eleven. She walked with a limp, this Muriel of the big blue eyes, and she wore a shabby little frock and her wealth of bright hair was tied back with ribbons that had been many times washed. But she was as gay and light hearted as a song sparrow. The room into which she ushered her guest was very homelike and cozy, though the furniture was old and worn and faded.

Mrs. John came in presently, and Elizabeth heard the story of the past seven years—the struggle to keep the little family together and the slow, sure winning of success, now that the older children were at work.

"It was pretty hard," said the mother softly, "yet we always had enough to eat and something to wear. I am thankful for that."

"Enough to eat and thankful for it," Elizabeth repeated to herself, "while you, Beth Lindsay, were blue and mopy because you hadn't more friends."

"You are Muriel's especial cause for thanksgiving this

year," said Mrs. John. "She has always sighed for cousins and when your note came she was too happy for words. There are the other children now. I will leave them to entertain you while I finish dinner."

Getting acquainted with this interesting family of young folk proved such a delightful occupation that Elizabeth half regretted the engagement with Malcolm which forced her to leave so soon. Still, the afternoon was a merry one and she left with a promise to return soon.

"There are things I can do for that family, plucky and independent though they are," she said to herself, "and it's going to make me very happy to do them. I'll tell Eleanor and she'll help too. Now for my nice boy."

When Elizabeth with her pretty evening gown hidden beneath a long coat tripped down the stairs at precisely half-past seven, she found waiting before the door a trim run-about and in it a boy whose frank gray eyes and friendly smile completely disarmed suspicion.

"You are a sure-enough Lindsay," she said, catching a glimpse of his flaming hair as he bent to tuck her in.

"Say, do you know I thought of that right away?" he laughed. "I knew it would be my best letter of introduction. It's awfully jolly to be going out to dine with you. I've been here six months and you're the first girl I've had a chance to talk to."

He chatted on in his frank, boyish fashion, telling her all about his home and his sisters, his plans for the future and his work, until Elizabeth felt as if she had known him for years.

He eyed her a little suspiciously when she only made a pretense of eating the elaborate dinner he ordered and at last said:

"What's the matter, Cousin Bess? You don't seem to have a very healthy appetite. Aren't you hungry?"

"Who would be after eating two other Thanksgiving dinners?" laughed Elizabeth. "Malcolm, I'm a fraud."

Then she told the story of the day, beginning with Eleanor.

"I never dreamed you'd all accept," she explained, "but when you did, I couldn't bear to disappoint any one of you."

"Well, I am mighty glad you didn't," was Malcolm's comment. "Suppose you'd cut me out! I haven't had such a good time since I left home. Beside, I am interested in that little crippled girl. My sister Alice was deformed too. I am going to look her up. Then we'll see, we Lindsays, what can be done. Next year we'll have a family reunion. Here's to future good times and a united clan."

He lifted his coffee cup and touched it to Elizabeth's, and together they drank the toast which proved a happy omen.

"I am glad," said Elizabeth to herself when the evening was over, "that I dared—O' very glad indeed." Then she quoted softly:

"Who joy would win, must share it.
Happiness was born a twin."

Because the remaking of our cities is in the air these days—a remaking which holds health and beauty paramount—there could hardly be an article of more general and popular interest than the "Study of the New Plan of Chicago," which Charles W. Eliot, President Emeritus of Harvard University, has prepared for the January *Century*, with discussion of "city planning" in general. Chicago's "Plan," the fruit of thirty months' research and study by business men and experts in many lines, presents a com-

plete ideal of civic conditions which unite beauty and dignity with permanent convenience and economical use of all forces, human, mechanical, and animal, contributing to the total welfare and efficiency of population.

Mr. Walter Camp, whose articles on American sport are to be a feature of the coming year of *The Century*, is, perhaps, generally thought of by the American public as a successful strategist of Yale's foot-ball elevens. In New Haven and at Yale he is regarded mainly as a high-minded gentleman who is giving his time freely to improving the tone of amateur athletics in America—always placing personal character and high standards of sportsmanship first, and the actual winning of victories second.

Our Young People

HOW HE WAS BOUND.

"I wish I were as free as you are," said Morris to Earl. The two young college chums were having a confidential chat one evening. One of them was kept at college under certain very strict conditions. His father would support him there only as he observed the required regulations as to class standing, expenses, athletics and other matters. The other student had money in his own right, and was under no outside restriction. It seemed to Morris that Earl had the most perfect liberty imaginable. "You can do exactly as you please," he said, with a shade of discontent in his tone, and a great deal of envy.

"Well," said Earl, in reply to all this, "I am free only in a way, you must remember. I am bound, too, as truly as you are, and as strongly, every bit."

"I don't see how," grumbled Morris, sceptically.

"You know," said Earl, seriously, and a little sadly, "that my father is gone, and that my mother leaves to me the control of my own money; but my father bore an honored name, and wished his son to uphold it. My mother trusts me utterly. Morris, I am honor-bound to do right,

and to make the very best of myself while I am here, and always. I am not free to please myself. It seems to me that there can not be a stronger bond than to be honor-bound. I should hate myself if I broke through that; and that wouldn't be comfortable, you know, since I have to live with myself always."

Morris looked up quickly. "I hadn't thought of things in that way before!" he exclaimed. "Why, as to that, Earl, I'm honor-bound, too."

"I think you are," said the chum, quietly.—The Friend.

THE LITTLE TREE.

In the middle of the wood stood a great pine-tree, with a baby pine at its foot. The mother pine was so tall that she could look over the heads of all the other trees, but the little one was not larger than the ferns and yellow violets that grew around it.

"Stand up straight, my dear," said the old tree.

"Yes, mamma," said the baby pine, "you always say that."

"Of course," said the mother pine. "How I should feel if you grew up with a crook in your stem! I knew a little tree once that was not careful to stand straight, and so all its life it bent to one side. One night there came a great wind, and the crooked tree went down with a dreadful crash; and it carried with it an owl's nest that was built in its top, and broke all the eggs. Just think of that! Now, if you will do as I say, you will grow up a tall, straight pine, and the jolly little sunbeams will call on you first in the morning and stay with you longest at night."

"I will try my best, mamma," said the good little tree, and it drew itself up. Now it happened to be Arbor Day, and the children were hunting for a tree to transplant.

"Oh, look here!" called Violet. "Here is a dear little pine, and it is just as straight as an arrow!"

"So it is!" said the other children. "This is just the one for us." Then they dug up the tiny tree and planted it beside the school-house with due honors.—Exchange.

A LITTLE GENTLEMAN.

His cap is old, but his hair is gold,
And his face is as clear as the sky;
And whoever he meets, on lanes or
streets,

He looks him straight in the eye.
With a fearless pride that has naught to
hide,

Though he bows like a little knight,
Quite debonair, to a lady fair,
With a smile that is swift as light.

Does his mother call? No kite, or ball,
Or the prettiest game can stay
His eager feet as he hastes to greet
Whatever she means to say;

And the teachers depend on the little
friend

At school in his place at nine,
With his lesson learned and his good
marks earned

All ready to toe the line.

I wonder if you have seen him, too,
This boy who is not too big
For a morning kiss from mother and sis,
Who isn't a bit of a prig.

But gentle and strong and the whole day
long,

As merry as boy can be;
A gentleman, dears, in the coming years.
And at present the boy for me.

—Harper's Young People.

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VOL. VII

SAN FRANCISCO, U. S. A., DECEMBER 9, 1909.

No. 4

THE BLESSEDNESS OF LABOR.

The author of the verse below is a philosopher not less than a gospel poet. All his writings have been helpful to his readers; lifted them when drooping, comforted them when sorrowing, raised them to higher spiritual levels. Men and women at their toil may well reflect that the Man of Galilee was Himself a toiler:

This is the gospel of Labor,—
Ring it, ye bells of the kirk!
The Lord of Love came down from above
To live with the men who work.
This is the rose He planted
Here in the thorn-cursed soil;
Heaven is blessed with perfect rest,
But the blessing of earth is toil.
HENRY VAN DYKE.

CHURCH EXTENSION PLANS

TRYING TO GET GOMFORTABLE

THE RISE AND FALL OE AH YOCK



The Editor's Column

Pacific Presbyterian

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TRYING TO GET COMFORTABLE.

Far be it from us to suggest that such a thing is necessary in the Golden State, with its sunshine, its soft airs, etc. But everybody does not live in California; and even for those who do the senses become changed, so far indeed that what an unsophisticated Easterner would term snow on Tamalpais or Diablo the well-seasoned Occidental dismisses as mere mist. We value our reputation too much to attempt to explain these peculiarities; or how, amid the cold drizzle of the street or before the tantalizing glow of a gas-log, or in the corner of a ferry-boat, where a heater ought to be but is not, these veterans can profess to be independent of Eastern heating facilities. We take their word for it; they are comfortable, and by and by all reasonable people become acclimated—especially if they imbibe a tincture of Eddyism!

But most of mankind are trying to get comfortable. With as near an approach to cynicism as can be found in the Bible, the wise man complained: "All a man's labor is for his mouth." Hunger is indeed the chief goad to industry, but next to it is comfort. The clamor of man's physical necessities is so constant and so imperative. Do what he will he never quite succeeds in getting comfortable. Compared with the way his fathers lived, he is a demigod, waited on by the swift-handed ministrants of nature; but judging by what he desires, he is far short of realizing his attainments. "Man never is, but always to be blest."

In far distant ages our fathers, or in other climes men today, shivering in the cold, prepare the furs of animals and with a pointed stick and strips of skin sew them together, and for a little while parade in their new-won finery, and fancy they have all they need. But the sun is hot and the night wind piercing, and the old hut of saplings covered with leaves no longer suffices, and again man has recourse to the animals that, dead or alive, nourish him, and constructs leathern tents. Still unsatisfied, he fashions rude tools of flint or iron, learns in crude form the art of carpentering and masonry, builds houses. But for centuries he shivered in them, and even the men of deathless fame who made Greece and Rome were often physically miserable, and tried to thaw out their bodies at some smoldering fireplace.

Everywhere in the middle ages it was the same. The poor with shivering limbs huddled in the tenements; the

student tried to force his aching fingers to pen the thought we admire today; the monks gathered about the cloisters to bask like flies in the short sunshine of a winter's day.

And, with all our expedients for domestic convenience, it is largely the same today. The few indeed can now be tolerably comfortable, but the many are, whether in the extremes of summer or winter, alike wretched, for they cannot afford to buy the ice to keep cool nor the coal to keep warm. A few public buildings, a few hotels, a few palatial homes, are comfortably heated, ventilated and lighted; most of them have flues that are clogged, furnaces that won't draw, and gas that flickers and costs too much; while, use any kind of a meter you will, they all seem to favor the gas company.

A few are dressed warm enough in silk or soft wool or fine linen; but most go out and shiver as the bleak afford to travel at all. A few love the cold, with its storm and roar and ice; but most, if they only could, would be like the birds fleeing south as Orion peers over the horizon and staying until the balmy zephyrs teach them that spring is at hand.

Our finest improvements and conveniences soon become a bane to us. For instance, the telephone, much advertised as a necessity, by its unseasonable jangling and the time it permits to be stolen, makes one wish it had never been invented and vow it shall be excluded from his home; or the graphophone, that buzzes its blatant music at you till you wish Edison had died before he invented it; or the automobile that robs the roads of pleasure to those who do not have one, and hurls people across the bourn at murderous rate.

Would we discard the improvements?—ah! there is the worst of it! Trained as we are, children of this day, we have got to have them, let them come never so high, and yielding something so far short of the ideal satisfaction we seek. Hence we drudge in our offices, our fields, our stores, thrumming monotonous typewriters, "hello"-ing the metallic 'phones, burning our eyes out under the harsh electric glare, for things that have become essential to our little life, and pine for the days when they were never heard of.

The human animal is so delicate and expensive an affair. He must have twentieth-century dainties, clothes that cost, physicians to look after him—and ever increase their fees! He must have lawyers to settle his wranglings, and priests to console him. He must toil and drudge for the mere privilege of living and working, and trying to get the comforts that fail to satisfy and almost madden him when he thinks of the price at which they are obtained. And often the question will recur, Is it worth while?

Well, it is, and it isn't. If really this is all there is of life, why, the Epicurean conception was allowable, "Let us eat and drink, for tomorrow we die;" though even then the Stoic's creed was the noblest: "Enjoy life in moderation, restrain your desires, be content with little, and, when it becomes unendurable, snuff out the candle!"

But if it be really true, as the ineradicable instinct of the race would imply, and as scripture affirms, that "It is not all of life to live nor all of death to die," then this whole struggle of man for the bettering of his condition assumes a significance far higher than at first appears; and a philosopher, looking at man's weary struggle for existence, sees in it the beatings of an immortal spirit against the bars of its material cage, ever longing for a wider freedom, ever craving something better, ever looking for some brighter

tomorrow. He sees in it the very mainspring of human toil and the safeguard of the human reason.

If content were possible, if to get were to enjoy, then Oriental conservatism were as nothing to the apathetic stagnation in which the race would welter. Contented, then growth would stop, for there would be no incentive to progress; work would cease to compel, and hence the best restraint of immoderate pleasure be withdrawn, and the mind, stuffed, sated, would dwindle down to the proportions observed in the other animals.

But another destiny awaits man. He must grow and ever grow. "Excelsior!" must be his motto. Nothing will give him permanent rest or peace. The sun shall scorch him; the east winds shall blow upon him; rain shall deluge him and drought famish him, and the earthquake shake him; in weary struggle with nature, in incessant competition with his fellow-men, the powers of his mind must be developed and the standard of civilization raised. Hence men come to realize that there is something better than contentment, namely, endeavor; they come to understand the meaning of Lessing's famous saying, "If truth were offered me on the one hand, and the eternal pursuit of truth on the other, I would in all humility crave the latter;" while before a few souls, graduated through life's trying experiences, there burns the vision of the Christ calling to a service that is better than happiness; to a love that, ignoring all the clamors of mere personal comfort, is willing to spend and be spent for the improvement of the general welfare of the race; some Paul willing to be accursed for it; some Milton, resolving to "shun delights and live laborious days," to sing to it; some Howard hunting hospital and prison to reclaim it; some Booth exploring the slums to cheer and purify it; some Duff voyaging to lands remote to enlighten it; some Washington grasping sword to defend it; some Lincoln dying to emancipate it.

Man is a mixture of divinity and dust. He starts low; the discipline that shapes him into forms of strength and beauty is stern and homely; the passions that agitate him he shares with the brute world. The cynic points to his infirmities, and the pessimist scouts his progress; but his powers, though latent, are vast, his capabilities well-nigh infinite, and out of the very weakness that mocks and the transiency that saddens him, his spirit is refined and ennobled, and he prunes his pinions for a loftier flight. Or, to change the figure, like the old Sea Rovers of northern tale, man has launched his galley for a distant shore, and despite icebergs and currents on he pushes; yea, the very storms that try his strength and patience teach the skill by which he may the surer reach the desired haven—star succeeding star in his progress, the light growing ever brighter, until, immersed in the splendor of the perfect day, he drops his oar and moors his craft under the lee of the Eternal—comfortable, satisfied, at last.

J. E. S.

CITY MISSIONS AND CHRISTMAS.

Many charitable societies of San Francisco have issued their appeals for clothing, provisions and the good things that go to make a merry Christmas for the poor. The Who-soever-Will Rescue Mission, at 475 Pacific street, San Francisco, is prepared to receive donations of food and money, so that they may give an early breakfast to the unemployed, and later in the day, baskets of provisions to poor families. In the evening of Christmas, at the close of the regular service at the Men's Industrial Home, refreshments will be served to the general poor. The work of Mr. and Mrs. J. C. Westenberg is commendable.

THE EARL S. BINGHAM COMPANY.

It has been found that it is not practicable to solicit printing among the business firms and denominations other than Presbyterian, under the firm name of Pacific Presbyterian, and so it has been deemed best to conduct this business under the name of "Earl S. Bingham Company."

This will in no way interfere with the plans to support the Pacific Presbyterian through the profits of the printing office. Mr. Bingham has heretofore done this personally, and will continue to give his first and best efforts to the publishing of the paper.

It is hoped that the churches will give the printing they have to this office, that the paper may have so large a support that it will enable the publishers to issue a better paper, and one that will be a greater power to help every good work of the denomination.

HOW TO READ THE LABEL ON YOUR PAPER.

On the paper, or on the wrapper it is mailed in; is gummed a little slip of yellow paper, on which is the full history of your subscription, and which is easy to read when you know how. Here is how: Your name appears first; after it comes the date on which your subscription expires. The day of the month on which it expires comes first, and after it the month, and following this the year to which it is paid; so if the label reads 3 Dec. 09, it means that you have paid to December 3, 1909, and you should renew before that date.

If after you have sent in your subscription the label is not changed within two weeks, write us, as we are not infallible.

THE NICARAGUAN WAR BOGY.

Outside of the State Department of our Government, who knows anything certain about the exact status of the trouble between the United States and the President of Nicaragua? The daily press of the country, with its scare head-lines and its omnibus columns of verbose dispatches, would appear to know all about it. Creditably, its editorial columns in the main are wisely reticent and its comments and advice are guarded with an "if."

The public are aware that two men, Leonard Groce and Leroy Cannon, have met a shameful death, and that Secretary Knox looks upon President Zelaya as responsible for their fate. Antecedently to this the facts are not explicit. Our Government through its State Department is endeavoring to come to an intelligent understanding with Senor Zelaya and his councilors, and is not to be hurried in its investigation by public clamor or the zeal of the newspaper press. Indeed, Secretary Knox, we are informed, appears to be bored when questioned on the subject of Nicaragua. The free-lances of the press annoy him. They are too much in evidence. In season and out of season, from the President of the nation down to the sleekest of grafters or the most depraved of murderers, there is no freedom from their prying and impertinences. State secrets, family affairs, private interests, are alike subject to violation, and too many knights of the newspaper pencil, when facts are unavailable or scarce, make a heavy draft on a fecund imagination.

Secretary Knox doubtless has this petty international matter well in hand. He can be trusted to dispose of it with diplomatic wisdom and national dignity, regardless of any interest of either a personal or a commercial nature.

Consular relations will not be disturbed without just cause, nor will President Zelaya be permitted to back and fill at pleasure. Neither will certain enterprising American citizens be gratified with a petty war which would bulge their own pockets, at the expense of the national exchequer. In a few days, probably, the nation will look back on this scare as a "tempest in a teapot."

L.

CHURCH EXTENSION PLANS

THE ADVISORY COUNCIL HOLDS ITS FIRST MEETING IN NEW YORK.

It Considers Synodical Reorganization and Methods of Co-operation—City Extension Work Favored.

J. Ernest McAfee, Secretary.

The last General Assembly created this Council. It takes the place and extends the field of the former Presbyterian Home Missions Council. This new body includes one representative of each synod, three representatives of the Board of Home Missions, two of the Board of Church Erection, and two of the Board of Publication and Sabbath School Work.

The first meeting was held on November 17th, and following days, in New York. Those who attended feel that an epoch has been created, at least a new day has dawned. The whole Church is sure soon to see the new light and discover the new meaning. All sorts of questions were discussed, all the sorts coming within the range of the activities of these three Boards and the synods in relation to them.

Varying opinions and policies had their day in a court which is certainly well constructed to afford them all justice. Each person and agency gained new ideas. Things looked different in some degree, and better in a great degree, when the Council was over. Uniformity of method was not sought nor desired. Unanimity in essentials was complete; of unessentials there was straightforward, frankest discussion, and then charity in the compromise.

The explicit instruction of the Assembly bore especially upon home mission policy. It was, in the first place, ordered that the Council should respond to the call of the Assembly's Executive Commission in conference over measures looking to the largest practicable simplicity, unity and efficiency in home mission administration. The Commission was in session in New York at the same time with the Council. The two bodies sat in joint conference during two protracted periods on two successive days. The discussion was pointed and practical, suggested by a series of questions submitted by the Commission. The Council in addition to the open discussion of the conference laid before the Commission a formal paper entitled "A Plan for the Unification of Home Missions," to whose explicit provisions it had contributed hours of painstaking deliberation. Both the Commission and the Council will report to the General Assembly in the spring.

The other detail of explicit instruction from the Assembly to the Council concerned the matter of synodical organization for home missions in the synods not now self-supporting. The experience of the self-supporting synods makes it apparent that home missions lose power by inadequate synodical organization. The self-supporting synods

have made demonstration of methods which ought to be availed of before synods reach the stage of supplying from their own resources the complete support of their work. Three or four salient truths emerged from the discussion.

First, The fact was established that more effective synodical organization is desirable and necessary. This was a unanimous judgment.

Second. It is apparent that uniformity of method is impossible. The majority were agreed that uniformity is undesirable. The Council meeting was disappointing to several delegates at this point, as nearly disappointing as so valuable an institution could be. Some had hoped that plans of synodical organization might be drawn up which might prove universally applicable. Even these were convinced by the discussion that such a hope is futile, and probably all saw such uniformity as less desirable than it had been thought. Successful home mission plans must fit the conditions they are meant to meet. These conditions will probably become more rather than less varied during the next decade or two. The value of the present and future diversities of method is that valuable experiments in adaptation are being conducted in many centers. Thus the "final" plan—if anyone chooses to conceive of such a thing—will embody the results of the best thought and experience of the entire Church. There can be no difference of matured opinion on this point, namely, that we are as yet in the period of experiment. It is unjust to the men who have zealously labored in the development of the various plans now in operation to declare *ex cathedra* that one plan is final and best and that the others are ill advised and should be abandoned.

Third. It is clear that the present essential is sympathy and co-operation. This sentiment was already rapidly developing and the Council advanced the movement by long leagues. So much the Council certainly achieved, the bringing of those with diverse views and representing diverse conditions into closer fellowship and harmony of purpose.

Furthermore, those representing unorganized synods were impressed with the importance of their own task. Just as in the organized synods the plan of each had been the adaptation to its own condition of need, so in the further development of plans in the unorganized synods the most important consideration is statesmanlike grasp on the part of those immediately responsible. No panacea can be prescribed. No infallible word can be vouchsafed. The surest guaranty of securing the right plan will be the thorough study of the local situation and the equally thorough study of all the plans which have been successful elsewhere.

To facilitate the latter process provision was made by the Council for the compiling of essential parts of the various plans now in operation and the clear setting forth of essential principles to be embodied in any plan.

Progress was made in affiliating and drawing into closer harmony the work on the field represented by the three Boards taking part in the Council.

For some time certain field officers have been operating under the joint commission of the Home Board and the Sunday School Board. This method was commended anew for the territory where it is practicable. It was further advised that when men hold the joint office of pastor-evangelist and Sunday-school missionary presbyteries should arrange so far as possible for the adaptation of the two branches of their work to the seasons of the year most advantageous for each.

Action was taken designed to draw more closely into one agency those departments of the two Boards concerned which have to do with work for the foreign-speaking peoples.

The advance policy of the Sunday School Board in the matter of education in progressive Sunday-school method was warmly commended. The Board was urged to move further in the development of this policy. Council also memorialized the theological seminaries to provide wherever possible for the thorough training of Sunday-school workers.

The appeal of the Board of Church Election was clearly set forth. The Board was asked to seek authority to further plans by which special funds might be created for city extension work. It was esteemed important that through the co-operation of this Board certain cities might be encouraged to establish large funds, to be invested in creditable city church buildings, such funds to be held for re-investment in the same locality after the refund on the part of the aided church. Thus it is hoped advantage may be taken of the spirit of local devotion and at the same time the leverage of the country-wide enterprise be utilized.

The minutes of the meeting are being printed and a limited number of copies will be available for those who may have a special interest in learning the detailed action of this most important assemblage.

The closing act of the Council was an appeal to the members to urge upon their constituency to recognize fully the great need of the hour in the Church of spiritual power and to emphasize the chief task of the Church, soul winning—making this the banner year in her history, and to advance to more perfect organization and administration and to more aggressive evangelism in the power and demonstration of this spirit.

NEW GRADED LESSONS FOR 1910.

James A. Worden, D.D.

Experiment is swallowed up in success. Eighteen hundred Presbyterian Sunday Schools are already using the Graded Lessons for the beginners. Sixteen hundred are using those for the Primary Department, and fifteen hundred those for the Junior Department. These schools include all kinds, and all localities in cities, towns, villages, and rural places in all parts of the United States. The West equals the East in up-to-date enterprise. All welcome and appreciate the new and inspiring epoch of Graded Lessons.

The most sagacious and the most hopeful leaders have been amazed at the spirit and intelligent readiness of the rank and file. Their enthusiasm has been aroused by finding the Graded Lessons really adapted to meet the spiritual needs of children in the Beginner's Class of four and five years of age, and in the Primary Department of six and seven and eight years of age, and in the Junior Department of nine, ten, eleven and twelve years of age.

Many schools are asking if they can introduce the Graded Lessons January 1, 1910. The reply is in the affirmative. These Lessons for the Beginners and for the Primaries are divided into quarterly parts, both as to subjects and as to lessons. Hence a school can begin the use

of these lessons at any time, of course taking care to begin with the lesson for that Sabbath. Those desiring to start the Graded Lessons January 2, 1910, will please order the helps for teachers and scholars of the Beginners' and Primary Departments, commencing with Part II, Lesson 14.

The lessons for the Junior Department are somewhat different. To introduce the Graded Lessons for the Junior Department January 2, 1910, it will be necessary to order the First Book for Work and Study for pupils and the first Teachers' Text Book (Part I) and begin January 2d with lesson 8, January 9th with lesson 9, and so on.

With all these supplies will be sent a detailed statement by Mrs. J. W. Barnes, Supervisor of Graded Instruction, and Miss Josephine L. Baldwin, the writer of the Junior Course. These ladies are among the leaders of that important company of Elementary Workers to whom we are indebted for the planning of the Graded Lessons, and also for pushing their adoption through the International Sunday School Convention.

HOME MISSION TOPICS FOR 1910.

Following is a list of Home Mission topics submitted for use in churches and church organizations and for individual thought and study during the coming year:

January.—The Immigrating and Emigrating Peoples. Whence they come; whither they go. Our mission to them; their mission to us; our work for them; local effort.

February.—The American Indians. The old and new environment; our duty to them through government and church.

March.—Demand and Supply. Knowing the needs. Financing the enterprise; methods. Returns from investments.

April.—Church and Labor. Points of agreement. The coming democracy. Social mission of the church.

May.—Porto Rico and Cuba. The spiritual problems of the tropics. Medical missions. The tropics and civil government. Today's unique opportunity.

June.—Alaska. The new-found resources. The native and the new day. The new immigration.

July.—Lumber and Mining Camp Evangelization. In the Central Northwest. On the Pacific Coast. Among mines of the East.

August.—Church Federation. New interdenominational movements. Overlapping of fields. The spirit and practice of Christian unity in our parish.

September.—The Town and Rural Church. Changing conditions. In the old village; in the new village. The condition in our own country.

October.—The City Church. How to use new social attractions. Learning actual conditions in our parish. The City Mission.

November.—The New Territory. Spiritual value of irrigation developments. Recent expansions in South and Southwest. Church comity in a new country.

December.—Backward Sections. The church in progressive civilization. The old Southwest. The old South and East. Among the Mormons.

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STRAIGHT FROM THE SHOULDER.

Forceful Appeal of the General Assembly's Permanent Committee on Temperance to the Church at Large.

The No-License Messenger, published in Westchester county, New York, has an editorial in which things are said about the work of the Permanent Committee on Temperance of the General Assembly of the Presbyterian Church of the United States of America and its workers which modesty might have forbidden us to utter.

The editor of the No-License Messenger is not a Presbyterian. But he does know a good thing when he sees it; and having seen the workings of this committee he has no hesitancy in saying that it is by far the most useful and efficient Church temperance committee in the United States.

This committee is a real non-partisan affair, and is in no sense or way the ally of any party which by its platform declarations and legislative enactment is committed to the license policy. There is no political crookedness in the workings of this committee. It is, therefore, entitled to the confidence, respect, and co-operation of all persons who admire political honesty.

This committee does a far larger work than any church committee in the United States, and this is done at a trivial cost to the membership of the Church. It is not a money-making affair, and does not exploit optimistic yarns for the purpose of getting money. In all things it pulls straight and true.

And it is a fact which all Presbyterians and other people should note, that this committee sends into the field the brainiest and best-informed speakers to be found on the American platform. When a speaker representing this committee is announced, the public can feel assured in advance that the subject will be intelligently and forcibly presented.

But while all this is true, it is a lamentable fact that a comparatively few only of the Presbyterians of the country have any knowledge of the existence of this committee. And of those who do know of its existence, only a few are informed as to the vast work the committee is doing.

This is all wrong. The committee is pushing to the front, and keeping to the front, the most momentous issue that has ever yet confronted the governments of the world. This is being done intelligently, and every one of the 1,300,000 Presbyterians in the country should be interested in and a supporter of this beneficent work.

Presbyterians, your own General Assembly has this to say regarding the efficiency and work of this committee:

"Resolved, That in view of the growing importance of the temperance reform and the efficiency of our Permanent Committee in conducting its work, we urge all Presbyterian churches to turn their offerings for temperance to our own committee; to make large use of the literature and lecturers of the committee, and recommend that an earnest endeavor be made to raise a total of \$36,000 to carry on this great work." (Denver, Colo., May 27, 1909.)

Well said—and timely. Surely it is the duty of Presbyterians to make the support of their own committee a first consideration. This done, the working efficiency of the committee would be increased tenfold.

But the Assembly was all too modest in asking for only \$36,000. The Assembly should have asked for all of \$100,000. They should ask loud, and they should get it, for

surely a Church wherein there is fabulous wealth could not refuse the Assembly's call in behalf of a cause so worthy, and so vast in the extent of its necessities.

Presbyterians, think these things over. And hereafter remember that the efficiency of your committee will be increased in proportion to the aid given to it by the membership of your powerful organization. Only as thus aided can you committee do all that it is capable of doing, and is equipped for doing.

PROCESSIONAL.

By Anna Woodward Beers.

O Calvary, dread Calvary,
The frowning of thine awful brow,
Like storm-charged cloud, broods dark and low—
Above the stony path I tread;
With bleeding feet, and drooping head,
I toil along the gloomy way,
Like homeless child, lost, and astray,
O Calvary, dear Calvary.

O Calvary, stern Calvary,
I scarce can lift my heavy eyes
To where thy softer shadow lies
Upon the wearying, burning sands,
Like waters cool, on fevered hands.
Its somber dimness beckons me,
Like child unto its father's knee,
O Calvary, sad Calvary.

O Calvary, fair Calvary,
Thy fragrant, grassy slope I climb
With happy feet, and list the chime
Of twilight bells, that comes to me,
Across the sea of Galilee,
As 'gainst thy cross I softly rest,
As babe upon its mother's breast,
O Calvary, blest Calvary.

Arcata, Cal.

MINISTERIAL ASSOCIATION MEMORANDA.

Last Monday the ministers' meeting listened to an interesting address by Prof. Buck, of the Theological Seminary, on music and musical conditions in Europe. A recent trip on that continent has given him an opportunity to make observations of much practical value, and his classes in San Anselmo cannot fail to reap a compensation from their instructor's absence.

On Monday, the 13th inst., reports from the various churches will be the order of the day, and the brethren will have a rare opportunity to compare notes—and make them too.

Mr. Robert Dollar is docketed for Monday, the 20th, when mission work in the foreign field from a layman's point of view will be the subject of his address. Mr. Dollar's impressions are derived from what he himself has recently seen while traveling in the East. He should have a large audience.

L.

WASN'T IT MANSLAUGHTER AS WELL?

A jury in Chicago has awarded the widow of a suicide \$1,000 damages against the saloonkeeper who sold her husband the liquor for his last drunk—the spree in which he shot himself.

THE RISE AND FALL OF AH YOCK.

Ah Yock was a born ruler; he should have been born a ruler. Even his short queue had an authoritative snap to it, and his back was as straight as a ramrod. He was only seven, but he felt very old and very wise and very stuck up, which may have accounted for his kingly bearing. While the other Chinese children slept in the clean white beds in the dormitories at the Mission Home, Ah Yock was favored with a special sleeping-place, made up every night on a couch in the Superintendent's room. He felt this honored distinction very much and looked down with pride and pity on his less fortunate countrymen.

The reason for this special favor was that Ah Yock had just come to San Francisco in the great ship from Hong-kong, and the doctor had discovered that the little boy was afflicted with a disease of the eyes. His father, a well-to-do merchant of Los Angeles, had come up to welcome him and take him to his home, but the officials would not permit him to land. However, instead of ordering that Ah Yock be sent back to China on the next steamer, permission was granted for the child to be placed in the care of the Superintendent of the Presbyterian-Mission Home, upon her giving bonds for the sum of \$500 and guaranteeing that he should be produced before the Commissioners at any time and that he regularly visited the doctor for treatment. All this was accomplished after many days and many visits to the quarantine office. Ah Yock was now on shore, but, in technical language, he had not yet "landed."

Now began the acquaintance with the little girls and boys at the Home. One Chinese maiden, who was about two inches taller than Ah Yock, and the most motherly girl imaginable, took a great liking to the boy. The half-hour after dinner was a special delight to the little children. They had this time, without interruption, to romp and play in the kindergarten room. How quickly the time passed to Ah Yock, and when Aunt May came to the door and, shaking her finger at them, cried "To bed! To bed!" he would rush at her, and stamping his tiny feet on the floor, himself would repeat "To bed! To bed!" thinking she was saying, "Go away! Go away!" for he did not understand a word of English.

One day the Superintendent went out of town, to be gone several days, and Ah Yock was taken from his throne-room and invited to occupy one of the small white beds with the other children in the dormitory. This greatly offended him, and his heart was sorely grieved. He declined to retire. The matron sat on the bed and talked in Chinese with him, showing him the clean white sheets and how soft the bed was, but he didn't want to sleep there. It was only after an hour of patient coaxing on the part of the matron that Ah Yock finally condescended to get up on the bed. He did not like the pillow and punched it disgustingly. Then he turned round and round, like a dog does before he lies down, and at last, when he saw there was nothing else to do, lay down.

The next day Ah Yock was still gloomy and morose. Not being as careful as usual, he dashed over a chair and thumped his head so hard that it raised a bump, soon turning black and blue. The Fates seemed against him, but his queue still dangled defiantly and he would not shed a tear.

In the afternoon, when the Superintendent returned, she

was soon waited upon by Ah Yock, who was supported into the room by Sing Leen. His form was as stiff as ever, but he tilted against his companion, who solemnly informed the Superintendent that Ah Yock was very ill. He did look rather ghastly, with the blue mark over his eye and his hair straggling. The Superintendent sympathized with him and inquired carefully about his troubles. Finally she suggested that she thought some of Aunt May's castor oil or pills would be the very thing for him. When the matron's room was reached by the trio, and the Superintendent and matron had refused to let their sympathies be worked upon to the extent of reinstating Ah Yock in the Superintendent's room, but began discussing the case with some levity, Sing Leen was so disgusted that she folded Ah Yock up in her arms and, with a look of defiance, marched his lordship out of the room. B. B.

INFLUENCE OF THE CHURCH PAPER.

Dr. J. B. Gambrell, in an Exchange, Pits It Against That of a Hundred Men.

No agency more affects denominational life in so many ways in so short a time.

I will put a wisely edited paper against one hundred men when it comes to helping a good cause along.

The denomination at large owes much to the papers, and it is a species of blindness that prevents pastors from taking a deeper interest in the circulation of good denominational papers.

If we could double the number of readers of our weekly papers this year, we should take a long step toward doubling everything we are doing.

When I was a pastor it was my rule to see that the State paper was in every family in the church. If they were really too poor to pay for it, they got it all the same. I asked some of my well-to-do members to help me, and the paper came and went to the right spot.

I could wish we might have an all-over-the-country movement to put our good papers into the homes of the people. If this were done, many a desert and solitary place would blossom as the rose, and many a barren place speedily become a fruitful field.

Does any one believe the taking of subscriptions to his denominational paper is too small a matter for him? If so, the answer is, nothing is too small that brings such large results.

I raise the question whether we ought not to put our brother editors on our prayer list and call down on them daily heavenly grace to help them in their arduous labors.

BETTER THAN BRANDY.

The Chicago Chief of Police has ordered that hereafter ambulances and patrols carry spirits of ammonia instead of brandy, for reviving victims of accidents.

The order was not issued as a temperance measure, but because the ammonia, not being palatable, will last longer, and is cheaper to begin with. The ammonia, also, will not be welcomed by those who fake accidents for the purpose of getting a free drink.

Church Envelopes will be printed on short notice and at lowest prices, if ordered from the Earl S. Bingham Co., 447 Minna St., San Francisco.



REV. JAMES FALCONER IS CALLED TO SANTA CLARA.

Rev. James Falconer, pastor at Hollister, has received a unanimous call to the Presbyterian church at Santa Clara, and has signified his intention of accepting it. During the five years' pastorate of Rev. Mr. Falconer at Hollister, a modern seven-room manse has been erected, the church property greatly improved, and a marked increase shown in membership and benevolences. Work at Santa Clara under the new pastorate will begin January 1st.

OREGON, WASHINGTON AND IDAHO.

Facts and Figures in Home Mission Work for 1884 Point to a Marvelous Development of Our Church in the North.

The recent celebration of the twenty-fifth anniversary of the Marshall Street Presbyterian Church has called attention to the rapid growth of the Presbyterian Church in the new Northwest. Marshall Street was organized on the 16th day of November, 1884. At that time the Presbyterian situation was as follows:

There was one Synod, called the Synod of the Columbia. It embraced the States of Oregon, Washington and Idaho. Within its bounds were but three Presbyteries, Idaho, Oregon and Puget Sound. The Presbytery of Idaho held the churches of Spokane, Wash., Moscow and Lewiston, Idaho, in addition to the Indian churches of Idaho, Baker City, Union and Pendleton in East Oregon, along with other smaller churches. In all, that Presbytery numbered 16 churches, with 991 members. They contributed \$150 to Home Missions and \$52 to Foreign Missions, and their total expenses for congregational use were but \$6353.

The Presbytery of Oregon embraced everything in Oregon not within the bounds of the Presbytery of Idaho. It had 33 churches and 1285 members, who were enough interested in Home Missions to contribute \$6777 to maintain them, while it gave \$609 for Foreign Missions.

The Presbytery of Puget Sound covered all of the Territory of Washington, which was not a State then, except that portion which had been given to the Presbytery of Idaho.

The church at Wrangel, Alaska, was then attached to the Presbytery of Oregon.

In Puget Sound Presbytery there were 29 churches, of which four were Indian. There were 883 members in all the churches, and they gave \$336 to Home Missions and \$88 to Foreign Missions.

The largest church in the Synod of the Columbia was the Kamiah Indian Church, in the Presbytery of Idaho. It had 301 members. Next in size was the First Church of Portland, Ore., with 272 members. Then came Lapwai Indian, 224 members, Puyallup Indian, 195 members, Calvary, of Portland, with 164 members, and then Seattle First, with 104 members. No other churches in the entire Synod numbered as many as 100 members.

To-day there are two Synods in the same territory, and 15 Presbyteries. Alaska, that had but one church then, has two Presbyteries now. Oregon has three Presbyteries, and Washington has 10, including the two of Alaska, which

lies within the bounds of the Synod of Washington.

In the two Synods are 349 Presbyterian churches, of which the Synod of Washington has 214 and the Synod of Oregon 135.

The largest church to-day is no longer Indian; but the First Church of Seattle, then sixth in size, has attained to the high honor of having more members than the whole Synod of the Columbia had in 1884. It reported to the last Assembly a membership of 3701. Is there any larger in the entire United States in our denomination?

In the two Synods to-day are 31,292 members. They gave last year for the cause of Home Missions \$32,172, and for Foreign Missions \$22,586, approaching the front rank in the United States in per capita gifts. Indeed, one church in this territory gave more to missions last year than it expended for congregational expenses.

The whole of this marvelous growth is due to the work of Home Missions. Only three churches in the two Synods began life self-supporting, and those three were colonies from churches that were organized under the Home Board and were supported by it until they were able to go alone.

Unless all signs are read awry, the Coast is but in the beginning of its development. We have now a good foundation for work, and will continue to build upon it, with a zeal which we have inherited from noble men and women, who sought this favored land to advance the kingdom of God.

W. S. HOLT.

AN OREGON FIELD HAS A GOOD MAN.

Mount Hood and Parkdale Are Now Supplied by the Appointment of Rev. W. L. Van Nuys.

A permanent man has been found for two important churches, Mount Hood and Parkdale, and he will take charge of them early this month. A called meeting of the Presbytery was held in Pendleton December 3, to consider the resignation and dissolve the pastoral relation between Rev. W. L. Van Nuys and the Pendleton Church, for he it is that will move into these fields to take charge. The Pendleton church regrets very much to lose Mr. Van Nuys, who is loved by all, and who has done a good work in Pendleton for about six years, both in the church which he has served so faithfully and for the Pendleton Academy. The church has been enlarged in all its lines of activity during Mr. Van Nuys' pastorate. While the people in and near Pendleton regret to lose so devoted and energetic a pastor the men of the Presbytery are glad that the move does not take him out of its bounds, and that they will still have his sound advice, both in our Sabbath-school work, of which committee he is chairman, and in the Home Mission work, with which he is thoroughly conversant.

It has been very difficult to find a man for this new work, as one from a distance could hardly be brought to realize the importance and bigness of it, especially in the near future. Mr. Van Nuys, from a closer range, realizes it, and so lays down so important a charge as Pendleton to go into it with his whole heart. To get and maintain the interest of a high class of settlers now filling up the great Hood River valley will tax the ability of the best qualified man. The session of the Pendleton church are not in any hurry to call a man until they have looked about considerably. In the mean time the church will be supplied by local men.

J. M. CORNELISON.

Carpinteria, Cal.—Friends of Rev. J. W. Dorrance are advised that he is now at Middletown, Lake Co., Cal.

Florence, Oregon.—Rev. L. R. Bond is pastor of the church here. He and his people are looking forward to special meetings early in January. Rev. and Mrs. W. W. Hendry, of Salem, Oregon, are to assist them.

Mill City, Ore.—The pastor of this church, Rev. George Gillespie, who has done long and faithful service in Oregon, is being assisted in special meetings by Rev. and Mrs. W. W. Hendry, of Salem, Oregon, who have recently come to the coast from Winona, Minn.

Madera, Cal.—Rev. G. A. White writes that the church at Madera is on the up-grade. A series of revival services was begun on Sunday morning, November 28th, in which all the Protestant churches are taking part, with the best of feeling. The evangelist is Rev. Mr. Fuller, a thoroughly devoted and active man, of the Methodist Episcopal Church, South.

Eugene, Ore.—The Baptist, Methodist, Christian, Congregational, United Brethren, and both Presbyterian churches held a union Thanksgiving service at the Central Presbyterian Church on November 25th. Rev. C. T. Whitterly, of the Fairmount Presbyterian church, preached the sermon. A good audience was in attendance and a generous offering received. The churches are expecting to hold a series of evangelistic services in February, under the leadership of Mr. Ostrom. Several other towns in Oregon are also hoping to receive the services of Mr. Ostrom during the season.

Brooklyn, Oakland.—Twice recently the pastor has been called to set forth the Brooklyn plan of benevolences to the Westminster Church of Berkeley and the church at Concord. Both churches are adopting its main ideas. By it the latter will increase her giving sixfold or more. Last Sabbath Brooklyn received 14 persons into church fellowship, 10 of them on confession of faith and seven of them heads of families. Dr. Sarah Vrooman, who went from our church to India eight years ago and whom we have been supporting there, is now home on a short furlough, and has given us some very interesting reports of her work. She is the only white missionary among 600,000 heathen. Our Sunday School has just added an adult Bible class of 16 men, with more promised.

Mariposa.—The Mariposa Presbyterian church was dedicated on November 29th, Rev. C. H. Reyburn, the pastor, presiding, and Rev. Arthur Hicks, Synodical Sabbath School Superintendent, preaching the sermon. The church was well filled with the members and supporters of the work. The building was dedicated free of debt and cost about \$1700. A manse has also been secured, at a bargain. In addition to preaching at Mariposa, Mr. Reyburn holds services at several outlying points, thus making the Presbyterian Church an influence through the county. Following the dedication services a week of evangelistic meetings was conducted, at the close of which several persons professed their faith in Christ. This church is the outgrowth of the labors of Rev. H. J. Furneaux, Sabbath School Missionary for San Joaquin Presbytery.

San Martin.—The regular work of the San Martin Church has been greatly helped and strengthened by a special ten days' series of meetings, which closed on Sun-

day, December 5. Special preparation had been made by the holding of cottage meetings. The attendance was not large, but good. The work was under the efficient leadership of Paul C. Brown, assisted by his wife, who sang to the satisfaction of all who heard her. "Personal surrender to Christ" and "Prayer" were the watchwords all the way through, leaving the young people and the church stronger and better able to do her work. A banquet for men only was one of the successful features of the series. This church is adopting the budget plan in connection with her benevolences. A building fund is growing steadily for the erection of a Sunday-school room, gymnasium and social center for the young people of this rural community.

McGill, Nevada.—Although the weather was very inclement, the recent meeting in the Townsite chapel in McGill, held for the purpose of organizing a church, was largely attended. A song service marked the beginning of the meeting, which was conducted by the Rev. F. H. Robinson, the Sunday School Missionary of Nevada, who possesses decided ability as an evangelistic singer. Rev. S. H. Jones, superintendent of church extension for Nevada, made a few remarks pertinent to the subject of church organization, and after the reading of the names of sixty-three petitioners, proceeded to the formal organization of the church, which was given the name of Grace Presbyterian Church, of McGill, White Pine county, Nevada. The church has been formed under very favorable auspices and steps will at once be taken toward the raising of funds for a church building. For the time being, there will be two congregations, the one meeting in the upper and the other in the lower camp.

East Ely, Nevada.—The dedicatory service at the Presbyterian church, East Ely, Sunday night, November 29th, was largely attended, the members of the local Masonic lodges turning out in a body, while the congregations of the different churches were well represented. The dedicatory sermon was preached by the Rev. S. H. Jones, superintendent of church construction in Nevada, who made a masterful presentation of the claims of the gospel, and the inviolability of the Bible, which has stood the test of rigid criticism and the attacks of infidelity throughout the centuries, and which is still a book pre-eminently above all others. Rev. F. H. Robinson, Sunday-school missionary for Nevada, who blazed the way for the Presbyterian church in the Ely District, made a few well chosen remarks, and also offered the dedicatory prayer. Rev. B. M. Charlton, pastor of the Ely Methodist church, and Rev. J. R. Barr, of the East Ely church, took part in the exercises. With a few appropriate words, Capt. Carpenter, chairman of the building committee, turned over the keys of the building to A. E. Heartwell, representing the custodians of the church property. The service was interspersed with the singing of stirring old hymns, while solos were rendered by Mrs. E. L. R. Wallace and J. A. Malia, with Mrs. A. Valjean, organist. The meeting was inspiring, and the event a noteworthy one, in the history of local church circles.

Los Angeles.—Rev. Mr. McRae, a former pastor, spoke in Third Church last Sunday. The annual meeting of the Church Federation was held in Temple Auditorium Sunday afternoon. Owing to a cold rain the attendance was small and another meeting will be held. City politics and Christmas plans are dividing the attention of people now,—both quite insistent. The ministers' meeting on Monday was given to a discussion of overtures regarding

representation in the Assembly. Various opinions and reasons were expressed. The consensus was strongly against reduction. The program committee provides something of interest for every Monday. Services at Immanuel were of special interest Sunday morning in view of the time marking the twelfth anniversary of the pastorate of Dr. Walker. This is the longest continuous service of any pastor in the Presbytery now. During twelve years there have been added 2233 members. Needless to say that pastor and church both hold commanding places of influence in our communion. The following items from the last Calendar will be of more than local interest, not so much for the mere announcement as for the insight they afford into something of the spirit controlling the work: "With the approach of the communion, the pastor desires to make clear the way of salvation to every anxious soul, and at the same time endeavor to lead professing Christians into a more unreserved consecration. He will speak at the Wednesday evening service on 'The Way Into the Deeper Life,' setting forth the tragedy of mere superficiality and seeking to remove certain misconceptions as to what constitutes a real Christian experience. Time will be given for praise and prayer and testimony. You are invited to be present and, if possible, bring an unconverted friend. The pastor will preach, this evening, the first of a series of sermons, appropriate to the season commemorating the birth of Christ and earnestly invites the co-operation of the officers and members of this church in making these December services the very best of the year. The purpose of the series is to set forth, under different aspects, the transformation wrought by the incarnation. The topics will be as follows: December 5th, 'Turning Prose Into Poetry;' December 12, 'Turning the Worst Moment Into the Best;' December 19, 'Turning Poverty Into Wealth;' December 26, 'Turning Base Metal Into Gold.' The sermons will be based upon some incident or achievement in the earthly ministry of our Lord, and will be brief, pointed, practical and evangelistic. Come and invite others to come."

Valley, Oregon.—The committee appointed by the Presbytery at Pendleton, consisting of Rev. Levi Johnson, of Milton, Ore., Rev. B. F. Harper, the Sabbath School Missionary, and Rev. J. M. Cornelison, missionary to the In-



dians on the Umatilla reservation, were met at Milton by Dan Kirk, the Mayor of Vincent, with his big auto-car and taken to Valley, for the purpose of installing Rev. George L. Washburn pastor. Mr. Washburn recently took charge of the Valley and Fruitvale churches, which are located in the

south middle part of the Walla Walla valley, which is generally known as the "Hudson Bay" country, for here in early times was one of the trading posts of that great English company. Years ago this great country was known as Poverty Flat. Now, under the magic wand of irrigation, the former sand and sagebrush wastes have been transformed into fertile fields of sweet-smelling alfalfa, with the comfortable homes and great red barns of prosperous and big-hearted farmers, who are not only interested in these temporal things, but in the morals of the community. They see that there are good schools and good churches. And it is very "dry" down there, for there is "water, water everywhere but not a 'drop' to drink." On November 28th the committee visited the church, which was well filled. The nice new building was completed a year ago at a cost of about \$3,000, and the cut of it shows that it is well built. Mr. Cornelison presided, preached the sermon, propounded the questions to the pastor and people, and declared the pastoral relation established. Then Mr. Johnson delivered the charge to the new pastor, and Mr. Harper gave a kind and sympathetic charge to the people, of whom he was the recent pastor. Mr. Washburn divides his time between the Fruitvale and Valley churches, which are about five miles apart. The hope of the congregation is to build a manse some day near the Valley church.

GREAT STEP FORWARD IN BAKER CITY, OREGON.

Wonderful news has come from the church in Baker City. Evangelist Shannon has closed a series of very successful meetings, and Pastor L. Myron Boozer gives a glimpse of some of the results. He writes:

"One result of the meetings is that 1025 cards were signed by those who desired either to begin or renew the Christian life. On Sunday, November 21st, the Presbyterian church held a communion service. At that meeting 148 members were welcomed to the church, and 76 people were baptized, of whom all were adults but two. The church was thronged for two and a half hours, and many persons were obliged to return home without being able to gain an entrance to the building. As the converts came forward in companies to receive the rite of baptism, men and women wept for very joy at the scene they were permitted to witness. Never before have I witnessed such a scene. More than 300 partook of the communion, among whom were a father, son and grandson. Another result is shown in a new movement for the enlarging of our house of worship. The addition to our membership makes this step necessary. At once a new room will be erected for the use of the Sabbath-school, which numbers 250 members and is still growing. Other rooms will also be added, for convenience and immediate needs. A new piano has been added to the furniture of the church."

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

Dr. Wicher has an able and learned article in the November number of *The Biblical World* on "Ancient Jewish Views of the Messiah." A second article on the same subject will appear later.

The Philological Association of the Pacific Coast was in session in the San Francisco Institute of Art on Friday and Saturday, November 26 and 27. This Association is composed of eminent professors of the universities and col-

leges of the coast. Dr. Wicher, who is a member, read a paper on the meaning of the word "hilasterion," as it is used in Romans 3:25 and Hebrews 9:5.

Rev. James Falconer of Hollister, who received the major part of his theological preparation in San Anselmo, has accepted a unanimous call to Santa Clara.

The Two Rock church is making progress under the care of Mr. N. M. Fiske of the senior class. They are moving now to secure a manse, which has long been needed. Nearly half the amount required to build it has already been subscribed.

Rev. William H. Darden, '81, pastor at Corning, is also expecting to build a manse this winter. Lots have been secured and more than a thousand dollars subscribed toward the building.

Dr. Wicher gave an illustrated lecture at Olivet church on Thursday evening of last week.

Dr. Landon led the union meeting of the Christian Endeavor societies of San Rafael last Sabbath evening, when the Congregationalist, Methodist and Presbyterian societies met together. There was a large attendance and a helpful meeting.

THE CHRISTMAS STAR.

Suppose you had been born of heathen parents in a pagan land and had never heard the sweet story of Christmas until it was told you by a foreign missionary. What would Christmas mean to you? Many of the native converts on



the foreign field tell in the Christmas Program issued by the Sunday-school Department of the Board of Foreign Missions what Christmas means to them. The Program has been prepared with special care and is peculiarly attractive; the music is of a very high order, bright, and of a kind that will appeal to schools of every grade.

In connection with the Program is a coin card like the design noted below, printed in two colors, and holding five nickels, five dimes, and one quarter.

Programs and coin cards are supplied free of charge to schools pledging their Christmas offering to the Presbyterian Board of Foreign Missions. Orders should be sent in at once to the Sunday-school Department of the Foreign Board, Room 812, 156 Fifth Avenue, New York City. Samples can be secured by sending a 2-cent stamp to the above address.

The Pacific Presbyterian to January 1, 1911, for \$2.00 to new subscribers.

THE HOME

JOHN'S WIFE.

A young wife stood with her hand on her broom,
And looked around the little room;
"Nothing but toil forever," she said,
"From early morn till the light has fled.
If you were only a merchant now,
We need not live by the sweat of our brow."
Pegging away, spoke shoemaker John:
"We ne'er see well what we're standing on."

A lady stood by her husband's chair,
And quietly passed her hand o'er his hair;
"You never have time for me now," she said.
And a tear-drop fell on the low bent head.
"If we were only rich, my dear,
With nothing to do from year to year,
But amuse each other—oh, dear me!
What a happy woman I should be."
Looking up from his ledger, spoke merchant John:
"We ne'er see well what we're standing on."

A stately form in velvet dressed—
A diamond gleaming on her breast;
"Nothing but toil for fashion," she said,
"Till I sometimes wish that I were dead,
If I might cast this wealth aside,
And be once more the poor man's bride."
From his easy chair spoke gentleman John:
"We ne'er see well what we're standing on."
—Emma Bassett.

FAITHFULNESS THE TRUE GREATNESS.

The social structure does not rest on great men and women; they are too unusual. They can and do help the world forward and upward, but only when they can influence those really important, necessary people—the average man and woman. So deeply true is this that many social philosophers argue that a great man is but the product of his age—the expression of what the multitudes of lesser men around him are thinking and feeling and striving for without formulating their ideals. Luther gave voice to the Reformation, but it rested on the people and its strength lay deep in the hearts of uncounted multitudes.

The most important place is the average lot. On what the ordinary, everyday man and woman think, feel and do, depend the progress and the nobility of the race. And perhaps the most important element in the life and progress of any nation or community is the simple daily quality of faithfulness. It is always exemplified in lives of heroic greatness; yet, after all, if a country had to choose between faithfulness in its unusual citizens and faithfulness in its ordinary folk, the only choice would be the latter. It is more important to the United States that the average man should do his work faithfully, hold scrupulously to his marriage vows, fulfill his contracts with his neighbors, keep his promises and live up to his religious

obligations, than that every one in "Who's Who in America" should have accomplished his utmost in his particular calling. The very idea of democracy is built on the faithfulness of the individual citizen to his trust. A pinnacle or turret may crumble or fall with comparatively little damage, but let the foundation give way and the whole structure must crash in ruin.

Faithfulness, in the average lot, is of the highest importance. But how do the average man and woman look at their social responsibility in this direction? Take the average mechanic. Nothing has caused householders to distrust that excellent organization, the trades-union, more than the carelessness, the shirking, the delay and the badly done work of the everyday carpenter, painter, plumber, etc. The belief has grown up in consequence that the unions protect inefficient and faithless workers; and each unfaithful member has therefore cast reproach on the organization that he is pledged to advance. In some cases the laxness of its members has at length become reflected in the management of the local union itself, and occurrences result which disgrace the cause of labor and hamper its strong and conscientious leaders.

Or take the case of the average church member. If the community saw in each communicant a living epistle of faithfulness to duty and to God, how long would it be before revivals would become unnecessary, and all men would reverence religion? The man who prays on Sunday and by legal chicanery dodges out of a contract on Monday; the woman who goes to church regularly and does not pay her grocer's bill; the penitents who talk comfortably of forgiveness but never think of restitution or reparation; the pious attendants on religious services whose pew rents are hopelessly in arrears and who put a penny in the plate; the converts who join this year and backslide the next—all these form the load under which the church staggers, and by which, alas! the world judges her. Her great preachers are important to her, but if the average member were faithful she could do without preachers and yet advance in resistless triumph.

Let no man think he can be faithful, even to that which is least, without its counting to the world. Each faithful soul, in daily task, in home living, in church and city, counts as a stone in the enduring foundations which upbear all that the nation possesses worth having. Each unfaithfulness, small as it may be, degrades life. The most important thing on this earth, its most radiant past glory, its only sure hope, is "the blessed company of all faithful people." To be in the ranks of the faithful is to be important, whether in the workshop and kitchen or in the palace. And of highest importance is she who out of the obscurity of her life has it within her hands to erect a place of power—the housewife!—Priscilla Leonard.

Our Young People

HOW TOM JOINED THE BAND.

"My, I wish I could belong, too!"

The group of boys who were so eagerly discussing the organizing of a brass band in town turned and looked in surprise at the speaker. But the surprise quickly turned to mirth, and, with a careless laugh, Fred Grey said: "Well, that's a good one; I don't believe you could get up

wind enough to blow a willow whistle. And we've got enough members, anyway."

Tim Darrow moved away with burning cheeks and with a wounded look in his eyes. The other boys had not really meant to be unkind; they were simply thoughtless, boylike, and some of them would have felt sympathy if they had realized the utter loneliness of the quiet boy who silently left them. But as Tim walked slowly along the dusty road the boys were forgotten, and there was uppermost in his thoughts the happy fact that Grantville was to have a real brass band.

Tim could well remember the happy days when he and his mother lived in the little cottage in Medford. Then had come a dark time, when the mother's tired hands had folded away forever the ever-present sewing by which she had earned their humble living. The simple household furnishings were sold to pay the widow's few debts, and Tim was told that a good home had been found for him in Grantville, a few hours' ride away, with a certain Jonas Nelson who lived at the edge of the town.

It was a common saying with many people: "As close as Jonas Nelson," and when he offered the 12-year-old orphan boy a home, it was with the expectation that he "would a good deal more than get his keep out of him." Here Tim had lived and worked for five years. He had been fed and clothed; no one could accuse the Nelson family of cruelty toward him; but not a particle of home love had been extended to him; the idea was kept before him that he was not "earning his salt" and would have been in the poorhouse had it not been for their generosity. He had been taken out of school during the fall and spring work on the farm, and was soon so far behind others of his age that he was a target for sport. No wonder the sensitive shy boy had shrunk within himself and seemed to make it his chief object to keep away from everyone!

But the talk regarding the new brass band had touched a hidden cord, and he was amazed at himself when, on reaching home, instead of sliding as quickly as possible past Mr. Nelson when he met him in the hall, he said eagerly: "Oh, Mr. Nelson, have you heard about the new band? Won't it be fine! Oh, please, won't you see if they'll let me join? I'll—"

Mr. Nelson stopped and looked at the boy in astonishment and, in an angry voice that drove all the eager light from the gray eyes, said: "You belong to a band! Well, I do say! Are you crazy? Do you suppose I've got money to throw away to feed and clothe a lazy thing like you, and now give you a musical education besides? Suppose you want me to buy you a gold-mounted horn!" sneeringly.

At this last remark Tim's drooping head was raised a little, and a spark of the eagerness came back as he began: "Oh, no, sir; I have—"

"Not another word now. Get along about your chores, and don't say 'band' to me again. I haven't any use for bands or any such bosh."

Poor Tim! He went about doing the many tasks required of him with a great lump in his throat that still choked him as he tried to eat his supper, and as soon as possible he went up the dark back stairs to his low room over the kitchen. There he gave way to his first impulse to throw himself on the bed in utter loneliness and misery. Life looked pretty dark to him as he sobbed, "Oh, mother, why did you leave me!"

And then, as if in answer there came to his troubled

heart the echo of his mother's sweet voice, singing—

"Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged:
Take it to the Lord in prayer."

The raging, rebellious feeling all gone, Tim soon arose and went to a small trunk which contained the few possessions he had brought from that little home at Medford. On top lay the small Bible his mother had given him the last Christmas before her death. On the fly leaf was carefully penned his name and hers, and the date, and at the bottom of the page the precious words from Isaiah: "As one whom his mother comforteth, so will I comfort you." Beneath the Bible was a picture of a happy family group, his father and mother and himself, taken when he was two years old. Mrs. Nelson had said several times that she must go through that trunk some day and get rid of a lot of the "trash," but that book and picture had somehow kept her from disturbing the contents that were so sacred to Tim.

After some rummaging, Tim brought up from the bottom of the trunk a much used and dingy leather case. He carried it over to the stand where the small lamp stood, and, after a little struggle with the rusted clasp, drew from it an old and somewhat dented cornet. It had belonged to his father, and many a time his mother had told him how proud she had been, when, with Tim in her arms, she had watched him go by at the head of the band. She had told him, too, of his father's faithful service as a bugler in the Union army when a boy of only 17. As Tim handled the old instrument tenderly, all these things came back to him, while the great love for music that had never had opportunity for growth now welled up and overwhelmed him and he resolved some day to bring as sweet tones from the old cornet as his father had done.

The next day Mr. Nelson said to Tim: "As soon as you get that other load of fodder in, go to town and clean out that room over Dean's store. The band boys want to fit it up for their practice hall. I haven't any use for their band, but I'll be glad enough to get some rent out of the room again." Mr. Nelson had agreed to heat and light the room, and so it came about that Tim soon found himself installed as janitor for the new band, instead of a member. He was to stay until nine o'clock on the evening each week when Professor Lee came from the academy town of Highland, twenty miles distant, to instruct the boys and then some of the company would put out the lights and lock the door. And in that one precious hour, sitting in the shade back of the stove, he drank in every word the professor said, while his fingers could almost feel the valves of his horn.

As winter came on, Tim had to go earlier in order to have the room warm, and during the extra time, busy with pencil and scraps of music paper rescued from the wastebasket, he carefully copied the exercises often left there. It was hard work and many a time was he discouraged and puzzled to know what some mark meant; but this only increased his attentiveness when the practice hour came, and so, one by one, he mastered many points that some of the other boys in their carelessness failed thoroughly to grasp.

Tim's real practice hours were few, and often far between, but there was occasionally an afternoon or evening when Mr. and Mrs. Nelson and their daughter Kate were

all away, and he was left in charge of the place. Then he hurried through his work, flew to the old trunk, and stationing himself near a window, where he could see the family returning, forgot everything but the old cornet and the strains he so longed to master.

* * * * *

It was early in May and the young band was rapidly becoming the pride of the town. Decoration Day, always an important occasion in Grantville, was looked forward to with greater interest than usual as being the day on which the band were to make their first formal appearance.

Tim had opened up the hall, but it was still a little early for lighting the lamps. Professor Lee had been there in the afternoon and had left his cornet and music lying on the table. Tim had often admired the beautiful, shining instrument, and had wondered how it would seem to have it in his hands. There it was before him, and no one was about to know it or rebuke him if he looked at it closer. He had no thought of touching it, but suddenly, scarcely realizing that he did so, Tim reached forward and picked it up. A moment more and he had put it to his lips, and then softly but sweetly came forth the notes of the last piece the band had practiced, the mournful strains of "The Soldier's Rest."

Professor Lee, coming quietly up the steps, was at first startled, then amazed, as in the dim light he recognized the figure of their quiet janitor, no longer frightened and shrinking, but with head erect, and bringing from the cornet melody that rivaled his own. Two or three of the boys started up the steps, but were given the signal to come quietly, and, as the last sweet, sad note died away, the player was brought back to the realities of life by the burst of applause that came from the doorway.

Tim was frightened! What had he done? What would the professor say? And drawing at once into his old shy self, he tried to stammer out an apology. But motioning the other boys to stay back, the kind man put his hand on the boy's shoulder, and though Tim could never tell just how it happened, before he realized it he had told his whole story—of the father who had been a bugler in the army; of the old cornet that he had loved so much, and of the dear one who had been so proud of him.

Mr. Lee had a talk with Jonas Nelson the next morning, and won the promise that Tim might practice with the band regularly. Mr. Nelson still insisted, however, that it was all nonsense, but as long as they rented his room and wanted Tim bad enough to take him without his paying for it, he didn't know as he cared much.

But when Decoration Day came, and Tim marched beside Professor Lee, looking so happy as he brought the clear, sweet tones from the old cornet that had done such valiant service so many years before, even Jonas Nelson's face wore an expression of unmistakable pride, which he made no effort to conceal.

"Poor boy," he was saying to himself in a wave of understanding and sympathy as his eyes followed Tim through the admiring throng. "Poor motherless boy!" And when, with an unusual tenderness in his voice Jonas turned to Mrs. Nelson and said, "Mother, we are going to feed that boy's head and heart for his dead mother's sake—and for his," she answered, "Yes, Jonas; and I am going to turn his room into something like a home for him."—Fannie Laybourn in the Interior.

FAR WEST ENTERTAINMENT IN CALVARY.

The ladies of the San Francisco churches gave a delightful entertainment last Friday evening in Calvary church, for the benefit of the Far West deficit. Mrs. Prutzman, the chairman of the Far West Committee, presided. The program was of a high order, and was warmly received by an appreciative audience.

Mrs. Maud Barnes Steele recited from the "Sky Pilot," whose variety of characters lends itself well to a good reader. Mrs. Steele is a talented impersonator. She has a flexible, well-trained voice and a fine intonation. Those who have not had the pleasure of hearing her should take the earliest opportunity to do so.

Miss Olive Hyde rendered two violin selections in a masterly manner, and Mrs. Byron MacDonald added two excellent numbers to the evening's pleasure. A silver offering resulted in \$30, which greatly pleased the ladies. We hope each presbytery will make plans to aid in reducing this deficit, which is of long standing. JENNIE PARTRIDGE.

CLIPPING FROM A PIONEER BABY.

Mr. James E. Gordon, known as "Jimmy" among the Sunday School children of the First Presbyterian Church fifty years ago and now the senior deacon in the same church, in which he was almost born, contributes to the Pacific Presbyterian the following clipping from the Call of December, 1859. It will remind young readers of the history of an unfortunate prince, and furnish them with interesting data about the Bible:

"BIBLE CURIOSITIES.—Strange Facts Gained by a Study of the Good Book.

"The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Place of Skulls, Madrid. After thirty-

three years in this living tomb, death came to his release, and the following remarkable researches from the Bible, marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:

"In the Bible the word Lord is found 1853 times; the word Jehovah, 6855 times, and the word reverend but once, and that in the 9th verse of the 111th Psalm. The 8th verse of the 118th Psalm is the middle verse of the Bible. The 9th verse of the 8th chapter of Esther is the longest verse. The 35th verse of the 11th chapter of St. John is the shortest. In the 107th Psalm four verses are alike, the 8th, 15th, 21st and 31st. Each verse of the 136th Psalm ends alike. No names or words with more than six syllables are found in the Bible. The 37th chapter of Isaiah and 19th chapter of II Kings are alike. The word girl occurs but once in the Bible, and that in the 3d verse and 3d chapter of Joel. There are found in both books of the Bible 3,586,483 letters, 773,693 words, 31,373 verses, 1189 chapters and 66 books. The 26th chapter of the Acts of the Apostles is the finest chapter to read. The most beautiful chapter in the Bible is the 23d Psalm. The four most inspiring promises are John 14th chapter and 2d verse; John 6th chapter and 37th verse; St. Matthew 11th chapter and 28th verse; and 37th Psalm, 4th verse. The 1st verse of the 60th chapter of Isaiah is the one for the new converts. All who flatter themselves with vain boastings of their perfection should learn the 6th chapter of Matthew. All humanity should learn the 6th chapter of St. Luke, from the 20th verse to its ending."

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A MAN HAS FAILED THOUGH RICH.

When he is coarse in his manner and brutal in his instincts.

When he is constantly reminding others that the brute still lingers in him.

When there is evidence of mental penury in his conversation.

When he radiates soul poverty.

When he is a moral pauper.

When he does not carry a higher wealth in his character than in his pocket-book.

When he is narrow and bigoted in his opinions.

When he is leading a mean and stingy life so far as his charities and magnanimity are concerned.

When he has fed others on hopes instead of adequate salaries or just dues.

When he does not in his prosperity help those who helped him in his adversity.

When he goes on the principle of getting all he can and giving as little as possible.

When he carries about his business a vinegary face instead of a sunny one.—O. S. Marden in Success Magazine.

At a party Sarah's aunt said to her, "Child, you eat a great deal for a little girl of three." Sarah replied: "Oh, I'm not so little on the inside, auntie." —Chicago Tribune.

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CONTENTMENT.

A Thanksgiving Verse for Boys and Girls.

By Donald A. Fraser.

A little bird sat on a tree,
And sang his song right merrily:
"I'm glad, as glad as I can be,
That I'm a bird upon a tree."

A pretty golden butterfly
Among the blossoms fluttered by,
And asked her mate, who wandered nigh:
"Who would not be a butterfly?"

A tiny little daisy-flower
Unclosed her eyes when passed the shower,
And smiled to feel the sun's warm power;
"It is so sweet to be a flower."

A gentle, playful summer breeze
Blew o'er the fields and stirred the trees,
And whispered to each one of these:
"Don't you wish you could be a breeze?"

And Jack, a chubby little boy,
With romping dog and rattling toy,
Cried out with shouts of keenest joy,
"It's jolly fine to be a boy."

—In The Delineator.

GRANDMA'S PICKET GUARD.

Grandma Wilkins was very sick. The doctor said she must be kept quiet, and everybody went about on tiptoe and spoke in low tones. Wilfred looked very sad. He crept softly into the darkened room, and laid some flowers on grandma's pillow; but she was too sick to look at them. Soon after he heard his mother say to Kate, the cook:

"We must keep the doorbell from ringing, if possible."

"I can do something for grandma," thought the little boy.

So he sat on the front step, and soon a woman with a book in her hand came to the door.

"Grandma is very sick," said Wilfred. "Nobody must ring the bell."

The lady smiled but went away. Soon a man with a satchel came.

"Grandma is sick and mamma doesn't want anything at all," said the boy.

All day long the people came. It seemed to Wilfred that almost everybody had something to sell; but he kept guard, and the bell was silent. Kate came to call him to lunch, but Wilfred would not leave his post.

"Just bring me a sandwich or something, and I'll eat here," he said.

At last the doctor came again. When he came back he smiled down upon Wilfred and said:

"Well, little picket guard, your grandma is going to get well, and you have helped to bring about that happy result. You will make a good soldier."

Then his mother came out and took him in her arms and kissed him.

"I am proud of my brave, unselfish little son," she said. "Now, come and have some dinner, and then you may go and see grandma for a moment. She has been asking for you."

When Wilfred went in on tiptoe his grandma thanked him with a kiss, and he was a very happy boy that night.—Baltimore and Richmond Christian Advocate.

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VOL. VII

SAN FRANCISCO, U. S. A., DECEMBER 16, 1909.

No. 50

A PERSONAL LETTER TO EACH ONE RECEIVING THE PACIFIC PRESBYTERIAN.

Dear Friend:

Some of us are trying to do what in us lies to give our people on this Coast a really creditable paper. We believe there is a large field for it, and that a good paper, such as we have in mind, will be a source of great satisfaction to its readers, besides being a medium of doing immense good. Mr. Bingham has done his share, and far more; and, thanks to his perseverance and ingenuity, now has a first-class, up-to-date printing establishment at his disposal, which in the near future will be able to give us a paper of much better appearance.

But this is not a one-man job. It is only fair that you should help as well as we. We want a larger subscription list. Every subscriber, practically, could secure, or pay for out of his own pocket, an additional subscriber at trifling effort; certainly with far less effort than writing a page for the paper. Practically every pastor could easily secure five or ten additional subscribers, without serious inconvenience to himself and with great benefit to his people. What better form of Christmas present could there be than the giving of the paper to some friend or acquaintance, thus keeping them in touch with the work of God's kingdom on the Coast for a year? In fact, if there were a will, the way would be found.

We are perfectly willing to help, if you will, but we cannot be expected to labor indefinitely to aid a paper whose subscribers are indifferent to it. We are proving our faith by our works. You do the same; send in subscriptions; provide the sinews of war.

In the assurance of the mighty power of the press, and in the confidence that this is the day of opportunity for our Coast paper, I am,

Very truly yours,

JOHN E. STUCHELL.

The Editor's Column

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"THE CHRISTIAN YEAR."

John Keble, in "The Christian Year," a book rich in gems of exquisite poetry and redolent with the fragrance of devotion, yet one all too little read, has expressed the feelings of the pious heart in contemplation of the various feasts or high-days of the church throughout the year.

We feel inclined to envy the church that has an order so regular and dignified that it can be anticipated and sung from year to year and from age to age. It seems to give an impressiveness and stability to the forms of devotion, and to surround them by an historic charm for which our fancied freedom is often a poor compensation.

Such an orderly calendar has prevailed in the Catholic Church from the earliest centuries. Even most of the reformers did not feel impelled to break away from it. The Puritans, however, along with so much that was good, were extremists, and not only scouted the wearing of the surplice, and the elevation of the cross, and the bowing at the name of Jesus, but regarded the holy days of the church with suspicion, as being in some manner responsible for the lax state of religion that prevailed. They threw them to the wind therefore, and it was only the less consistent, or those whose heart overrode the conclusions of the head, that were bold enough to retain even Christmas.

Yet there has been a constant reaction from this extreme position, and today especially the question is apt to be, not what did the fathers think? but, what conduces to the fullest effectiveness in our own worship? And we have, even the strictest of us, gradually developed a scheme of church worship, a sort of Christian Calendar to which throughout the year we submit.

This process has been, we imagine, largely unconscious, and even now many would scorn the bare suggestion of a set calendar. Yet we believe the time has come for us to face the facts and abide by the consequences. No well-organized church today can escape the necessity of some such definite program. In the course of its worship it has not only the needs of the people to consider, but the revolution of nature's cycle, the gathering of funds for various objects, and the exigencies of national and civic life. We are so tied down now by special appointments that the average preacher can scarcely find a Sunday in which to inject

some new thing, or even to give his people the peculiar type of a message the situation seems to demand. Every preacher who is to keep in touch with his people, with his denomination, and with his city and state, is already committed to definite appointments, of which the following is far from being a full account. There are from four to six communion seasons a year to be observed. Then we have the eight Boards of the Church, whose work is to be stated and for whom offerings are to be gathered. There is always a Hospital Sunday, an Orphanage Sunday, a Temperance Sunday, and there is apt to be a Sunday for the Rescue Mission. Then there are the special days set apart by the General Assembly or the Evangelical Alliance for Education, Sabbath Observance, etc. There are the great festivals at Christmas, New Year's, and Easter; while to all these the patriotic pastor must add Lincoln's and Washington's birthdays, Decoration Day, the Fourth of July, Labor Day, and Thanksgiving.

Here is an ecclesiastical program as elaborate as that to which the Episcopalian stands committed—a program that is in a manner forced upon us. It is necessary, all the objects for which it calls must be considered by the wide-awake church, yet it lacks unity and impressiveness. It is helter-skelter.

Our desire is that we might frankly admit that we have this Christian year, and try so to elaborate it and to fix its dates as to give it a sort of universality as well as dignity, beauty and effectiveness. We wish that, without insisting on a cast-iron regulation, special Sundays in all our churches might be for special things, so that Presbyterians in travel—and we are all wanderers—would know from Sabbath to Sabbath and from month to month what subjects would be treated (on Sabbath mornings, to which our remarks are chiefly limited), and come prepared for intelligent participation in the service, in some sort as the Episcopalian, whether in England, Italy, India, Australia, America, on train or on sea, knows just what the day calls for and can unite in the worship in which all the others of his communion are engaged. They are committed, indeed, to a calendar which we think long since outgrown, and are interested in ancient saints, while we rally about those who, though uncanonized, are, we believe, equally great in the sight of God, yet in loftiness and the effect of devotion their service is far superior to ours.

Such a Calendar as we suggest would not only be of great aid to the people, but likewise to the pastor. If it were generally understood that these days were set, without special reason to the contrary, he would be relieved of the necessity of deciding what to preach on—a question which is often as hard to settle as to prepare a sermon; he would be enabled to approach these subjects with a fuller mind and after a more ample preparation; and he could count on the already awakened interest and sympathy of the audience, which, according to our present plan (or lack of plan), never knows what he is to preach about till he begins, and sometimes, it is to be feared, not when he is done!

Lastly, a properly arranged schedule meeting the modern requirements of the Christian year would enable the minister to cover the essential portions of the Scriptures in the course of the year's public reading. We would not seek, indeed, to read the entire Bible through annually, as our Episcopalian brethren, following an order prepared in days when reading was a rare accomplishment, try to do. But we feel convinced that not nearly enough public reading of

the Bible is practised in our non-liturgical churches; and we suspect that if the average preacher were to mark the passages which he reads in the course of several years' ministrations, he would be amazed to discover how much of importance he has entirely omitted. We hazard the conjecture that not one preacher in ten has any plan for taking his people through the Bible in the course of a year's services; he is exceptional if he knows a week ahead what he is going to read; and as to the method of reading and due preparation to read well, charity forbids our expressing an opinion. We are apt to imagine that, because people can read the Bible, we need not do so in the pulpit; as a matter of fact they do not, and, as between not being able to read and being able to but not doing it, there is little to choose. But with a scheme that in the course of a year or two years at any rate would take the audience through the essential portions of scripture, with a set lesson for each Sunday, we imagine more interest would be developed and a better reading of the word stimulated, especially if in some way the schedule of Bible reading could be harmonized with the Sunday-school lessons, the passages of the various prayer circles, etc. Now, each, however good in itself, with its separate program adds still further to the general confusion.

The New Year is at hand, and in the thought that the simplicity and effectiveness of our church worship may be enhanced by a co-ordination of the numberless church "calendars" and "orders" prevalent among us, we have ventured, with all due modesty, to express the foregoing opinions, in the hope that they may prove suggestive to our brethren in the ministry.

In brief, our contention is to recognize that we have a church calendar for the year and to set about giving to it that due proportion, dignity, and progressiveness which so important a matter deserves, retaining all that we can that has proved useful in the past, and filling in its gaps with what meets the needs and moods of our own day. Thus we shall have order in the best sense, and at the same time allow ourselves freedom to do or say anything that requires a place in our ecclesiastical program.

Certainly the end is well worth the effort required to attain it; for as between a good order and the wretched, ill-considered, slipshod methods in vogue today, the difference is as between night and day. The best we can offer is all too imperfect. It is creditable neither to our sense nor our devotion that we should be content with the present state of affairs, in open disregard of the Apostle's injunction, "Let all things be done decently and in order," especially when we are well able to make the improvement which all must realize is needed. Yea, the very effort intelligently to plan the church work and to proportion the gospel message a year in advance cannot but be fraught with great benefit to both pastor and people, while this aim to bring "beaten oil for the sanctuary" is certainly more worthy our glorious Redeemer.

J. E. S.

MESSAGE OF GOOD CHEER.

276 H St., San Bernardino, Cal., Dec. 10, 1909.

Mr. Earl S. Bingham,
San Francisco, Cal.

Dear Brother: Enclosed please find my check for another year's subscription to the Pacific Presbyterian.

I heartily congratulate you on the great success you are making of the Pacific Presbyterian. It is the best ever. Energy and efficiency are bound to tell. With all best wishes, I am

Sincerely yours,

S. H. JONES.

A BREEZY NEW YORK LETTER.

Services in the Fifth Avenue Church and at the Chinese Mission—Mr. Kennedy's Beneficence.
Coast Guests.

Miss Julia Fraser.

Crowds of people everywhere, clearest atmosphere, and brightest sunshine, are vivid New York impressions. This is the crowded season, but everywhere one may go at any time, on the streets, in the stores, in the surface cars, the subway, or the "L," the mass of surging, restless hu-



Miss Julia Fraser, Secretary Women's Board of Home Missions.

manity is overwhelming. Other lingering impressions are the marked contrasts,—the very old and distinctly new crowded together. Business is pushing up-town so rapidly that Thirty-fourth street is now practically the shopping district, and the old homes of Fifth avenue are rapidly being converted into business houses. Everywhere skyscrapers are being built—perhaps on either side is a stately home, often with dear old-fashioned gardens, perhaps even a tree or two. For example, I am most comfortably located within easy walking distance of "156," in the heart of what was once a fine old residential district, fronting on a quiet street, with scarcely any traffic, while in the rear is the dearest of old gardens, and in all directions are sky-

scrapers, making a striking contrast of the very old and the demanding, insistent new.

Fortunately for me, friends out of town have been so hospitable that only two Sundays have been spent in New York, and these little week-end visits have been truly refreshing. Some of our churches have a 4 o'clock service; thus, by a little judicious planning, it is quite possible to attend three splendid services every Sunday. Dr. Parkhurst's church being the nearest, I have naturally gone there most often and have heard powerful sermons. The Sunday I went to Madison avenue church Dr. Coffin was out of town, but Rev. Hugh Black preached a wonderful sermon to a packed and most appreciative audience. Dr. Work's sacramental address was most touching and tender, based on the thought of thanksgiving continually and joyous service in the Christian life. He welcomed twenty-eight new members, and the whole service was a strong spiritual uplift. It was also delightful to meet and chat with Dr. and Mrs. Work and recall Coast friends and experiences. He is dearly loved by his people and is doing a strong work, especially with the men. Dr. Arthur T. Pier-son preached at the 4 o'clock service, in the Fifth avenue church, a wonderful sermon, the subject being "Light Giving, Life Giving." It was a most masterly presentation of the Bible as the greatest force in the world today. One interesting point that he made was that the pagan tried to burn the Bible up, the Papal authorities attempted to lock it up, the Rationalists rejected it, but the modern way is to simply ignore it. But in spite of everything, the Word of God shall stand secure forever, to give light and to save life.

The Presbyterian Chinese Mission, 223 and 225 East Thirty-first street, is an intensely interesting place to visit. Rev. Huie Kin is the superintendent. Years ago, when Dr. Eells was pastor in Oakland, Huie Kin was a young Chinese boy whom the Doctor baptized and received into the church. Later Huie followed Dr. Eells to Cincinnati and went through Lane, and has been a most successful missionary among the Chinese in New York ever since. The mission property in New York is most admirably located and splendidly adapted to the need of the work. A gymnasium, reading-rooms, Chinese library, Y. M. C. A. dormitory, beside a beautiful chapel and school rooms, living rooms for the missionary and his family, are a few of the attractive features.

Meetings of general interest here are without number. The Home Mission Conference, composed of representative men of each synod, is reported to have been exceedingly satisfactory. It certainly was most pleasant to meet Dr. Noble, who had come on to attend this meeting. Then, Mr. Stelzle's Labor Conference attracted interesting and interested audiences, which for three days discussed all manner of social problems. The first annual meeting of the Council of Women for Home Missions, held at the headquarters of the Reformed Church of America, brought together as brilliant and capable a lot of women as ever cheered one's heart to meet. The President, Mrs. George W. Coleman, Boston, Mass., and the other officers are women well known in Home Missionary work. Presbyterians were very proud of the splendid way in which Mrs. F. S. Bennett, the President of our Woman's Board, presented the work committed to her. The Centennial of the New York Bible Society, at Carnegie Hall, was a most notable event. All these meetings, each deserving extensive notice, simply indicates a little of the

pressure of good things here.

Mr. Kennedy's splendid disposal of his wealth is still common talk everywhere. The subject of many sermons, and much writing, it has unquestionably brought the question of strictly denominational giving before the public as it has never been before. The fact that Mr. Kennedy gave most largely through those agencies of which he was either an active member or with which he had been closely identified, shows the confidence he, an acute business man, had in our Church's management. For years Mr. Kennedy had been a prominent member of our Assembly's Board of Home Missions, to which he gave two and a quarter millions. It is hoped that his bountiful liberality will stir up all to increased giving, otherwise much of the lesson will be lost. The world is now watching eagerly how this matchless benevolence is going to affect the regular church receipts. Especially is this true of the women's work, for which nothing was left.

The office confinement so far has not been irksome, and the work has already brought many pleasant experiences. It was delightful to have Dr Mackenzie at "156" the other day, with fresh news of the dear home people. Other Coast friends who are here are the Murray Harrises of Los Angeles, Miss Helen Salisbury, who is over at the Y. W. C. A. Training School and most thoroughly enjoying the experience, Dr. and Mrs. Stevenson and Dr. McLain of Salt Lake City, and Dr. H. M. Crooks, the President of Albany College, Oregon.

WORD FROM A CORRESPONDENT.

Miss Julia Fraser, as most of our readers know, has gone to New York, to take up the work of Corresponding Secretary of the Women's Board of Foreign Missions. The Manager of the Pacific Presbyterian is in receipt of a letter from her, in which she tells of the cordial reception she has met with in the great Empire City, to her delight and surprise. She has been the guest of the Misses Jackson, daughters of the lamented Dr. Sheldon Jackson. Miss Fraser finds plenty of work ready to her hand. She has spoken in the Church of the Covenant, New York, and before the Washington Presbyterian, D. C. Her devotion to our Church's interests on the Pacific Coast is fervently expressed in her letter, and she has a kind word for this its journalistic organ, to which she contributes today in another column. Wherever duty may take her, Miss Fraser will be effective in her Christian influence, and we wish her hearty Godspeed.

DEPARTURE OF MISSIONARIES.

The good wishes and earnest prayers of their Christian friends will follow the sailing of the following named missionaries for their fields of labor:

Rev. and Mrs. E. P. Dunlap, of Siam, will sail on the Mongolia December 21st.

Rev. and Mrs. F. W. Bible and their three children, of Hangchow, China, will sail on the Korea January 7th. With them will go Rev. and Mrs. George W. Marshall, of Yueng Kong, China, and Miss Mary Banks, under appointment to South China. It is just possible that Mrs. Genso, the mother of Mr. John F. Genso, of Seoul, Korea, will accompany them. If she does not, she will probably sail on the Siberia January 25, 1910.

HOME BOARD ANNOUNCEMENT.

The Board of Home Missions expresses its gratitude to Almighty God for his signal favor in inspiring his servant, Mr. John S. Kennedy, to provide so generously for an advance in home mission work.

It declares its policy to use this great gift in such ways as its best judgment may be able to devise for an energetic forward movement in the great cause of home missions.

We believe the times are ripe for doing great things for American evangelization, and that Providence is plainly saying to us, "Go ye up and possess the land."

We recognize our stewardship for all the means God gives us to advance his kingdom, and greatly desire to undertake an aggressive missionary policy.

But the Board desires to call the attention of the Church to the fact that this bequest will not be available for at least a year, and possibly eighteen months. If invested the revenue therefrom would add ten per cent to home missions receipts. If the real advance so greatly desired by the Board is to be made, the Church must follow on in the lead of this noble giver and send greatly increased contributions to its treasury. The Board therefore appeals to every church and to all its givers to increase their gifts this year, that a real energetic forward movement may be possible.

D. STUART DODGE, President.

CHARLES L. THOMPSON, Secretary.

STUDENT HELP FOR PASTORS.

The students of the Theological Seminary have organized themselves into bands of three or four men each, for the purpose of doing evangelistic work in churches whose pastors may desire their help. They are willing to come in groups of three or four at a time to any church on Saturday and remain until Monday, doing such work as the pastor may direct. They are prepared to visit the community on Saturday afternoon, to hold extra meetings on Saturday evening or at any time on Sunday, or to assist at the regular services. Except during a holiday, they cannot come earlier than Saturday afternoon or remain later than Monday evening, on account of Seminary duties. They ask no financial compensation, but will expect entertainment during their stay in any congregation. Railroad fares will be acceptable, but not obligatory. Their hope is especially to reach young people, particularly young men.

Two bands can go out each month. There are not men enough to send out a band every week. It is possible, therefore, to respond to only six calls before the end of the Seminary year in April. (No bands will go out in April.)

Pastors desiring to avail themselves of this offer should promptly fix the dates on which they wish help. The first applicants for definite dates will receive the first assignments.

Communications on this subject should be addressed to Rev. Prof. T. V. Moore, D. D., San Anselmo, California.

Church Envelopes will be printed on short notice and at lowest prices, if ordered from the Earl S. Bingham Co., 447 Minna St., San Francisco.

THE OCCIDENTAL BOARD.

The regular meeting of the Occidental Board was held December 6th, at 920 Sacramento street, and every one seemed glad to get back after being kept away by the sickness among the girls. The President of the Board, Mrs. Pinney, presided, and opened the meeting with a scripture reading, followed by prayer.

Mrs. Horsburg read a very interesting letter from Mrs. Welbur, telling of her safe arrival in Korea after her furlough, also of the new station, An Doug, to which she and her husband are assigned. This station is a large city seventy miles north of Taiku, and is the center of a large territory.

Miss Florence Latham read interesting letters from some of the missionaries with whom she corresponds.

Mrs. Robinson, Missionary Candidate Secretary, sounded a note of praise for work being done by the Christian Endeavor societies throughout the State. She also spoke of some new missionaries under appointment.

Mrs. Garratt spoke of the school work in Chinatown. Two of the boys in Miss Hatch's department have graduated into the public school.

Mrs. Kelley read a letter from New York, telling of the sailing of many missionaries, among them Dr. and Mrs. Dunlap and Rev. Mr. Bible and Mrs. Bible. She also spoke of the work of the Home and the progress of the older girls in the school, saying that although the girls had been kept out of school on account of the scarlet fever their teacher had been so faithful and taken such an interest in them that they had been able to make up for lost time and would graduate with high honors.

Miss Hamilton, the new teacher in the Home school, is doing excellent work, teaching one half day, and Ah Ching is getting on well with her teaching.

The afternoon meeting was opened with devotional exercises, led by Dr. Mobley. Several missionaries were present and gave brief messages. The girls sang and recited Bible verses.

THE WEEK OF PRAYER.

The San Francisco Church Federation have divided the city into seven districts, in which union meetings will be held on Monday, Tuesday, Thursday and Friday evenings during the week of prayer. On Wednesday evening of the week each church will hold its own regular service of special prayer.

In the assembly hall of the Methodist Book Concern a union prayer-meeting will be held at 2 o'clock each day. In Plymouth Congregational church a watch-night service will be held, to which the membership of all the churches is invited.

A UNION CHRISTMAS SERVICE.

On Christmas morning, at 10:30 o'clock, a service commemorative of the birth of our Savior will be held in Calvary Presbyterian church. The members of all the Protestant churches of the city are invited to attend. Bishop Edwin H. Hughes, D.D., of the Methodist Episcopal Church, will preach the sermon, which cannot fail to be both appropriate and profitable.

GRADUATE TRAINING BY MAIL.

Three elective courses are now offered by the Presbyterian Department of Church and Labor for ministers and leading laymen who are interested in the application of Christianity and the adaptation of church life to modern conditions, in the city or in country communities. The enrollment of students in these courses has now reached the proportions of an effective graduate school. The Department of Church and Labor is meeting the needs which did not disclose themselves until men had graduated from the schools.

The newest course offered this year is that in Advertising. Mr. Stelzle's book, "Principles of Successful Church Advertising," is the text book, and it offers a masterful analysis of the problem of publicity. To create an atmosphere in which the church may do its work is the great necessity in every community or modern town.

The community is cellular in structure. Men live apart from one another, and each family revolves in its own circle of acquaintance. This study of publicity in the form of "Church Advertising" is the technique of penetrating into every person's life in the whole community. The course has been very popular in the few months in which it is offered, and it gives great promise of efficiency in the growing life of our churches to-day.

The "Religious Survey of Country Life," first offered last spring to a large number of selected ministers, is now on a permanent basis, as an efficient agency by which the minister in country or town community may analyze his human material, and comprehend the task to which he is appointed. This course has been the foundation of the aggressive work the department is doing in investigating and publishing the conditions of country life.

The two above courses are offered for \$2.50 each.

The General Course, comprising all the studies in the department for city or country ministers, is still very popular with thorough students. It includes the two text books, each of which is used in one of the above courses; "Christianity's Storm Center," and "Principles of Successful Church Advertising," by Rev. Charles Stelzle.

Further information may be had or students may be enrolled, by writing to the department of Church and Labor, 156 Fifth Avenue, New York City.

DEATH OF ROBERT F. ELDER.

At his home in Berkeley, Cal., died, on the 7th inst., Mr. Robert F. Elder. In the passing of this brother heaven is richer and earth is poorer. He has left the rich legacy of a faithful, consecrated Christian life to his family and his church. He was for many years a beloved member of and elder in Trinity Presbyterian Church of this city. About two years ago he removed to Berkeley and transferred his church relationship to the Knox Presbyterian Church, where he will long be missed and deeply mourned. His absolute fidelity to every trust, his upright life and sweet domestic relations are a shining example to all who knew and loved him. A welcome of "Well done" has been his in the home where the "good and faithful servants" are constantly gathering. All hail and farewell, dear friend and brother, till we too shall see our Lord "face to face" and serve Him without sin. H. E. B.

SACRAMENTAL SCENE IN A HINDOO CHURCH.

Rev. C. H. Bandy, a missionary at Fatehgarh, India, thus describes a communion service with a Hindoo congregation for the audience: "We played a few airs, sang a few songs accompanied by a violin and three native instruments, and finally settled to the more serious service of prayer, the word of instruction and the celebration of the holy communion. At first every one was restless. A few on the outer circle made funny remarks. Small boys threw a few chips and clods into the inner circle and were loudly reprimanded by their seniors. But soon the entire audience became attentive and the preacher warmed to his message. The prayers were earnest, and the sacred emblems were devoutly received by the little band of church members. The succeeding exhortations were heard and approved by all, and long before the people were dismissed the entire audience was in a sense solemnized. After the benediction on the Christians, the entire audience went quietly and seriously to their homes. I won't say that the non-Christians were converted or even convinced, but I do believe that many of them were impressed and will think more approvingly of Christianity. In such meetings people learn our aims and aspirations. In other words, they see us at our best, and many are willing to give us the credit of at least trying to be good."

AIDING THE TEMPERANCE CAUSE.

Practical Hints for the Pastors of Our Churches and Their Sessions.

Inquiry often comes to the Assembly's Temperance Committee relative to the province of the Presbyterian Committee. A concrete example is more satisfactory than abstract statements. The following letter, a copy of which has been sent to each pastor in the Presbytery of Flint, Michigan, will indicate one way in which the presbytery's chairman for temperance seeks to co-operate with the General Assembly's Committee:

Harbor Beach, Mich., Sept. 27, 1909.

My Dear Brother: The General Assembly has designated the last Sabbath of October as Temperance Day. Enclosed please find the September number of the Amethyst, the official temperance organ of our Church. As you will notice, this number is the program itself, prepared by the Assembly's Committee for Temperance Day. If the Sabbath school of your church cannot conveniently observe that day, let it choose some other day near it.

Will you notice what a splendid program it is? See the illustrations, cartoons, statistics, songs and music, the matter on pages 10 and 11. Are they not all just fine?

Now, please consult your Sabbath school superintendent as soon as you can and decide together how many of these programs you can use, then send for them, together with the envelopes for the offering that you will need, to Dr. John F. Hill, Pittsburgh (according to directions on last page), and let preparations be commenced for a great day.

Please have it fully explained that for every one that brings in an offering of at least 25c., with the name and address on the envelope, the committee will send the Amethyst for one year free. And so for the entire school for every 25c. sent in as an offering you will not only be credited with the offering, but will be entitled to a copy of the

Amethyst for one year free; so that you eat your piece of cake and have the sweet aftermath for a whole year just the same. The papers can come in one bundle to one address and distributed (like other Sabbath school supplies), to save time and money for the committee, or if you rather, they will be sent to individual addresses.

You are aware that any law is most effective only when it is backed up by a solid sentiment of the people. Now it is the business of the temperance committee of the Assembly, Synod and Presbytery to create and strengthen and build up such a sentiment. But this cannot be done without the hearty co-operation of the pastors and churches.

Brethren, let us help the committee by helping ourselves. Let us make ample use of its splendid literature; let us observe Temperance Day and endeavor to send an offering of at least 5c. per member, then for every 25c. thus sent, let us send the name of a family of the church (and we should send the names of every family), and thus keep our whole Church in constant touch with the firing line, through the Amethyst, the official organ of the Church on temperance.

Brethren, let us wake up! Let us do things!

Yours sincerely,
W. V. BESHGETOOR,

Chairman Presbyterial Committee on Temperance, Flint Presbytery.



ACTIVITIES IN PORTLAND'S FIRST.

Rev. William Hiram Foulkes, D. D., pastor of the First Presbyterian Church, left for Cincinnati on Monday, the 13th of December, to attend the second meeting of the Gen-



Rev. William Hiram Foulkes, D.D.

eral Assembly's Committee on Theological Seminaries. He expects to be absent but one Sabbath, the 19th of December, which he hopes to spend in Chicago. On the eve of his visit East, a very pleasant anticipation of the Christmas time came to Dr. Foulkes. An unknown admirer made him a life member of the Commercial Club of Portland. Dr. Foulkes has been a warm friend of this club, and this fitting present of life membership will give him extended opportunities to serve the whole city and State in which his pleasant lot is cast. On Sunday, December 5th, Home Missions was the topic in the First Church, and the occasion was used to call attention to the large gift of the late Mr. Kennedy, as showing his confidence in the Boards of the Church, to whose wisdom he left vast amounts of money. During the week following, December 5th, Dr. Foulkes sent out letters to every member of the church, calling their attention to the needs of the Presbytery of Portland in its self-support movement, and urging gifts for the cause of Home Missions, which gifts were made on the 12th inst. The amount raised last year was more than \$3000. The Session had not reported the gifts for this year when this note was sent in.

W. S. HOLT.

MIZPAH HAS A NEW BIRTH.

Last Sunday afternoon there was a goodly gathering of happy people in the new building which the congregation of Mizpah church, San Francisco, have finished for continuance of their public worship. And the happiest man among them was the pastor, Rev. Frederick A. Doane. The service began at 2:30 o'clock. On the platform, besides Mr. Doane, were Rev. John Hemphill, D.D., Rev. E. K. Strong, Rev. W. J. Fisher, D.D., Rev. H. N. Bevier, Rev. E. E. Fix, and other ministers of our denomination, and Rev. H. H. Bell, D.D., of the United Presbyterian Church. Rev. Dr. Mackenzie, who has always taken a deep interest in Mizpah, was expected to preach the sermon, but business pertaining to the Seminary and the Church on the Coast had called him to the East.

A processional by the Knights of King Arthur and the Ladies of King Arthur's Court, "Onward, Christian Soldiers," opened the exercises, Mrs. Doane leading the music on the organ. After a cordial welcome by Mr. Doane, the following program interested the audience, who took eager part in the hymns: Invocation, by Rev. H. N. Bevier; anthem, "Oh, rejoice in the Lord," by a choir of young people; responsive reading of the 122d Psalm, led by Mr. O. F. Hintz, a veteran elder of the church; congregational hymn, "Coronation;" reading of the Scriptures by Rev. E. K. Strong; prayer, by Rev. Dr. Fisher; sermon, by Rev. Dr. Hemphill; anthem, "Seek ye the Lord;" address, including a statement of the church's finances, by Mr. George A. Gielow; address, by Rev. Dr. Bell; song by the children's choir, "Temple Builders;" closing with an offering and the benediction.

Rev. Dr. Hemphill's sermon was a stirring one—forceful, and adapted to the conditions, religious and civic, that prevail all over our country. It set forth Jesus Christ as the only vital power in gospel preaching and in soul-saving.

At the close of the service the infant daughter of Mr. and Mrs. E. Gielow was baptized—the first child to whom was administered the sacred rite in the new Mizpah church.

A neat souvenir of this memorable occasion was given to every person present. It has a picture of the beautiful new edifice, with the legend, "Be of good courage; God reigns, and has a personal interest in Mizpah." It also contains a picture of the temporary place of worship, and one of the Mizpah church and manse at Camp Meeker, Cal., an outgrowth of the home church; also a list of the following anniversaries:

Howard Christian Band of Hope (initial step to Mizpah Presbyterian church), organized by Mr. Doane, Janu-

ary 1st, 1880. The band is now composed of 12 members, and is one of the most successful in the city. It has given many concerts, and has been instrumental in raising large sums of money for the church. It is a great pleasure to have such a band in the city, and we hope to see it grow larger and more successful in the future.

ary 11, 1884; Sabbath School (inaugurating the Mizpah Mission), organized November 27, 1887; Mizpah Presbyterian church, organized October 29, 1893; corner-stone laying of the original church building, by Mrs. E. B. Hopkins, the donor of the edifice, August 21, 1894; installation of the pastor, April 14, 1895; destruction of the church building by fire, April 18, 1906; opening of the temporary building, December 2, 1906; corner-stone laying of the new building on the old site, Harrison street, near Fifth, by Rev. Robert Mackenzie, D.D., LL.D., and his wife, August 21, 1909; opening of the new building, December 12, 1909.

SAN FRANCISCO, Richmond.—Rev. Curtis S. Tanner, pastor of the Richmond church, joins with his congregation in inviting their friends to join in the celebration of Christmas next Thursday evening. A delightful program has been prepared, in the musical portion of which the choir and the school will have a prominent part. Richmond seems to be very much alive and the pastor's efforts blest with success.

WATSONVILLE.—The meeting in our church on December 12th was a memorable one, for at the close of the sermon and at the earnest request of our pastor, Rev. E. L. Rich, the congregation reluctantly voted to unite with him in asking Presbytery to dissolve the pastoral relations now existing between them. Mr. Rich has not yet fully decided what he will do, but it is probable that he will accept a call to an Oakland church.

NAPA.—Active work is being done in all the branches of this church. The Young People's Society is waking up to its work. The Sunday school has adopted the new Graded Lessons, and already we can see a growth, especially in the Primary and Beginner's class. At the last communion service two united with the church. On November 25th this church united with the Baptists, Methodists, Christian, German Lutheran and Adventists in a union Thanksgiving service. Mr. Wylie, the pastor of this church, preached the sermon. A large audience was in attendance.

PORTLAND, First.—The Ladies' Aid Society of this church has completed the preparation of a box for the Training School at Sitka, Alaska. The value of its contents is estimated at \$160.60. Other Presbyterian churches of the city contributed many articles. Mr. A. C. Rae has the work of the Boys' Brigade again in full swing at the People's Institute, and the young fellows have entered into the spirit of it. At the Men's Resort gospel services are being held every evening, and much good is being done. Helpers in the singing and ushering are needed. The Sabbath School of the Resort has resumed its sessions.

SEATTLE, First.—The meetings of the Christian Endeavor Society and of other associations of the young people are now held in the homes of many families of the congregation, to the mutual spiritual advantage and social delight of the fathers and mothers and the young folk. The plan is working well. A public meeting of the Brotherhood was held on Monday evening, December 6th. The subject of discussion was "Our Boys and Girls." Mr. C. B. Niblock and other gentlemen made short addresses, and these, with vocal and instrumental music and other exercises, filled up a very pleasant evening. On Monday evening, December 20th, the Brotherhood will hold its annual election of officers for 1910.

SAN FRANCISCO, Calvary.—Sunday, December 5th, was communion Sabbath in Calvary church, and seven new members were added to it. Sunday morning, December 12th, our pastor preached a most inspiring sermon on "The Buried Soul." Arnold von der Aue and Madame Stoppani were soloists. In the evening our pastor preached the fifth in his series of special Sunday-evening sermons, its basis being Hall Caine's "The White Prophet," and its theme "The Cross and Crescent." The church was filled almost to overflowing, and the congregation enjoyed the pastor's splendid discourse, as well as the beautifully rendered solos by Mr. Charles Bulotti and Miss Georgiana Strauss. There have been two gymnasium classes formed in Calvary. One meets on Friday afternoon and is under the direction of Mr. Strickler, boys' director of the Y. M. C. A. This class is for boys. The other is for young men, and meets on Thursday evening at 8 o'clock. It is under the direction of Mr. Pye. All young men are admitted, with the expectation that they will engage in other church activities.

EUREKA.—The work in this field goes quietly but steadily forward. Twelve new members have been received into the church since the coming of Mr. Crichton. He has also organized a new church at Indianola, seven miles distant, with fifteen members, all on profession of faith. Our pastor



Rev. Robert Crichton

preaches there every second Sunday, in the afternoon. The Boys' Club of this church recently gave an electrical exhibit for two evenings in the church parlors. Wireless telegraph and telephone instruments made by the club members were the chief attractions, and were in working order, so that all might see the method of transmitting and receiving messages by wireless telephone and telegraph. This club has twenty-three members in good standing. The lower floor of the church hall is fitted up with a club room, neatly furnished in antique oak, and a gymnasium, where the boys meet every Tuesday evening under the direction of the pastor. The quarterly fellowship social given by the church last Friday was a pleasant occasion. These socials are not for money-raising, but are arranged by the Ladies' Aid, for the purpose of cultivating the spirit of fraternity among the members and in a general promotion of that side of the church life which has been too largely turned over

in recent years to the care of the lodges and secular orders. Rev. E. P. Shier, a man respected and loved by all good men who know him, and feared by the lawless, who was pastor of this church for nine years, has been constrained to take the work at Scotia, where one of the largest lumbering plants on the coast, if not in the world, is located. Scotia is on the Eel river, about thirty-five miles from Eureka. When the new mill, now under course of construction, is completed, about two thousand men will be on the payroll of the Pacific Lumber Company. This is a large field for work and usefulness, and for some time will be a decidedly Home Missionary work. Mr. Shier enters the work with the good will of the firm and the respect of the men, and we are expecting to hear good things from Scotia's new missionary bishop.

HOWARD ALLARD.

WILSON CREEK, WASH.—The members and friends of the Presbyterian Church in this place had a field day on Sunday, November 7th, in the formal dedication of their new house of worship. Associated with the pastor, the Rev. W. J. Manifold, in the services were Rev. D. O. Ghormley, D. D., of Tacoma, and Rev. J. H. Shields, D. D., of Spokane. The beautiful new building, acknowledged to be the handsomest in the Presbytery of Wenatchee, was begun in November, 1908, and was occupied for worship on Sunday, May 2d. Besides the auditorium it contains the pastor's study, one end of which is fitted with a built-in bookcase. The basement has a Sunday-school room, a well-appointed kitchen and a furnace-room. A sweet-toned bell rings the call to worship. The building cost \$4000. Of this amount \$3000 was raised by local subscription and the Board of Church Erection supplied the remainder. Great praise is due to Trustees Donald Urquhart, J. W. Brewer and A. E. Nicholls, for the manner in which they supervised the work, and particularly to Mr. Urquhart and his family for their untiring efforts in sustaining the church during the trying days of its infancy. The good people of Wilson Creek have great reason for congratulation.

LOS ANGELES NEWS.

Happenings, Religious, Political and Other, in the City of the Angels.

The religious forces of the city took an interest in the city election of last week, which showed a sweeping victory for good government. It was the first election under the new features of nomination at primary election and the plan of councilmen at large instead of ward representation. It was a clear-cut issue between so-called "Good Government" candidates on one side and "machine" or "S. P." candidates on the other. Every "G. G." candidate was elected. Majorities ranged from about 700 up to 26,524, this last being received by Leslie R. Hewitt, present incumbent, for City Attorney, and a close second being 24,617 majority for Harry J. Leland, for re-election as City Clerk. The City Council is entirely new, and every member is a "G. G." man. The hottest contest was over the mayoralty, the total vote being 37,263, more than a thousand above the vote for any other officer. George Alexander, present incumbent, received a majority of 3335.

The Church Federation held a mass meeting at Temple Auditorium last Sunday, with annual address by the President, Rev. S. T. Montgomery, and addresses by Drs. Matthew

Hughes, E. P. Ryland and Arthur Phelps. Money for the work was subscribed in a good amount. The Federation has been a large factor in the good government movement mentioned above.

At Occidental College last Friday evening there was a treat in the illustrated lecture on "Immigration," by Robert Watchorn, formerly Commissioner of Immigration at Ellis Island, New York. The first picture showed the first immigrant to our shores, C. Columbus. Both the lecture and the pictures were very interesting and instructive. Some of the changes in treatment of immigrants brought about during Mr. Watchorn's administration are matters of great rejoicing. Readers of the Pacific Presbyterian should avail themselves of any opportunity to hear Mr. Watchorn speak.

An entertainment under the auspices of the Y. P. S. C. E. of the Japanese church gave an interesting program of Japanese and American numbers, with pleasing pictures of Japanese views.

Boyle Heights Brotherhood lately gave a practical illustration of the broad brotherhood idea in hearing an address by Dr. Frank Sheets, pastor of Boyle Heights M. E. church, and Highland Park in hearing Rev. Dana W. Bartlett on "The Housing of the Poor." As a member of the City Housing Commission, Mr. Bartlett is in a position to know whereof he speaks on this subject. The Twentieth Century Magazine for December has a good article by Mr. Bartlett.

Rev. John A. Lenzinger, of the Reformed Church in the United States, has been supplying Bethany pulpit for a time. Rev. S. A. Kennedy, of Florence, Arizona, has been visiting a son who is in Occidental College. At the last ministers' meeting Rev. Paul G. Stevens, of Covina, led the devotional services, and Rev. J. H. Sammis gave a paper on the Bible and Archaeology. Rev. G. C. Butterfield spoke at Wilmington on Sunday. Rev. and Mrs. Wm. Allison had a tin-wedding celebration recently. Brother Allison is putting in a strenuous life ministering to three separate fields, Bairdstown, Sunset and Grace chapel.

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

Dr. Moore delivered a lecture before the Chionian Club in the Education Building, San Francisco, on Tuesday afternoon. His subject was "The Reformation in England, including the Reign of Henry VIII."

Dr. Wicher gave his illustrated lecture on Palestine in the Glenside church, San Francisco, last Friday evening.

Dr. Landon read a paper before the Edwards Club on Monday afternoon on "The Up-to-Date Theological Curriculum." The Edwards Club is composed of the professors in the theological seminaries in Berkeley and San Anselmo.

The December conference and dinner was held last Monday evening. The guest of honor was Dr. Wicher, who spoke on "Observations of Missions in Eastern Countries." Dr. Moore presided.

Prof. Paterson spent last Sabbath with Rev. J. Henry Sharpe, '05, of Red Bluff, and preached for him.

Mrs. Dr. Mackenzie has been quite ill for a week or more and is now in Dr. Hund's sanitarium at Ross.

The Dragon Stories will please your friends at Christmas time; 50 cents, postpaid. Address Pacific Presbyterian, San Francisco.

FURTHER PROGRESS IN OREGON.

News From the Central Church of Eugene and the Church at North Bend.

The Central Presbyterian Church of Eugene, Oregon, Rev. H. N. Mount, D. D., pastor, celebrated the Lord's Supper on the 5th of December. Twenty-seven members were welcomed to the church, of whom nearly a half were on confession of faith or renewal of covenant. Fifty-eight members have now been added to the church since September first, all adults but six. The membership of the Christian Endeavor Society has trebled during the year. There is also a live Brotherhood in connection with the church. At a recent banquet thirty-five men sat down at the tables, to enjoy a menu prepared by two of the men. The church is looking forward to a movement to enlarge its benevolent work, in which the pastor is very much interested.

At North Bend great things are in progress. Forty-five conversions are reported by Pastor Lininger for one evening and thirty-seven for another. Among these are some notable people. One man who has been a teacher of infidelity for thirty years has now become a Christian. The Sabbath school is making remarkable progress. When Mr. Lininger went to this church there were thirty-five members in that school. Now there is a Young People's Bible Class of more than fifty, and new members are joining it at the rate of five per week. The boys' class numbers forty and the girls' class more than thirty. An orchestra of eleven pieces assists the choir of fifty at the services of the church. A band for the Sabbath school is being planned for. The North Bend Church will not be content to remain a Home Mission church for long, but will seek its independence, which the Board will readily give at any time it is called for. The city has placed the names of Christian men on its ticket for city officers.

W. S. HOLT.

THE CONSTITUTION AND GOVERNMENT OF SPAIN.

By Prof. Granville F. Foster.

No existing nation of Europe presents such a striking example of continued increasing decline in power and influence during the passing centuries as Spain. Her history is indeed an unspeakably sad one. Once she was the leading power of the world. Her possessions in territory were vast. Mistress of nearly all of North America she shared with Portugal, South America, and owned besides much in Asia and Africa. Gold, diamonds, and in fact all sorts of precious stones were brought to her literally in ship-loads—these the product of Mexican and Peruvian mines, worked by captive Indians and imported negro slaves, and in addition to this from all parts of the world came ships laden with merchandise to exchange for the manufactured products of Spain, for her cities had become bee-hives of industry in which all the arts taught by the Moors or directly under the charge of the Moors themselves were carried on. Spain too, dictated the policy of the world. At the close of the Reign of Charles V. the great Emperor of the Holy Roman Empire who was at the same time King Don Carlos of Spain, in the middle of the 16th century, Spain practically controlled in Europe alone all of Germany and Austria, all of the Netherlands, and indirectly shaped the conduct of the Crowned Heads respectively of all the rest of the continent, for not even Turkey or the states that afterwards became Russia, could withstand her commanding influence. Then

too in art, architecture and painting. She was no mean rival of Italy and in literature a worthy match of England. Few architects and sculptors in the world besides could vie with those of Moorish blood that before the opening of the Sixteenth Century were supervising building and art in Spain, few painters even in Italy could reach the surpassing genius of Velasquez and Murillo, and only Shakespeare, a Spenser and a Milton could surpass a Cervantes, a Lope de Vega and the Caldron de la Barca. In that age of Spanish greatness, the scholars of Spain were known throughout Europe for their erudition, and thousands of books were issued in the beautiful Castilian tongue on every subject that then engaged the attention of the world, indeed there were many more printing presses in Spain at the beginning of the Sixteenth Century than in the middle of the Nineteenth.

The decline commenced about the Sixteenth Century still continues, if the events just now occurring in Spain are deeper than the surface. Some think that decline must proceed until the whole territory is divided up into the original little nations, by the final union of which, the Spain of Ferdinand and Isabella was made possible, others think the nadir of decline has been reached and the nation is already in the ascendancy.

But what destructive forces have entered into the body politic of Spain and wrought like a worm at the root insidiously and constantly causing the constantly increasing decline so noticeable in the history of that unhappy country?

First of all we have the Holy Inquisition, more thoroughly established and more persistently administered than anywhere else, carried out in fact with an atrocity so unspeakably fiendish, that one might well imagine that the very devils of Hell could not refrain from blushing in alluding to it or could not but be astonished and abashed at the wonderful finesse with which tortures could be prolonged from day to day upon poor helpless victims, who often were only suspected of **thinking a thought** which might be twisted into heresy. Men were taken from pulpits or forum, or shop or school at the instigation of enemies or on the evidence of children, carried to underground cells and slowly tortured to death. Sometimes they were burned to death in public, after as much endurance of torture as the body could stand. The result was inevitable. People stopped thinking in Spain and became automatic. All that were intelligent and succeeded in escaping the argus-eyed vigilance of the faniliars of the Holy Office left the country and the result is seen to-day in the stolidness, illiteracy and degradation of an astonishing large mass of the common people. Another cause is found in the expulsion of the Jews and the Moriscoes. These latter people were the descendants of the Moors of earlier days and were nominally Christians, having been forced to do so a century or so before. They numbered about one twentieth of the population. They were the skilled artisans, the manufacturers, the artists of Spain, but Philip III, a narrow and merciless bigot cast them into dungeons, handed them over to the tender mercies of the Inquisition or expelled them from the country. A death-blow was given to the prosperity of Spain, a blight fell on all her enterprises. True for a little time, the gold from America concealed from the actors in the tragedy the true state of affairs, but it soon became apparent.

Another great cause of decline which appears more conspicuously in the nineteenth century than before, was the fact that Spain had far more colonies than she could well

manage and while in the seventeenth and eighteenth centuries they were a source of wealth since they were exploited for their gold and silver and precious stones, they became in the nineteenth a source of constant annoyance and expense, for the working of gold and silver mines had almost ceased and the colonists everywhere became turbulent and finally rebellious. While Napoleon was endeavoring to make himself master of Europe, Mexico, the Colonies of Central America and all the Spanish Colonies of South America succeeded in achieving their independence and to preserve the rest, which finally was lost in the late war with the United States. Spain, already poor, continued to exhaust what little treasure she had left until to-day with a population less than twenty millions, she has a debt of two billion dollars, far larger than the national debt of the United States which latter doubtless will be shown to have in the census of next year not much short of one hundred millions of people.

From 1833 to 1873 Spain was in a chronic state of discontent. The making of Revolutions became a fine art. The infamous King Ferdinand VII. died at the beginning of this period, leaving only a daughter his heiress who was made Queen. Don Carlos, the brother of Ferdinand, made the claim that the old Salic law, that excluded females from the throne, was still in force and that he was the rightful sovereign, and as he pushed matters vigorously, a ferocious conflict ensued between Constitutionalists and Carlists until 1840, when Don Carlos was driven from the country. Espartero now makes himself dictator, and soon gives place to Narvaez, another dictator, a merciless ruler, a brigand at the head of affairs. Then Gabrella becomes of age and assumes queenly authority, but she is despotic, frivolous, dissolute, and the Spanish government becomes a kaleidoscope, exhibiting all sorts of forms as she raises now this worthless favorite, or that to supreme power while rebellion follows each other in rapid succession. Taxation was carried to a point almost unbearable, personal liberty constantly infringed, and though the prisons were full of prisoners for political reasons, the whole country was a hot-bed of discontent, in readiness for a revolt which would accomplish something definite. In 1868 the Liberals under Serrano and Prim arose—the queen abdicated in favor of her son Alphonse and fled to France, but the condition of affairs were still in an awful state—the monarchists of two kinds, one in favor of Alphonse the other in favor of Don Carlos, grand son of the first pretender and the Republicans and the Socialists were all contending, and Cuba, too, was blazing with revolt. A liberal Monarchical party succeeded at last and the crown was offered in Succession to Espartero, to a Prince of Portugal, to Pedro I, of Brazil, to two Italian princes, to Leopold of Hoenzollern, which last led to the war between Napoleon III. and the Emperor of Germany, and finally to Amadeo, a son of Victor Emmanuel of Italy, who accepted, and ruled for two years, but the Spanish body politic, too sick to be cured by as good a physician as Amadeo really proved to be, and now followed what was called the Republic, really a dictatorship of Castelar, as unsuccessful as any other previous government, but at last in 1874, the whole country wearied, accepted Alphonse XII, the son of Gabrella, as Sovereign and until within the last few months Spain has had a stable government most of the time under the wise advice and firm, but constitutional actions of the great Prime-Minister

Sagasta, whose death some years ago was a serious calamity to his native land, and whose policy, if followed by the King during the last year would have averted the threatening condition of affairs now reigning in that land of Chronic Revolutions. A large number of Spaniards wish a Republic, but there is too much illiteracy, too much of abject subjection to priestly rule, too much of despising of honest labor, too much of a love for little points of honor, too much of a love of forming cliques, too much a desire for revolutions to make a stable republic. A republic is the best government on earth for those prepared for it, but all men and all nations are not yet ready for it. The Millennium is some distance off yet, if we judge rightly from the lessons derived from the study of the nations of to-day. The best government for Spain as it is, is a Limited Monarchy, such as the country now possesses, if only it could be wisely administered, and Alphonse could, if he will, make it a government loved at home and respected abroad.

The Constitution of 1874, with a few amendments and some excellent laws to back it is still the law of the land. It is as Constitutions go, a good one and needs only to be faithfully followed to make the government of Spain one of the best in Europe.

The Legislature or Parliament is called the Cortes and is divided into two houses or chambers, called, respectively, the Senate and the Congress. Bear in mind the word Congress here denotes only the lower house and not both houses as in the United States. The Senate consists of three classes of members as follows:

First Class.—Royal Princes over 21 years of age, Grandees, having an income of over \$12,000 per annum, Captain-Generals of Army, Admirals of Navy, Archbishops, Patriarch of the Indies, President of the Council of State—in all of the first class at the present time, 80.

Second-Class.—Appointees for life by the King—in all, 100.

Third-Class.—Elective Senators. These are chosen by provincial legislatures, university faculties and certain ecclesiastical bodies, each Senator for ten years, one-half going out each five years—in all 180 Senators.

It will be perceived that the Senate consists of 360 members, a body nearly as large as the United States' House of Representatives, but Spain can afford numbers since the members receive no pay. There is one provision here that must not be forgotten, the King can dissolve this part of the Senate and order a new election when the whole 180 (one-half of the Senate) must go before their constituents respectively for re-election or defeat.

The Congress or Lower House consists of 431 members, each elected for five years, if not dissolved in the meantime, following the English custom. A candidate for the Congress must be at least 25 years of age, but no property qualification is required and possibly because the members of this house, like the Senators, get no pay, and only those who have money enough to afford the time can be members, except as sometimes occurs a constituency sends a brainy poor man, and pays his expenses. There is manhood suffrage in Spain—all men 25 years of age or over are voters. When the Congress is dissolved by the King, there must be a re-election and a new meeting before the end of three months.

There is an excellent Bill of Right and the liberty of all Catholics can not be infringed. Protestantism is barely

tolerated, for no public worship is allowed protestants and hence meetings must be held in private houses.

There is ministry in Spain, modeled on the plan of England, that is forming a cabinet that introduces bills and shapes legislature but is responsible to the Congress and to the people, and can be dismissed any time, whenever King or Congress think it reflects the opinion of the nation.

THE UNEMPLOYED AND BAD LEADERSHIP.

Creating and Sustaining Remunerative Employment. The Government Can Employ But Cannot Create Profitable and Perpetual Employment.

The unemployed is the serious aspect of the industrial problem. Creating work is a mystery. That is where all social and collective systems meet with the greatest difficulty. Who is going to provide employment? Many honest people think that the government can do so. The government is nothing but a system of agencies paid by a tax on the people, nothing is farther from realization than the hope that an abstract something called government can provide productive employment. The same is true of that abstract something called society. No mere aggregation of society's integers can provide employment. That one primary need of society—employment, remunerative employment, is the secret of civilization. It has not been revealed. Australia and New Zealand, where government ownership of public utilities has measurably been adopted, find that creating profitable employment is the most serious problem. It is cruel to say but probably true that the unemployed's first duty is to learn the secret of taking initiative and making work. This does not apply to a large number of those who have been employed all their lives by others and suddenly find that their job has been given to another. It does not apply of course to the defective class. It is, however, a great principle underlying civilization. Individual energy, tact, skill or genius must create work. An artisan may know how to work and not know how to create work. It is one of the finest of the many fine accomplishments to know how to create and sustain remunerative employment. We receive from time to time a paper, "The Voice of the Unemployed," and it always goes to the center of our being. One cannot be good and be idle. In a recent issue the editor says: "The unemployed millions that suffer want midst plenty in this and every other so-called civilized country are living monuments to mark the fact that civilization is a failure. And when we examine the causes that has led to this result, we find that the Christian church has been one of the most powerful factors for evil in the world." It would be easy to show on the contrary that civilization rapidly multiplies wants, creates conditions favorable to employment. The lower the civilization the less the needs and the more general is idleness. That statement is so obvious as to need no proof. Civilization is not a failure. It creates needs, the supplying of these needs creates employment. That there are maladjustments in the process of the civilization is admitted and deeply regretted. The processes of civilization are complicated, confusing, baffling, and not a little irritating, but after all it is the only hope. On the whole it is better to get mad and quarrel with civilization than to sit down in the mire and stagnation of paganism. Civilization has created more wants, more expen-

sive wants than it has been able to supply. The need of the hour is for men to come forward with enterprise and capital to create work and employ the unemployed. No one seems able to bring about that condition of things in the measure that will reach the whole case. We are not able to point out the way. We believe it is the duty of every member of society to do something in an initial way to create work. We do not claim that the church is perfect or free from blame. It is made up of men and women and children seeking earnestly to lighten the burdens and strengthen sympathy for each other. We regret to read such railing accusations against the church. The editor of the "Voice of the Unemployed" has entirely an erroneous idea of the church. Whatever its delinquencies it is the only organization among men which seeks to promote brotherliness and good will, to protect the weak against the strong. It is the only adequate source of sympathy and aid to the unemployed. It cannot bring relief to all, but it can bring affectionate sympathy to all and the assurance of God's great love in the storm and stress of life. The hunger of heart, the thirst of soul, and as much physical comfort as it can command the church brings.

Is the church of Jesus Christ doing all it can to relieve the anxiety and care of the great army of unemployed? We would like to say to the unemployed, the worthy unemployed, that the church is doing its utmost best. We cannot say it. Our problem in the city, in the country, in the missionary fields, in education are so great, things move toward a better condition so slowly that the church is deeply humiliated. This we want to say to the unemployed that the church is in deepest sympathy with all the unemployed. It is sorry it has not been able to do more. One of the most regrettable features of this sad condition of the unemployed is bitter feeling against the church. We do not speak of the church in the sense of an organization, but against the spirit of the church. The church should examine itself and put forth a special effort to show the real spirit of Jesus Christ. In the meantime let every unemployed man do something to create employment. The sober, thoughtful, manly man can do a good deal toward creating work. California Christian Advocate.

THE PRESIDENT'S MESSAGE.

The country's interests are so great, so varied, so widely different that it has come to be a settled principle with the chief executives to write long messages. The argumentation, the philosophical, the pedagogical need of such a message is now pretty generally conceded and expected. That it is an able document goes without saying. President Taft is the ablest President as a statesman since President Harrison. He discusses our relations to Canada, to the Congo, Liberia, Turkey, the Argentine Republic, to the Orient and specially to the Central American states. He strongly condemns the Zelaya government, laying at Zelaya's door the blame for the perpetual turmoil in Central America. He speaks with direct knowledge and experience in respect to the Chinese and Japanese countries. The same open-door policy of John Hay will be continued. On the tariff question he thinks no further effort should be made to revise the tariff until more information has been collected. The whole country will rejoice that a regime of economy is to be inaugurated. The national budget is to be cut down. It

must not be forgotten that in this economical reaction the estimated cost of the Panama Canal has been increased from \$139,705,200 to \$297,766,000, that is for construction alone. To this must be added the equipment, sanitation, privileges, etc., which will bring the total cost to \$373,201,000. No matter what the cost the country stands committed to the enterprise and no doubt it will be completed and when completed will be worth many times its cost. It is estimated that the enterprise will be finished about January 1, 1915.

The President has thought it worth while to devote a strong paragraph in his message to the **White Slave Trade**. He says: "I believe it to be constitutional to forbid, under penalty, the transportation of persons for purposes of prostitution across national and state lines, and by appropriating a fund of \$50,000 to be used by the secretary of commerce and labor for the employment of special inspectors it will be possible to bring those responsible for this trade to indictment and conviction under a federal law."

The meaning of this action will be to put the agencies of the United States government on the trail of this terrible vice. It is a great message. We sincerely hope that the Post Office Department will find some way to meet expenses without crushing the life out of weekly papers. There is room to think twice before establishing the Postal Savings Banks. California Christian Advocate.

Printing of every kind promptly and neatly done on short notice. Address Earl S. Bingham Co., San Francisco.

A recent Calendar of the First Presbyterian Church of Seattle has a good and timely word about the Pacific Presbyterian. So kind a notice is much appreciated by the Manager, and serves to encourage him in his endeavors to give to our Church all along the Coast a constantly improving paper.

WORKINGMEN IN NEW YORK CHURCHES.

A recent census of the Presbyterian churches in New York showed through the reports made by the ministers to the Department of Church and Labor that in the male membership less than one-fifth were workingmen; that is mechanics, artisans or unskilled laborers. In the city as a whole probably three-fifths of the men are workingmen.

In an article on the opening of Congress a Washington correspondent says that most of the members are hankering to get back to Washington when at home, and anxious to get home when in the capitol city. In this list, however, it is said must not be included Senator Newlands of Nevada. "If Mr. Newlands has any hankering to spend the recesses of Congress in the State which technically he may call his home, he does not reveal it to the casual eye. He drops in on the boys once every six years, and has himself re-elected, but for the rest of the time Nevada remains for him a large pink space on the map of lands to be irrigated."

Alabama and Temperance.—The state had statewide local option and an attempt was made to amend the state constitution making the state prohibition. This measure failed by a majority of over 12,000 against it. The temperance forces will soon rally and come again.

The Pacific Presbyterian to January 1, 1911, for \$2.00 to new subscribers.

THE HOME

THE CHRIST OF THE CHILDREN.

Walter Albion Squires.

Of all precious pictures in God's Holy Word,
The one that the soul's deepest pulses has stirred
Is Jesus with little ones close to his breast—
Christ of the children, the one we love best.

Oh, that all men were as pure as are they
Who dwell in the sunshine of childhood's bright day;
Dark are our souls with the sin-stains of men—
Christ of the children, oh, cleanse us again.

Tolling ones, weary of labor and care,
There is a Friend who your burdens will share;
There is a Refuge for all earth's distressed—
Christ of the children, His bosom is rest.

Would that the mourner that Savior might know
When the strong storm-tides of sorrow o'erflow,
Calmed by that Presence the wild waves would cease—
Christ of the children, His bosom is peace.

Homeless one, wand'ring through life's weary days,
There's One that doth follow through all earth's dark ways;
One that doth call thee, where'er thou dost roam—
Christ of the children, His presence is Home.
San Anselmo, Cal.

GOD KNOWS.

Through all my little daily cares there is
One thought that comfort brings when'er it comes;
'Tis this: "God knows." He knows indeed full well
Each struggle that my hard heart makes to bring
My will to His. Often, when night-time comes,
My heart is full of tears because the good
That seemed at morn so easy to be done
Has proved so hard; but then, remembering
That a kind Father is my Judge, I say:
"He knows," and so I lay me down, with trust
That His good hand will give me needed strength
To better do His work in coming days.

THE CARE OF LETTERS.

Not many years ago, in a far western town, a lady teacher in the academy of the place was swept from a point of rock while bathing, and was drowned. She was without immediate family, and in the boarding house where she had resided but a short time an inconsiderate landlady threw out into the rubbish-heap a large parcel of old letters found among the dead teacher's effects, and the passing school children gathered up and read the story of the woman's girlhood, courtship, and unhappy marriage, as told in these letters.

In this instance, happily, there was no one to be injured

by this indelicate unveiling of heart-secrets; for the husband had long been dead; but the rude lesson was taken to heart by many in the community. In scores of homes boxes of old letters were looked over and destroyed. Few who heard the fate of the dead woman's letters were willing to run the risk of having their own cherished correspondence thrown to the winds for the gaze of the curious.

More than half a century ago, a young mother, writing a long, confidential family letter from her distant new home to a group of sisters still living in the old homestead, described in detail, and with unnecessary harshness, the faults of one of her children, a young son, and declared that so aggravating were his faults, she sometimes almost lost her affection for him. As time went on, the nervous, restless, ungovernable youth outgrew the faults of his boyhood, which were largely the result of his lack of health, and became the much-loved son, reliable, tender, and generous, the heart's comfort of the mother's declining years.

Long after the mother had been laid away to rest, this letter fell into the hands of the son, and caused him many a pang of regret.

A good lesson for writers and readers of letters follows from these true incidents. The recipient of a confidential letter owes it to the writer to destroy, at the earliest possible moment, any lines which would injure or cause unhappiness to any one, if the letter were to be lost or pass into other hands than those for whom it was intended. If it be desirable to preserve the contents, it is far better to make an abstract of the dangerous letter, in one's own writing, with the time of receipt and any other necessary data, and file it away for future reference, after destroying the original copy. Few recipients of letters pay strict heed to the injunction, "burn when read." The vicissitudes of life in our country are so numerous that the housekeeper has little reason for assurance that her own private box of letters will

never fall into the hands of strangers.

It is quite safe to include a general overlooking of correspondence with the semi-annual or monthly house-cleaning, or any change of residence; and superfluous papers of every sort would then naturally be relegated to the fire, for this is the only destroyer whose work can be depended upon.

Letters written by hands now folded in the silence of the burial-casket should receive that careful respect which we would wish accorded to our own when left to the care of strangers. If no loving friend or relative remains to receive and cherish these messages of the years, let the flames devour them rather than permit them to fall into the hands of the indifferent or unfriendly.—The Outlook.

FOURTEEN ERRORS OF LIFE.

To expect to set up our own standard of right and wrong and expect everybody to conform to it.

To try to measure the enjoyment of others by our own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mould all dispositions alike.

Not to yield in unimportant trifles.

To look for perfections in our own actions.

To worry ourselves and others about what cannot be remedied.

Not to alleviate if we can all that needs alleviation.

Not to make allowances for the weaknesses of others.

To consider anything impossible that we cannot ourselves perform.

To believe only what our finite minds can grasp.

To live as if the moment, the time, the day were so important that it would live forever.

To estimate people by some outside quality, for it is that within which makes the man. London Evening Standard.

THE FESTIVAL OF THANKS.

Once more the stately march of passing days

Brings 'round the Harvest Home.

On haze-empurpled hills autumn has set
Her torches flaming, where the conquering met

The passing summer. Oh, the sweet regret

Which tempers present mirth,

While hymns of praise are ringing o'er the earth.

This is the glad Thanksgiving festival,
And lowliest hearts confess

Something for which to offer gratitude,
While others with emotions like a flood
Lift shining faces crying, "God is good."

Come, let us offer praise

For golden gifts which bless our happy days.

Oh, are there any souls so filled with selfishness,

So shriveled and gone dry

They keep no windows open to the light
Which never fails? Oh, blind, receive your sight.

The Master of the Harvest passes by;

From Him all blessings flow,

Lift up your eyes and your Redeemer know.

—ANNIE WALL.

COPPER PROFITS NOW

WRITE TODAY

Western Finance Company

First National Bank Building, San Francisco, California

SIX WEEKS IN PLUNKETVILLE.

Warren W. Lampport.

We're six weeks now in Plunketville
and getting settled down;
And take it all in all, I guess we're
going to like the town.
There's something in its business life
that's got the "git" and "go"—
A metropolitan-like air that's bound to
make it grow.

It's true, the devil's on the ground, all
harnessed for the fray;
Saloons, dance-halls and gambling holes
all here and in full away.
Besides, there's lots of harmless things,
resorts and Sunday train,
Some seventeen lodges, and a rink a-
going it might and main.

But then, I 'spose it's much the same no
matter where you go,
This earth is one big circus tent and all
must see the show.
The preacher's got to buckle in who
holds his own today,
With Satan's hosts a-dragging down, the
world a-pullin' away.

Before we'd been in town a week we had
a big surprise.
From far and near the people came a-
bringing in supplies.
They piled our tables with enough to
start a county farm,
Although there wa'n't enough of cash
to cause us much alarm.

And Brother Stebbins made a speech
of welcome, though they say
'Twas all through him that Brother
Goode was sent away.
Maybe that's so; but then I think, from
what I've heard let slip,
That Brother Goode, however good, had
rather lost his grip.

It seems that some were finding fault
because he talked too loud;
And when he touched on politics that
didn't suit the crowd.
And when the Vanderblinks fell off, the
Grimeses followed too,
Which cut the salary down somewhat,
and that made Stebbins blue.

But now the work is picking up, and
everything looks bright,
And Zion's hosts, along all lines, are
rallying for the fight.
Last week in prayer-meeting, I guess
we must have had a score;
The Sunday morning class as much, per-
haps, and maybe more.

The congregations too have grown, and
now fill half the room;
The people really seem to think the
church has got a boom.
The folks that strayed away last year
are all a-comin' back,
Like hungry sheep from barren fields a-
crowdin' round the rack.

I'm sure I hope it all will last! But then
I have my doubt.
A boom that's merely born of change
is apt to "peter out."
However, we shall keep right on a-push-
ing up the hill;
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No. 51



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Pacific Presbyterian

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THE SPIRIT OF CHRISTMAS.

There is no denying the fact that the true spirit of Christmas has in recent years, to a large extent, been perverted. So far from being a time of unalloyed joy, for the interchange of congratulation and simple gifts, of merry pranks by day and rollicking fun before the flickering flames of the Yule-log by night, it has become a burden, something looked forward to with dread, endured with a species of resigned exhaustion, and recuperated from at some seaside hostelry or country inn. Each year adds to the number of persons whom we consider ourselves obliged to remember, while the price of the presents has grown to such proportions as to cut a large slice from the average income. Then there has grown up a spirit of expectancy about gifts that looks upon them almost as a due, which greatly cheapens the meaning of the whole festivity.

These, with the endless shopping amidst excited crowds, the difficulty of deciding just what to give to this or that person, the decoration of the house, and the preparing of a special menu for the table, with, further, the incessant din of beggars for all causes and societies, good, bad, and indifferent, has forced many to look forward to the Christmas season as the most strenuous of the year—a time when both buyers and sellers are driven to the utmost limits of patience, an ordeal to be endured rather than a festival to rejoice in.

All this perversion results in part from the generally artificial life we are living, and in part from a misapprehension of the true spirit of Christmas.

The simple, ordinary way of doing things is out of vogue now. Everything must be forced to its highest degree; each part of the program must be, not merely creditable, but perfect; each gift must be not merely a reminder of affection, but be of intrinsic value.

A return to the simpler way, to the kindly word, to the simple, unpretentious remembrance, would seem to be not only the dictate of prudence, but an absolute necessity; for the present burden has already reached such proportions that we stagger under it.

Then there is a wide-spread misconception of the real significance of Christmas. We think of it as a time either

of showing our friends how much we think of them by the cost of the gift we bestow, or of receiving from various sources ourselves, counting up our presents, etc. Really all this is a mere superficial play of the great impelling motive of Christmas. It is love. God so loved that He gave. And our gifts, if they are to be of any real significance, ought to be the outcome of this similar divine affection. The mere gift is but a sign; it is the depth of feeling behind it that gives it value.

Thus we all need to ponder again the lesson that Lowell enforces in his "Vision of Sir Launfal;" the lesson that he might have learned, at the very commencement of his long quest, from the poor beggar to whom he flung his coin, but which came to him, as it is apt to come to each of us, only after years of toil and weary effort, after baffled hope and defeated plan; the lesson that the gift is valued by what it costs us to bestow it, not by its intrinsic worth.

"Who gives himself with his gift feeds three—
Himself, his hungering neighbor, and Me."

Thus, with love, the widow's mite measures up beside the Pharisee's banquet. If there be love, the mere card of greeting from one who can give no more is as valuable as the donation of an automobile, a yacht, or a house. If thou hast love for me, I welcome a small remembrance or can wholly dispense with one. Give me a good thought to live by, give me an expression of appreciation; I need no more, and I would not be under too great obligation to thee, lest in gratitude for thy bounty I miss the generous equality of friendship. If thou hast no love for me, I disdain the concentrated mockery of a gift.

Yet again, it is a question whether the giving to everybody is wise. God's method, in His great gift, was to give to those who could not help themselves. So, I fancy, our real Christmas affection might best manifest itself, if it do not wholly so confine itself, to those who for one reason or another are dependent on our bounty—the children and the poor. As to the interchange of gifts between friends, it is a graceful custom, but every real friend would rather it should be discontinued than maintained as a burden. If thou hast a friend, thou dost not need his check, nor his book, nor his other gifts, nor even his greeting, at some set time. He is ever thine, and his all is thine. Rejoice in the affection throughout the year and life, and return it rather than attempt to commute it with gifts or to limit it to a certain brief season, for, as a recent writer well observes: "Christmas is not a day, it is a mood. It can be extended over a week, a month, a year, a lifetime. If you confine it to a day, you miss the meaning of it. If you try to cram it into twenty-four hours, you crush it and lose the essence of it. The Christmas spirit is the only spirit by which men and women really live."

With this plea for the return to a simpler Christmas, a deeper suffusion with the real spirit of the day, and a largeness of affection independent of all mere giving and receiving, we send forth our heartiest salutations to all the readers of the Pacific Presbyterian, and trust that the day may bring to them yet more abundantly what the first Christmas brought to the world—life, and light, and love! Immanuel, God, is with us! May we live worthy of His presence!

J. E. S.

OUR RED WARDS IN ARIZONA.

What Our Church Has Done, Is Doing, and Hopes to Do for the Indians.

The following letter is of much interest. The writer refers his readers to Isaiah 60:12 and Romans 10:14, to enforce his appeal:

Sacaton, Ariz., December 14, 1909.

It is now some 250 years or more since John Eliot and the Pilgrim Fathers came in contact with the red savages of the new world. It did not take them long, however, to find the right way of treating them. Had we as a nation followed their example, it would have saved many millions in money, enough, I presume, to send the gospel over all the world; and besides, it might have averted some of the curses and brought upon us some of the blessings pronounced in Deut. 27 and 28.

It was through efforts of the late Dr. Sheldon Jackson that the Presbyterian standard was placed among the Pimas of Arizona, April 8, 1881. Well, after some years of labor we found that the gospel of Christ has the same effect all over the world.

After building our first chapel in the spring of 1884, six Indians would come almost every other week for a number of years a distance of over thirty miles to attend church. Others would come a distance of five, eight, ten or more miles, and so the work kept on growing, until now we have seven churches and two small chapels, and we still need two chapels more. I believe that out of these 5000 Pimas more than one half are connected with the Presbyterian Church.

Then our good sisters started an Indian school at Tucson, Ariz., in charge of the Rev. Howard Billman. This school was a great surprise to whites, Mexicans and Indians. Nothing like it had ever been seen in Arizona. We had to conclude that Indians, like ourselves, need Christian schools and teachers. I am glad to state that of late years our government has been trying education, instead of fighting and extermination.

Workers of other denominations, and of ours also, are earnestly and successfully at work now among the other Indian tribes of Arizona.

We have our drawbacks, but mostly caused by the pale-faces. The Latter Day Saints are numerous in Arizona. Their religion is to spoil the gentiles. They, like hungry wolves and subtle serpents, have robbed us of the water needed for irrigation. They have tried hard and in various manners for the past thirty years to rob us of much of our farming lands, thus to make paupers of a people willing and able to support themselves. Shall they succeed?

Yours truly, C. H. COOK.

PASTOR McDONALD VISITING IN OHIO.

The Rev. James S. McDonald, who supplies the churches in Corte Madera and Larkspur, Cal., has been summoned by the serious illness of his eldest sister to her home at 536 Scioto street, Urbana, Ohio. Mrs. McDonald will conduct the work while her husband is absent. Dr. McDonald may have time to examine some of the ecclesiastic archives on file in Philadelphia, with the purpose of further enriching the yet unpublished history of our Church on this Coast.

PRESBYTERY OF SAN FRANCISCO ATTENTION.

The attention of the ministers and churches of San Francisco Presbytery is called to the following extracts from the new standing rules of Presbytery:

Meetings of Presbytery shall be held as follows:

"On the second Tuesday of April, June, October and January."

"All regular meetings of Presbytery shall convene at 10 a. m."

"The January meeting shall be devotional in character."

"From 2 p. m. until the hour of adjournment the Presbytery shall engage in devotional exercises."

"At this (January) meeting the committee on the American Bible Society and the American Tract Society shall report."

(This Committee consists of Rev. J. M. McElhinney, chairman, Rev. J. S. Thomas and Elder W. H. Cook.)

"Churches not represented by a ruling elder for a period of one year shall be notified of such failure and shall be requested to give reasons for such non-representation."

"Commissioners to the General Assembly shall be elected at this (January) meeting."

C. S. TANNER, Stated Clerk.

THE PRESBYTERY OF OAKLAND.

The Presbytery of Oakland met in Haywards, California, on Monday, December 13, 1909, at 10 a. m., and was opened by devotional exercises led by the Rev. Franklin Rhoda. The Blairsville overture, which the Presbytery had approved at its last stated meeting, was laid upon the table in a reconsideration taken upon the representations of the Advisory Committee of the Stated Clerk of the General Assembly.

The Rev. John E. Stuchell of the Presbytery of Elizabeth was received and enrolled. The Rev. Ernest F. Hall, Western Secretary of the Board of Foreign Missions, addressed Presbytery on the subject of Foreign Missions and conducted a discussion among the members.

The following were elected Commissioners to the next General Assembly:

The Rev. C. C. Herriott; alternate, the Rev. J. P. Gerrior. The Rev. C. B. Rogers; alternate, the Rev. F. S. Brush, D.D.

Elder J. B. Fair; alternate, Elder A. L. Taylor. Elder Edward Kerr; alternate, Elder John Degelmann.

The Standing Rules were amended, establishing five stated meetings of Presbytery.

The Rev. G. H. Wilkins presented his request that the pastoral relations between himself and the church of Livermore be dissolved. The request was granted, and the Rev. H. W. Harbaugh was appointed to preach and declare the pulpit vacant on the first Sabbath of February.

The special committee on Church Extension reported through the chairman, the Rev. G. G. Eldredge, that the Rev. J. E. Stuchell was preaching in Piedmont in an inter-denominational way.

Owing to the delay in adopting the Standing Rules, the Standing Committees for the next three years, which should have been elected at the September meeting, were elected at this meeting. A Committee on Comity was also elected.

It was ordered that the meetings in February, June, and

November be held in the First Church of Oakland, unless otherwise ordered.

A committee on conference with the Presbytery of San Francisco was appointed to consider the advisability of paying our proportion of the salaries of the Secretaries of the Y. M. C. A. and the Y. W. C. A. at the State University at Berkeley.

The Presbytery adjourned to meet in the Union Street Church on January 3, 1910, at 8 p. m., at which time a call for the pastoral services of the Rev. E. L. Rich to Union Street Church will be presented.

R. S. EASTMAN, Stated Clerk.

MILLS COLLEGE HAS A RED-LETTER DAY.

The President's Mantle Falls on the Shoulders of Prof. Luella Carson, of Oregon.

The inauguration of Dr. Luella Clay Carson as president of Mills College took place on Saturday afternoon, December 11th, in the presence of a large and interested audience. The academic procession, containing the representatives of universities, colleges, and theological seminaries; also the trustees, faculty, and vested choir of the college most interested, filed slowly into Lissner Hall, while the organ pealed forth a glad welcome.

Rev. Charles R. Brown presided, as president of the board of trustees of Mills College. Rev. George G. Eldredge, of Berkeley, another trustee, offered the opening prayer. Excellent music was furnished by the large choir, under the direction of Mr. Alexander T. Stewart. Addresses suitable to the occasion were delivered by President Campbell, of the University of Oregon, President Jordan, of Stanford University, Prof. Edwards, representing the University of California, Prof. Suzallo, of Columbia University, and Mrs. Mills, the retiring, and Miss Carson, the entering president of Mills College.

A large number of congratulatory letters and telegrams were received from leading universities and colleges all over the United States. The addresses were all of deep interest, and expressed much of hope for the future and faith in the success of the one exclusive woman's college of the Pacific Coast. According to the deed of gift from Dr. and Mrs. Mills, made many years ago, the college must always remain Christian, but unsectarian, and its board of trustees must contain representatives of different churches.

Dr. Carson, the new president, is a native of Portland, Oregon. For many years she has been professor of English in the University of Oregon, her alma mater, where she has been held in the highest esteem. In her girlhood she was a pupil of Mrs. Mills, who now trustfully gives into her keeping the great interests on which she has expended the work of a long lifetime. The Christian people of the coast may well feel thankful that such a worthy institution exists in their midst.

The day following the inauguration, the sacrament of the Lord's Supper was administered by Prof. George D. Castor, of the Pacific Theological Seminary, who has served as college pastor during the past term. On this occasion seven candidates, including several of the advanced students of the college, were admitted to the church on profession of their faith. And thus is justified the motto of the college, "Pro Christo et Mundo" (For Christ and the World); or, as expounded by the venerable founder, "The highest education, and all for Christ."

JOSIAH KEEP.



Ione.—Rev. J. W. McLennan is just beginning work as stated supply with an encouraging outlook.

♦ ♦ ♦

Hollywood.—Work on the building is going on nicely. Better still, the spiritual temple is being builded up. At a recent service fifteen persons were received on confession and seventeen by letter.

♦ ♦ ♦

Garvalia.—Rev. George C. Butterfield preached here last Sunday morning and moderated a meeting of the congregation, at which an invitation was given to Rev. T. C. Beattie to continue as supply for the coming year—a pleasing testimonial to their appreciation of his work.

♦ ♦ ♦

Anaheim.—Special services were held last Sunday, dedicating a new addition to the church building, which adds about as much floor space as the main auditorium has. It was a demand made by the growing work under the charge of Pastor Mitchell. Rev. George C. Butterfield assisted in the service. Union evangelistic meetings with Rev. R. A. Hadden are planned for the near future.

♦ ♦ ♦

Tutuilla, Oregon.—The session of Tutuilla church has made the following arrangements for their Christmas meetings: The people will come to the church and camp on Thursday, the 23d, and remain over Christmas until Sunday, the 26th. There will be preaching each evening, and the Christmas tree for the Sabbath-school on Christmas night. The people will disband on Monday, but return again to their camps around the church the following Thursday, December 30th, and remain until January 3d, for on the New Year Sabbath will be the quarterly communion service. The people usually have a New Year's dinner on that day, and this is expected this year.

♦ ♦ ♦

SAN FRANCISCO, Howard.—Activities of all sorts are taking place. Sixteen new members were received at the last communion. A Brotherhood has been organized, with Mr. Charles Wesley Reed as president and Mr. G. W. Dickie, former manager of the Union Iron Works, as Brotherhood class teacher. It will meet on Sunday mornings at 10 o'clock, and is for men. Monthly public lectures have also been inaugurated by the Brotherhood. Mr. Reed gave the first address. It was on Hetch-Hetchy Valley, and was given with the aid of a stereopticon. Another feature of the Brotherhood work is in the hands of a Church and Labor Committee. Under its auspices the pastor will deliver a series of Sunday evening addresses in January, the topics of which are as follows: January 2d, "The Paris of America;" January 9th, "The Man With a Union Card;" January 16th, "Is the Church Making Good With Labor?" January 23d, "Before the Court of a Square Deal." For the morning services beginning January 9th, the pulpit message is to be on The Five Points of Mystery: "The Trinity," "The Incarnation," "The Virgin Birth," "The Crucifixion," "The Resurrection." A new quartet choir has been developed under the leadership of Mr. W. F. Hooke. The expressed sentiment of the members, old and new, is for aggressive service in every department of church life.



THE FIRST OF SAN BERNARDINO.

Dedication of Its New Temple of Worship in a Service of Song and Prayer.

On Sunday, December 12th, the religious interests of the city of San Bernardino were centered in the opening of the First Presbyterian Church for divine worship. The dedication exercises filled the morning hour of service. Rev. Hugh K. Walker, D.D., pastor of Immanuel Presbyterian Church, Los Angeles, preached the sermon, and the force and practical purport of his discourse may readily be inferred from his text—"I was glad when they said unto me, Let us go into the house of the Lord." Dr. Walker's masterly effort was listened to intently by an assembly that crowded the auditorium. The offering at this service in pledges and subscriptions amounted to nearly \$3400. The musical program was excellent and very impressive. A feature of it was the singing of the following dedication hymn, composed for the occasion by Rev. Eli McClish, D.D., of the First Methodist Episcopal Church:

O Thou whose hand didst arch the sky
And form the ocean-fretted strands.
Accept and own, O Lord most high,
This temple reared by human hands.

Thou gavest rock and oak and pine,
The ore, the shower and the sun;
Thou gavest skill; we made it Thine,
That we, with Thee, might work as one.

This temple, Lord, is now complete—
Thy gifts combined by prayer and skill;
Now, while we worship at Thy feet,
Let love Divine our bosoms fill.

In unison with Thy vast plan,
Ourselves we gladly give to Thee,
And own in Christ the type of man
That Thou didst fashion us to be.

Lord, make Thou this a hallowed place,
Where truth shall set the sinner free;
Where saints shall meet Thee face to face.
And weary souls find rest in Thee.

The congregation all joined in this hymn heartily, to the stirring strains of old "Duke Street." Rev. D. M. Gaudier, of Los Angeles, who was pastor of this church some years ago, took part in the exercises of the morning;



Rev. Alvah G. Fessenden.

and the present beloved pastor, Rev. Alvah G. Fessenden, had a modest place in the program.

The evening service was one chiefly of praise, and the solos by members of the choir were artistically and devoutly rendered. The sermon, by Rev. William A. Hunter, D.D., pastor of Calvary Presbyterian Church, Riverside, and one of the best of California's pulpit orators, was deserving of the close attention given it by his auditors.

The congregation of this church have labored diligently and made great sacrifices in their endeavors to erect so beautiful a house of worship, which represents an outlay of about \$20,000. Its site is on E street, facing Lugo Park. All its interior decorations are artistic to a high degree, the pews are comfortable, and the beautiful windows of stained glass shed over the auditorium a subdued, restful light. The congregation of the First Presbyterian church of San Bernardino, when entering this well-appointed house of God, can not but be impelled to deepest reverence by these outward incentives to worship.

♦ ♦ ♦

Pendleton, Oregon.—The Presbytery of Pendleton held a pro re nata meeting December 10th and the pastoral relation between Rev. W. L. Van Nuys and the Pendleton church was dissolved. Mr. Van Nuys will move to his new field, Mount Hood and Parkdale, this week. Dr. W. H. Bleakney, president of the Pendleton Academy, was made moderator of the Pendleton church session, and the session has made arrangements for Dr. Bleakney to supply the pulpit for the present.

♦ ♦ ♦

Oakland, Chinese.—The members of this church have been actively preparing for a joyous celebration of the birth of the world's Savior, and an account of their festivities may appear next week. On Sunday last three new members were received into the communion of the church by Rev. Mr. Condit, the pastor. One of these came in by letter all the way from Yokohama, and her daughter united with her. The third was a bright young man, on profession of his faith, from the evening school.



DEDICATION OF THE CHURCH AT CORCORAN, CAL.

The new house of worship of the First Presbyterian Church of Corcoran, Cal., was dedicated on Sunday morning, December 5th. The pastor, Rev. G. R. Harrison, conducted the service, and a large audience listened with close interest to the Rev. Duncan Wallace's able and appropriate sermon. Eleven new members were received into the communion and fellowship of the church.

The beautiful new building cost about \$3,000. Architecturally it is an ornament to Corcoran, and great credit is due to those who aided financially in its erection, particularly to the pastor, whose zealous efforts have won him a warm place in the hearts of his people. The building committee have worked most faithfully in both the planning and the supervision of the work. The auditorium is furnished with comfortable opera-chairs, seating 125 persons; and when the adjoining Sunday-school room is thrown open to it, 250 can be seated. The pastor has a cosy study, convenient to the rostrum. The lot on which the building stands is 100 feet by 140, and was the generous gift of the local land company.

This church was organized February 4, 1905, with sixteen members, which have increased to about fifty. Previously, a Sunday-school had been gathered, which has been a great aid to the church. The pastor and his devoted flock deserve to prosper, in things both spiritual and temporal.

CHEERY WORD FROM REV. MR. HARRISON.

As the Pacific Presbyterian goes to press, a hearty letter, dated December 20th, comes from Rev. G. R. Harrison, pastor at Corcoran, Cal. He writes that twenty-two persons



Rev. George R. Harrison.

have been received into membership since the dedication of the church, that five more will unite on Sunday, the 26th, and that he has a fine class of young people; also, that a five-room manse, to cost about \$1,000, is soon to be built. His church has had a struggle, but a tide of spiritual prosperity has now set in.

♦ ♦ ♦

Monument, Oregon.—In June of this year Rev. I. M. Boyles took charge of Monument and adjoining stations, one of our frontier fields, which is almost on the back tier of Oregon, being sixty miles from the nearest railroad station in good weather, and at least one third farther in the rainy season. The serious sickness of Mrs. Boyles, requiring her to go to a hospital for treatment, interfered with the summer's work, but at present both are rejoicing in a season of good evangelistic meetings now being conducted at one of the stations. Mr. Boyles is his own evangelist, and has been doing all the preaching in these meetings, for his nearest neighboring Presbyterian pastor is at Pendleton, just one hundred and fifteen miles up and down from Monument. And the ups and downs of the road across country from Pendleton to Monument very decidedly impressed the minds of the party of presbyters who made the trip to the spring Presbytery, which convened at Monument, all the way by team and saddle. Mr. Boyles reports that there has been good interest in this series of meetings, and on Sabbath evening, when an invitation was given all those desiring to lead a better life to stand, not one remained sitting in the house, but no one is reported as having taken a decided stand for Christ. These workers are much encouraged on this hard and isolated field, and ask the prayers of all that many may be led into the kingdom of our Master. This Monument field has been served faithfully for the past five or six years by Rev. S. L. Clark, who left the church in fairly good condition and with a nice church building and manse. It is the only church in this town of five hundred or more. The other preaching points served by Mr. Boyles are in school houses or in small settlements that are sorely in need of the Gospel.

J. M. C.

Los Angeles.—Christmas music, Christmas plans, Christmas secrets, Christmas trees and suppers and parties—may we hope the Christmas spirit also—are all engrossing now. Every church and Sunday-school and society plans some kind of celebration of the great, glad event. When it takes the form of giving instead of getting, it is well. The Immanuel people are experiencing a taste of Christmas joy in seeing a number of young people give themselves to Christ. At the communion service last Sunday twenty-two were received on confession and fifty-three by letter. Word comes of the death in the East of Rev. E. E. Plannette, formerly pastor of Grandview church. He leaves a wife and three children, who are now in Los Angeles. A company of friends gathered in an informal way to extend congratulations to Dr. S. E. Wishard on his eighty-fourth birthday, the evening of December 18th. Still hale and hearty, the good doctor is ready unto good words and works. On Monday morning, with deep fervor, he pleaded for more zeal in the ministry, as he led the devotional service at the ministers' meeting. Rev. L. F. Jones, of Alaska, gave the paper of the day, on that interesting part of Uncle Sam's possessions, paying a warm tribute to the worth of the mission work of our church. Rev. C. E. Long is back again in Los Angeles, after an absence of over two years, during which he has made a tour around the world.

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SAN FRANCISCO, First.—For some months past the congregation of this church have been considering where to build their proposed new permanent place of worship. On Thursday evening, December 16th, they held a meeting at the call of their building-site committee, who reported in favor of the old lot, at the southeast corner of Van Ness avenue and Sacramento street. After a full discussion, the recommendation of the committee was heartily adopted, and the way is now clear to plan and work for a new church home, greatly to the relief of the pastor, Rev. W. K. Guthrie, and of the faithful membership of the congregation, old-time and new. The Men's Club of this church, of which Mr. J. A. McGregor is president and Mr. Robert H. Wright is secretary, had a meeting in the evening of December 14th, when Prof. Benjamin F. Kurtz, of the University of California, discoursed very agreeably and instructively to the club, basing his address on Mr. H. G. Wells' book, "The Future in America." The professor prefaced his remarks by a humorous reference to the mistakes and misconceptions into which the author of this entertaining book has fallen in his attempt to judge of American customs and ways on a brief and superficial acquaintance. The serious part of Prof. Kurtz's address pointed out the commercial and social dangers that threaten this American republic, and the necessity of revising our national constitution and many of our laws to meet changed conditions in the body politic. The necessity for social purity in morals and of fitness and integrity in public office was ably enforced. The young people's societies and the several Bible classes of the church are actively employed, and Mr. F. I. Turner, the superintendent of the Sunday-school, and Miss Belle M. Stanford and other leaders in organized Christian endeavor are looking for further improvement.

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Church Envelopes will be printed on short notice and at lowest prices, if ordered from the Earl S. Bingham Co., 447 Minna St., San Francisco.

NOTES FROM THE SEMINARY.

San Anselmo, Cal.

Prof. Paterson will go to Carmel on Monday for ten days, to attend the Students' Conference, where he will teach classes in the Acts and deliver several addresses.

Rev. A. B. Dickerson, '09, is doing a great work in Coalinga. The opportunity is great, as the place is growing rapidly and filled with men. It is the greatest oil field in the world with the exception of one in Russia. The church is packed, especially at the evening services, and enlargement of the building is already under discussion.

Rev. Sidney McKee, '09, Alumni Fellow, has reported his courses in the University of Berlin, where he is in attendance for the present semester. He is making good progress. The Faculty have heartily approved his report.

The ladies of the San Rafael church have sent twenty-five dollars to Rev. J. M. Cornelison, '99, to provide Christmas presents for the Indian children of the Umatilla Reservation, Oregon, where he is the efficient missionary.

Rev. Henry H. Wintler, '98, of Los Gatos, has added forty-four new members to his church during the first year of his pastorate. The church is in a very prosperous condition. The contributions for self-support and for benevolences are steadily increasing.

Prof. Paterson preached last Sabbath at Vallejo for Rev. Theodore F. Burnham, who is still laid aside by illness and may be unable to resume his work for some weeks.

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And so the word had breath and wrought
With human hands the creed of creeds
In loveliness of perfect deeds.
More strong than all poetic thoughts.

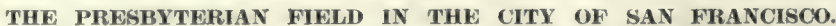
—Tennyson.

The Incarnation being true all other miracles in the story of the gospel are easy. There being no Christmas, no Incarnation, no other part of the gospel story is believable. The Incarnation is the only thinkable basis for Christianity. The gospel must have an adequate initiative in order to construct and hold the faith of mankind.

Professor George Adam Smith, the noted scholar, declares that Islam is undergoing a most radical and fundamental change. The Moslem fabric which has stood for centuries is at last giving way and this is the day of opportunity for Christian faith.

Cigar stand gambling is gambling. Throwing dice is gambling, whether the consideration is cigars or money. The moral principle violated is the same. Municipalities that wink at dice throwing for cigars cannot consistently prohibit more flagrant forms of gambling. It is not necessary that one class of citizens should prey upon another simply because one class is morally defective. It is the solemn duty of municipal governments to protect the morally incompetent.

Darwinism.—Professor Borden P. Bowne of Boston University has an able article in Hibbert Journal on that subject. He does not believe in the Darwinian Evolutionary theory in regard to the origin of man. Dr. Bowne is an authority on this subject which will command attention on both sides of the Atlantic.



In a great measure these enterprises have been fostered by the Committee on Church Extension and Home Missions, of which Rev. E. K. Strong is chairman. Rev. George A. Blair, who is also a member of this committee and the pas-

tor in general charge of the mission field, has over it all displayed commendable energy and zeal. Wherever a hopeful nucleus for a Sunday-school or a congregation has been found, there the means of religious instruction and the opportunity for stated worship have been supplied. Take the local field all in all, our Presbyterian churches should begin the new year with fresh courage and inflexible faith.

THE HOME

THE CHRISTMAS TRIBUTE TO MOTHER

Rev. M. A. Matthews, D.D.

We honor the infant King this day by exalting our Christian mothers. Jesus said to John, "Behold thy mother." So let us honor her of whom Jesus was born.

The home is a government. It is the divinely constituted unit out of which all governments evolve. It is the seat of authority, the fountain of instruction, and the source of all social life.

All of the functions of a government are to be found in the home, namely: government, a governor, and subjects to be governed. The father is the head of the family, the domestic sovereign, the executive officer, and the controlling factor in domestic discipline. He does not act independently of his wife, the mother of his children. She acts in conjunction with him. When he speaks he should represent her opinions, voice her sentiments and execute her commands in the management of the home.

You can not separate the husband from his wife in the government of the home, nor can you separate the wife from her husband in the management of the domestic government. They are one, and can not speak nor act without involving the consent or authority of the other. Whenever the one undertakes to act independently of the other, or to divide the authority of an indissoluble union, domestic peace is destroyed and the children are ruined.

Matrimony is a divine institution, and was created by our Heavenly Father for the purpose of uniting one man and one woman and making of them one domestic unit. Therefore, it takes both the husband and the wife to make one person in the divine government. The husband is the mouthpiece of that person, and the executive officer, but the wife speaks as forcefully and effectually as he; and her work along the line of domestic legislation is as essential as his. They are the complements of each other, and can not work independently. The Bible looks upon them as one.

Each individual in the home has his rights, and is compelled to respect the rights of every other member of the home. Parents are bound, by divine instruction, to respect the rights of their children. They are not allowed to provoke their children to anger, or, in any way, to destroy their dispositions; but, on the other hand, are required to train and develop to perfection the characters, dispositions, intellects and wills of their children.

It is the duty of parents to decide their children shall be religious. When Joshua said, "For me and my house, we will serve the Lord," he decided for his children that they should be religious and should respect, reverence,

honor and love God. Denominational creeds may be left to the mature judgment of children, but parents have no right to leave to them the question whether or not they shall become Christians. It is the duty of parents to decide their children shall be worshipers of God, believers and followers of Christ. The denominational expression of that belief may be left to the mature judgment of young men and women, but not the vital question whether or not they shall be righteous. It is within the power, and, in fact, it is the duty of parents, to decide that their homes and their children shall be righteous and God-fearing.

It is the duty of children to reverence and respect their parents. Every child, as the commandment says, is required to reverence, respect, fear, honor and obey his parents, respect their authority and positions as parents, and the government over which they preside and of which they are the concrete expression. It is the duty of every child to reverence his parents, yea, literally to fear them; but not that kind of fear which makes one dread punishment, or stand in daily expectation of some horrible catastrophe, or live under the cloud of some awful foreboding. The fear a child should have of his parents should be the kind of fear that would make him afraid to wound his parents' feelings, to offend their position of authority and right to rule. He should be afraid to do anything that would show the slightest disrespect for their love, or ingratitude for their care and protection of him. He should be afraid to sin against the domestic government or the rulers of said government. His love, reverence and fear for his parents should be so great he would strive to do everything that would please them, honor them, and reflect credit and glory upon them. The father should be respected as the executive officer and ruling genius of the home; the mother should be honored as the queen, and the one vested with equal authority in the control of the domestic government.

The father may be considered as the measurement of domestic authority; the mother, the measurement of domestic gentleness, purity and love. When we speak of honoring one, we must remember the one stands for both, and the honor given the mother falls equally upon the father, and the respect shown the father is intended equally for the mother. In paying our tributes to our mothers and teaching the fundamental principle of the commandment which requires us to honor our mothers and fathers, we also teach the world the true idea of home, and present to it a pure domestic government in contrast to the loose, vulgar, unscriptural home of the present day. We honor Him who was born this day to exalt motherhood.

Let us consider four distinct characteristics of the true mother as grounds for our respect and love, and as reasons for our perfect obedience to the commandment, "Honor thy father and thy mother." As we consider these characteristics, our memories bring the brightest garlands and place them upon the brows of our mothers.

First, we honor our mothers because of their unimpeachable purity and chastity. Their brains were crystal fountains from which flowed only thoughts of purity. Their language was chaste, their modesty extreme, and their sense of refinement akin to holiness. They never engaged in the coarse, vulgar conversation of the street when talking to, or speaking in the presence of, their children. Our mothers impressed us as being incapable of vulgarity, brazenness, indiscretion or immodesty. There seemed to be

around their heads halos, and we looked upon them as sacred.

It is said Jonathan Edwards had eleven children, and that whenever Mrs. Edwards came into the room where they were assembled, they arose and stood until she was seated. Why? They respected the purity of their mother, the holiness of their mother, the chastity of their mother, the modesty of their mother, the gentleness of their mother, the queenliness of their mother, and the godliness of their mother.

The voice of mother was the music of purity; her songs were to us notes from heaven, and her prayers almost the whispers of God. Why? Because of the sacredness, holiness and purity of our Christian mothers. Behold the contrast between that pure, modest, refined mother and the vulgar, society butterfly of today, who only bears the name of mother!

Second, we honor our mothers because of their devotion to home. Home, without mother, is a government without a queen, a city without inhabitants, and an eternal night without stars. Why was home without mother a desolate place to us? Because she filled it with love; she loved home better than she loved her life, and she gave her life to make the home heaven on earth. Her whole heart was centered upon the happiness of the home; her thought was given to its beautification, and her life was spent in making it the best place to be found. We loved home because it was mother's love for it that made it the safest, best and happiest place in the world. Behold the great contrast between the love of our mothers for home, and the utter indifference of modern mothers for the place they call home! The women of today undertake to divide their attentions between home and the empty, vain, frivolous, vulgar society of the world. It is absolutely impossible for a woman who calls herself mother to divide her affections between the home and the world. She can't serve two masters. She must be the queen in her own home, or she must be a domestic misfit in the social world. Mothers, if you do not love your homes better than the world, your children will leave home and be lost in the mazes of society.

Third, we honor our mothers for their piety, religious devotion and Christianity. The old-time Christian mothers were the real professors of theology in the domestic seminary where all children ought to be trained. They taught us how to pray, and the man who forgets the prayer first taught him by his mother is a knave. They taught us first to hush the name of Jesus, and to sing His praise. Musicians may come and go, songs may be sung, and instruments of resplendent glory may peal forth the sweetest strains of music, but no voice will linger in the memory and heart as long as mother's, and no song will continue to reverberate through the rooms of the human conscience or the halls of human affection like the hymns sung by mother as she rocked us to sleep. It was mother's devotion to the Bible and her sweet, beautiful piety that instilled in us the first principles of religion, gave us our first sense of reverence for God, and taught us how to worship Him who was born to save His people. Mother, thou wert first at His cradle, last at His cross, first at His tomb, and thou wilt be first on His throne.

An old Scotch lady, ninety-four years old, visited me the past week and spoke of the four generations still living, of which she is the mother and source. Her knowledge of the Bible, her devotion to the Triune God, and her implicit faith and belief have gone down through the generations, even

to the fifth, and her children, grandchildren and great-grandchildren love God, worship Christ, and are devoted Christians, because she implanted those truths.

The greatest blessing in the world to posterity is a devoted, deeply pious, consecrated, Bible-reading, Christian mother. Behold the contrast between our pious, Bible-reading, Christian mothers, and the frivolous, godless, social flips who happen to give birth to the present-day pitiable offspring! It is impossible for a woman to do her duty to her children if she disregards her religious obligations and fails to teach her children the truths of the Holy Bible.

Fourth, we honor our mothers for the sacrifices they made. There is no sacrifice a mother would not make, if she is a pure woman, a Christian, and a true mother. She gives up her life to bring into existence her children. She literally dies, in a vicarious sense, that birth may take place. She continues to make sacrifices throughout the years she is rearing and training her children. The true mother must live a life of continuous sacrifice. To be a true mother, it is necessary for a woman to sacrifice the world; to be crucified to the world, and the world crucified to her, in order to be a mother in the sense in which God requires. She must turn her back upon the frivolous, personal pleasures and vain inducements of the world, in order to give birth to her child, and in order to rear him as God would have him reared. She thus endures ten thousand deaths with the consciousness of every pain, for the sake of her children. When they are sick, she sleeps not; when they are in danger, she does not hesitate to throw her life into the breach; when they are tempted, she forgets them not; and when they wander away from her, she watches for them until they return. She tenderly tucks them away in their beds when infants; she follows them to their rooms when young men or young women; and in her prayers she accompanies them long after they have gone out into the world away from her immediate touch. Mother's kiss, as the child falls asleep, is sweeter than honey, and her open arms to receive him as he awakes in the morning, is an assurance of heavenly protection and God's eternal blessings. Behold the contrast between the tireless, sleepless, faithful, sacrificing mothers who gave their lives for us, and the women of modern society who turn their children over to the cold arms of nurses, the public streets or state officials to be reared! No woman has a right to delegate the mother's position, the mother's authority, or the mother's attention to the professional arms of a mercenary nurse. There is but one bosom on earth upon which a child should lay its head, and that is mother's; there is but one lap on earth in which the child should be rocked, and that is mother's; there is but one atmosphere in which the child should grow, and that is the atmosphere of a Christian home presided over by a Christian mother. The heartless women of today who turn their little children loose on the streets while they spend their time on the frivolities of life are a curse to posterity and a menace to social morality. Behold the contrast between such and our Christian mothers! Our mothers were never vulgar, brazen, or forgetful enough of woman's true position to pant and rant for female suffrage.

While we bring the garlands and lay them upon the laps of our feeble mothers who have sacrificed their lives for us, or place them upon the tombs of our sainted dead, let us teach the young women to aspire to be Christian mothers.

It is impossible for the home to be religious, for the father to be religious, or for the mother to be a true Christian, without Jesus Christ regenerating the home, the

father and mother. There is no salvation for the home outside of the sacrifice Christ made; there is no redemption for the father or mother save in that plan of salvation wrought by Jesus Christ. There can be no Christian children, and there can be no Christian domestic government, if Christ is not all and in all to the home. Let us make the home what our old-time Christian mothers made it—the home where God the Father, God the Son, and God the Holy Spirit were honored, revered and worshiped; the home where the Bible was the word of God, the supreme mandate of authority; where the old-time hymns were sung and where around the family altar we read the Scriptures, prayed, sang and worshiped God. That was home.

The modern thing we call home isn't home. The place where the woman hates her children, or the husband is untrue to his wife and divides his affections between her and some infamous married flirt, isn't home. That kind of an institution is a domestic hell. It is impossible to have a home unless both the husband and the wife are true to Christ, true to each other, devoted, kind, loving and faithful to their children. Home is not home unless Christ makes it, and unless He presides in the heart of the Christian father and in the heart of the queenly, Christian mother.

"No painter's brush, nor poet's pen,
In justice to her fame,
Has ever reached half high enough,
To write the mother's name.

"Thence upward to the great white throne,
Midst music soft and sweet,
Thank Jesus for that precious name,
And write it at His feet."

YOUNG PEOPLE

THE SHEPHERD'S STORY

AS TOLD IN THE LETTER OF JOSEPH BEN-EZRA TO HIS FATHER.

Note for the reader: Ezra was the name of a prosperous Jewish merchant dwelling in the city of Sals, in the valley of the Nile. His son, Joseph, a young man of twenty, had been in poor health for some time, and his father, relying rather on his own common-sense than on the crude medical science of the times determined to try the effect of a change of air and scene, fancying that perhaps the air of Egypt was too moist and the heat too enervating. He therefore sent him to his brother, Samuel, a shepherd of Bethlehem, which was the ancestral home of the family. Joseph had written his father an account of his journey and of his arrival at the home of his uncle. His second letter follows.

My Dearest Father:—You may think that it is a long time since I wrote you before, and indeed it is longer than I intended it should be, but by the time you get through this letter I think you will admit that it is long and interesting enough to make amends for the silence. Besides, I could not send a letter until now, because there was no one going into your portion of Egypt until tomorrow, when Rabbi Benjamin, whom you esteem so highly, is going, and has kindly consented to bear my letter to you.

Now I have so much to write about that I do not know where to begin. I suppose you will be most anxious to hear

about my health, and therefore I mention that first. It is very much better, and I feel so much stronger than I ever did at home. I have followed your advice and have been out of doors almost all the time, even sleeping out with Uncle Samuel. Oh, I would like to tell you how wonderful it seems to lie down and go to sleep under the stars, but I haven't the time now, when I have so much to write of more importance. Already I have seen a lion and lots of jackals, and one of the sheep that I call Whitey, she is so clean and nice, now comes to me whenever I call her, though that isn't much, for they all follow Uncle Samuel and do what he says.

I am out with Uncle all day in the fields and over the hills, helping him and his dog Jehu to watch the sheep, so that you may be sure that when night comes I am generally tired and sleepy. But often when Samuel and the other shepherds are gathered within the fold and watching the camp-fire they tell such stirring stories that I feel as though I could sit up all night and listen. Jotham has had wonderful adventures, and one night, after he had told us of his fight with a lion, how after he had wounded it with the stone from his sling, it pounced upon him and threw him over and they lay there, he pinned down so that he could not draw his knife, and would have died but for the help of his dog, who leapt at the animal's throat and kept him till his master could get free and use his knife. That night I could hardly sleep for thinking about wild beasts, and fancied over and over again that I heard the savage roar and snarl of the lion.

But I like Abihu's stories best. They are not so exciting, but are just as interesting and do me much good. He is a very excellent man Uncle Samuel tells me, and knows, oh, so much about the histories and stories of the past. Of course I can't tell them now, but I must mention one because of what follows it.

He told me that night about a boy named Simeon. This boy's father and mother died when he was little, and after a while, when he had been trained up by his aunt and had become very good and pure, he started out to find God. "That was very foolish," I said, "nobody can see God!" "Be not hasty, lad," replied the old man, for I forgot to say Abihu is old now; "many have seen Him, and something tells me," he said in a very serious way, "that many will see Him again."

But this boy supposed that he would find him in the temple, since that was his dwelling place. So he came to the temple and told the guards that he wanted to see God. They thought he was crazy and took him to the priests. They examined him, and found that he was very calm and sensible, and only had this one desire to see God. They were so interested that they took him to the High-Priest, a very good man, and he spake to him very kindly and said, "My son, why is it that thou desirest to see God?" "I know not why, O holy father," he replied, "but I just have an irrepressible yearning to find Him. And when I read of how he has spoken to the fathers in the days past and when I look at the flowers and hills, and listen to the birds sing, it seems to me that God is just going to speak to me, and then He does not. I must find Him." "But, my son, it has been a long time since any one saw God. Oh that he would again reveal Himself, even as he tells us in his word that he will do. And it may be that thou, and not I, art the one to whom he will speak, even as he chose the boy Samuel of old rather than Eli. And therefore I counsel thee to be very pure in thought

and conduct, and to refrain from the vain pleasures of youth, and to be much alone, and to study the Scriptures diligently day and night, and then thy heart will be right, and if He speak to any, it will be to thee."

So Simeon left the priest, and spent years in following his advice, tilling the fields, searching the Scriptures, purifying his soul, and yet still waiting to find God. Therefore he thought at last that he ought to go out into the deserts, as many of the great and good had done in the ancient days. So he went and joined a company of the strange men they call Essenes, who live near the sea of Sodom, and practiced all kinds of hardships, and arduous labor, even wearing their life away.

Still disappointed and feeling that he must soon die, he determined to die on the mountain top where Moses was gathered to God. So wearily he journeyed thither amid the mountains of Moab—we can see them on a clear day from the heights of Bethlehem—and climbed the one they think is Pisgah, and there prayed with great earnestness: "O Jehovah, who didst show thyself to Moses in the Holy Mount, revealing thyself as the God of long-suffering, mercy and truth, be pleased to show thyself unto me thy servant. Lo, these many years have I waited for thee in the way of thy commandments; and now when I am old and gray-headed, bring me not down to death with my hope unfulfilled." Then there seemed to come into his heart a great peace, and a voice seemed to say, "Yea, he is about to come again, and thou shalt see Him!"

"But," said I to Abihu, "he has not seen Him."

"No, but Simeon firmly believes that he shall, and has gone to the temple again to wait and to pray. I saw him only two weeks ago, when I took some sheep up for the sacrifices, and when I spoke to him about the matter, he cast his eyes tremulously heavenward and gripped his long, snowy beard as he said, "He tarrieth long, but He will come; blessed are those, Abihu, that are found waiting for Him."

So, dear father, you can easily see how, after days of walking about with the sheep and nights of listening to such stories, I find that the time here passeth very quickly and pleasantly. I am feeling better every day. But would it not be grand if the Messiah should come during our day! It is too good to think about.

For this time, farewell. I will send another message by the next caravan.

Your faithful son,
JOSEPH.

* * *

Bethlehem, 28th Tebeth (i. e., December).

Dearest Father: I have the most wonderful story to write that you ever heard. I hardly know where to begin or what to say. My hands tremble with eagerness as I hold pen and papyrus. Let me try to set it all down as simply as I can.

You know I told you how we shepherds passed our evenings looking up at the heavens, telling stories, singing, and such like, until one by one we dropped off into slumber. Well, three nights ago, after an evening thus spent, as several had already gone to sleep on the ground, with the skins piled over them for covering on account of the cold, I was lying quietly thinking of a thrilling story Abihu had just told about some people in the days of Judas Maccabaeus. I looked up at the stars, and it seemed to me that they never shone so brilliantly. I could not help thinking of the passage you used often to read to me, how Jehovah

calleth the stars by name and leadeth them out. It was so still; just an occasional breeze swayed along. I could see the lights of the town of Bethlehem plainly, and every now and then I caught some sounds of minstrelsy or song, from the great palace of King Herod, which, as I think I told you, is less than two miles away. I had closed my eyes, and unconsciousness was just stealing over me, when suddenly I heard strains of the most ravishing music. I thought first it was from the palace, but it was grander and sweeter than any I had ever heard from there. It grew louder and fuller. I feared to open my eyes lest I should disturb the spell. It seemed to me that there were thousands of thousands of voices mingling in it, as though it were some vast procession marching along, and singing as they went. Suddenly I thought I distinguished voices, and then irresistibly I opened my eyes, and, father, would you believe it, the whole heavens over Bethlehem seemed to be on fire. No, not exactly on fire, for it was not a yellow, flaming light, but a clear, cold brilliance, that changed from color to color, each more beautiful than the last; now shooting away up to the zenith and anon dying down until it seemed to enshrine the very houses of the town, especially an old stable where occasionally I used to leave my horse.

Meantime the music continued, and the voices became clearer. By this time we were all awake and listening, awestruck, yet fascinated. Presently I heard the words as clearly as anything: "Glory to God in the highest, and on earth peace, good will toward men!" Then we saw innumerable forms of angels, with wings adorned in all the colors of the rainbow, and with faces so bright that we could scarce look upon them; and they all joined in singing over and over the chorus in the most eager and majestic way. Then there came a pause, and one of them sang out, "For unto you is born in Bethlehem a Savior, which is Christ the Lord; and this shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes and lying in a manger. And again they broke out into a chorus, that seemed as if it was composed of every voice on earth and in heaven, and as if the roar of torrent and the roll of the sea were thrown in, "Glory to God in the highest, and on earth peace, good will toward men." The light became so dazzling that it shaded my eyes with my hands and sank to the earth in a kind of stupor, and when I opened them again all was darkness and still, with the quiet stars looking down on us.

"What was it? What did you think of it? What does it mean?" we at once began to ask one another. "It was a dream," said one. "Nonsense!" the others cried; "we all saw it, and were as wide awake as ever we were in our lives. What shall we do?" "I know what I am going to do," said Abihu; "I'm going right into the town and see what it means—see whether there is anything in the stable about which the light played so long." "I'm going with you," said I, and several others said the same, and grasping our staves off we started. It took us almost no time to cross the valley and climb the hill to where the stable was. We pushed open the rickety door cautiously and entered half-ashamed of our curiosity, and yet expecting to see something or some one. And there, father, would you believe it, we saw in the stall an old man with venerable face, and by him was a lovely young woman, with oh! such a sweet expression on her face, and, just as the angels had told us, in the manger, in the very manger where I had often fed my

horse, was laid a little babe wrapped in swaddling clothes. It looked just like any other new-born babe, and it was hard to believe what we had just heard the angels sing, that this was the Savior so long promised. We told the parents what we had heard and seen and why we came. They were pleased, but did not appear surprised. I overheard the woman say to her husband, "That only confirms what I told you, Joseph!" and to us with a wondrous smile she said, "I shall treasure these sayings of yours in my heart."

We felt it indelicate to remain longer in the circumstances, yet fell on our knees and worshiped the babe. Yes, father, I, whom you ever enjoined to worship none save God alone, I fell down there and worshiped the babe, and my heart tells me that in so doing I was worshiping God!

We were about to depart, and had just reached the stable door when we heard the tinkling of bells and the tread of hoofs, and, opening it, saw before us three stately camels of purest white and wondrous height. "It was here," said the foremost, "that the star pointed. I will enter and see." Then, catching sight of me, "Young man," he asked, "who is within? We seek him that is born King of the Jews." "Reverend sir," said I, "within, in a manger, lies a babe, who, after what we have seen this night, must be the very one you seek." And I told him in a few words what we had witnessed. "It is enough," said he; "this is the place." "Brothers;" said he, turning to his companions, "our long search is ended. Bring our treasures." They dismounted, and I noticed then that they were clad like kings. Each took a casket in his hands and entered the stable. We, on one side, stood and watched them. With a grave bow to the parents, they went at once to the manger and prostrated themselves before it, and then opening up their treasure boxes, they presented unto him gifts, as though to some greater king, gold, and frankincense, and myrrh.

We were dumfounded, and slowly wended our way back to our flocks, and when one of our number went to the stable the next morning the family was gone. What does it all mean? Will we ever see him again? Has our Messiah at last come into our midst, as you often used to tell me he would come, or is this only some strange, inexplicable experience that we have gone through? I am in doubt. I wish you were here to talk with.

A caravan is about to leave. I dispatch this at once. Should there be further developments you will hear from me as soon as possible, for I can appreciate your eagerness.

Your dutiful son, JOSEPH.

Bethlehem, 30th Shebet (i. e., January).

Father, would you believe it! Simeon's lifelong dream has come true! He has seen God!

But let me tell you it all in a direct way. For a whole month after my last letter we heard nothing more about the babe of whose birth I last wrote you, though the whole country is now full of rumors about him. Some declare that the Messiah has come. Others say that if he were to appear Herod would at once kill him, and some think perhaps this is the reason the family are hiding. Well, I went up to Jerusalem several days ago with Abihu, to take a flock of the temple sheep, and while I was tarrying in the courts until Abihu should have gotten his receipts, who should come in but the Holy Family I had seen in the stable! They had with them two doves, and went at once to the priest and proceeded with the usual ceremonies of purification. But just then an old man hurried in, one of the most venerable I have ever seen. Casting his eyes upon

the babe in its mother's arms, he almost ran, and, to the astonishment of all, took it up in his own arms and burst out into a rapturous utterance, which was to this purport: "Jehovah my God! now permit thy servant to depart in peace, as thou hast said, for mine eyes have seen the Salvation which thou hast prepared for all people, a light to illuminate the Gentiles, and the glory of thy chosen people." I recognized at once that this was Simeon, and that at last he had seen his God, not as Moses did, in the cleft of the rock, but as a sweet innocent Babe.

The old man then turned and talked a little with the mother. What he said, I could not hear. And just then a very aged widow, whose name I learned was Anna, a very pious woman, came in, looked upon the group, blessed them, and cried aloud that the day of redemption had dawned.

Abihu rejoined me, and we left, coming back to our humble sheepfolds. But, as you will see, and as everybody around here thinks, great days are before us. The Son of David is verily among us, and it will not be many years before the glory of Israel will be rescued from the dust. Would that you were here to see it all!

Your affectionate son, JOSEPH.

WHO IS GREATER IN THE KINGDOM OF SCIENCE.

Suppose Dr. Cook did not reach the North Pole, does he not deserve as much or more credit for constructing a theory of the Pole which meets all the requirements of science? His measurements, his observations, his descriptions of conditions prevailing at the Pole are apparently correct. Ideally if not really he reached the Pole. It is not necessary that the history of his travels should be actual at all. The historicity is secondary and of minor importance compared with the beautiful and romantic idea. His hypothesis is workable and he has made a valuable contribution to science. Do you mean that he is justified in stating that he has been to the Pole if in fact he has not been there? Why not? The ethics will take care of itself. What we want to know is simply whether his hypothesis is workable or not. Fiction is as good a basis for theory as fact provided the result works out scientifically. It matters very little what Copenhagen says so long as Dr. Cook's theory is workable. The historicity may or may not be valid. That is not essential. It is only necessary for Dr. Cook's theory to be rational, logically coherent. The man who could make a theory to correspond to the facts and correlate the facts is a greater man than the man who is compelled to see the facts in order to construct his theory. Almost any man in possession of the facts could construct the scientific theory, but it takes another order of mind to construct the facts from the theory. The "modern mind" cares but little or nothing for historical facts and actualities. If this argument is correct Dr. Cook is a greater man than Commander Peary no matter what the concrete facts may be. They are subordinate.—California Christian Advocate.

Longevity.—It is stated that in Massachusetts the average age of a generation has been extended 14 years during the last century. The San Francisco Chronicle commenting on the situation and the prospect of living 150 years declares that it prefers a "short life and a merry one." It goes on merrily to say "we came into the world through no fault of our own. If our preference had been consulted doubtless we should have chosen to remain unborn." No doubt many people keenly regret that his prenatal incident was overlooked.—California Christian Advocate.

WHEN A KING IS NOT A KING.

The death of King Leopold of Belgium removes a human monster from the throne he has disgraced since 1865. He was a cold, shrewd, atrocious villain. The world came to know him in his awful cruelty in the Congo Free State. It has been said he was the richest man in the world. If reports of his treatment of the natives on the Congo can be relied upon there is no difficulty in maintaining that he was the meanest, cruelest despot in all the world. This is a case in which moral degeneracy worked without impairing native shrewdness and mental aptitude. He was the same able and definite tyrant through all the years. Public opinion had no weight with him. Conscience was dead many years before physical death overtook him. He broke the heart of his wife and children in the same diabolical spirit that he chopped off the hands and feet of the poor natives in the Congo Free State. He has been protected by a silent power that lurks, scarcely lurks, and crouches behind all the thrones of Europe. Those who have shielded him will go down into the pit of eternal damnation with him. Those who protect crime and apologize for crime in order that they may share in the proceeds of crime are criminals, no matter what kind of a hat they wear. The greatest crimes are the crimes of administration. A thousand years will not wipe out this disgrace of the Belgium throne. The personal vices of Leopold were repulsive in the extreme. His very nature was that of a wicked degenerate. He drove his own daughter from the side of the coffin where the mother lay cold in death. This act of brutality showed clearly how utterly dead were all his higher and better feelings. The nations of the earth should stand aghast at the spectacle of the pope, the vice gerent of the devil, confirming and "blessing" his crimes. The world goes into hysteria over the attitude of the pope toward Henry the Eighth, trifling with the sacred bond of marriage, tramping womanhood into the mire of sensuality and beastiality and it does well, but the perspective is too near for us to see the wickedness and truculency of the act by which common, adulterous concubinage practiced by Leopold is exalted to the level of marriage. We will wait in vain for a single modern newspaper to denounce this crime against civilization. Talk about graft! How much of the estate of this inhuman monster will be required to square the account at Rome? The game that is being played is not so deep but that a wayfaring man though not over sagacious may read it and know exactly what is going on and what will finally become of this vast pile of wealth. We do not care what becomes of it. The whole of it will not pay for the protection Leopold has had from that quarter. Our contention is that the whole proposition is graft, though carried on under cover of ecclesiastical intrigue. So long as the alleged church of Jesus Christ can promote, protect and reap from graft of that kind so long may we expect the depredations of conscienceless corporations to continue. The utter moral stupidity, the cowardice of the secular press in the presence of these notorious crimes is one of the most discouraging features of modern civilization. Exit Leopold. The doors of God's penitentiary are wide open. Dives will look like a small fry in the presence of such a monster of vice. California Christian Advocate.

The mystery of the Incarnation is the essence of its joy. An Incarnation explained is no Incarnation at all. It cannot be rationalized without being minimized.

Nicaragua.—Things Central American change so suddenly that it is difficult to write concerning them. The passports were given the representative of Nicaragua at Washington and gunboats were sent to protect American interest in Zelaya's tumultuous country. The two principal reasons for the activity of the United States is the barbarous execution of two Americans who had identified themselves with the insurrectionists. The President contends that these Americans were entitled to be treated as prisoners of war. They were not spies. The second thing urged against Zelaya is that he ignored the agreement entered into at Washington by the Central American States, Mexico and the United States to submit all their differences to arbitration. Zelaya was among the first to appear with a grievance before this court of arbitration. The case was decided against him and it is alleged on good authority that since that decision Zelaya has been doing everything in his power to stir up trouble in the Central American States.

Nicaragua is a small state, republic as it is called. The entire population amounts to only about 600,000, mostly Indians. Imagine a people taxed to the limit of endurance all the time. The same is true of nearly all the South American States. The burdens under favorable conditions would be heavy, but under the present prevailing conditions unbearable. It would not be easy to define in a few words the exact point at issue in the present insurrection. Zelaya is a ferocious tyrant. Hundreds of the best citizens who dared to contravene his plans bit the dust or were cast into dungeons. He has enriched himself and bound burdens upon the people they were wholly unable to bear. The United States certainly has enough on its hands in bringing peace and good will to Porto Rico, to Cuba, to Hawaii, to the Philippines and yet there seems to be no other way to meet the situation in Nicaragua than to send down the battleships and demand peace. Kings and rulers have a divine right to do right. Zelaya has resigned and Dr. Jose Madriz, the presiding judge of the Central American Court, has been unanimously elected by the congress president of Nicaragua. The struggle of the insurrectionists is going on and the final effort to reach a permanent basis is not far in the future. The United States will not resume diplomatic relations until a stable government has been established. California Christian Advocate.

Railroad Strike.—There is reason to fear a railroad strike early in the year. All good citizens will hope that the difficulties between the railroad companies and their employees will be settled without the loss and suffering caused by a general strike. Some basis of arbitration can certainly be found. Industrial war is never justified until everything possible has been done to arbitrate the differences. Reasonable men can surely find some way to avoid a strike.

Revival is prevailing in the Loo Choo Islands. Recently Rev. Oho held a series of meetings in Kamitsu and fifty of the leading citizens of the place applied for baptism. When Superintendent Schwartz visited that city and conducted a series of services fully 300 people attended. This is the beginning of a great awakening in Loo Choo Islands.

There is no Christmas without Christ. We may remember the Christmas story, but it is only a second-hand story unless we have Christ in us the hope of eternal salvation.

THE SHADOWS OF CHRISTMAS.

Coleridge speaks of a melancholy both in the spring and in the autumn. But he discriminates between them. One is soft, buoyant, evanescent, the mist of the morning; the other is a gathering shroud of storm. Every pleasant anniversary is anticipated with pleasure until, as time passes, it comes to record inexorably the loss of time, and the heart begins to ask itself: "How many more shall I behold?" One of Hawthorne's grewsome tales is the "Christmas Banquet," whose company is never to be enlarged. With the inexorable years the guests dwindle and windle, until only one remains, and the happiest of festivals becomes a hastily feast. The reader is ready to hide the story-teller who can find it in his heart to cast a shadow upon that day of happiness, and turns to Irving and Dickens and Thackeray for the Christmas of good cheer and general joy.

Irving's "Christmas," we are told, is his most delightful paper. There is a peacefulness, a freshness, a simplicity, a domesticity in his treatment which breathes the very spirit of the day. It is very Christmas that he describes, whether in the "Sketch-Book" or in "Bracebridge Hall." It is a soft, idyllic picture, blended of the spirit of Christmas and of England. But what is the substance of the picture? Is it vast and ostentatious expense, a lavish display, a toilsome and exhausting endeavor to give something to all your acquaintance, a wearisome anticipation, and a painful suspicion that somebody has been omitted?

Thackeray describes a little dinner at

Timmins'. A modest couple made themselves miserable and spend all their little earnings in order to give a dinner to people for whom they do not care and who do not care for them. It is a series of mortifications and the young pair make themselves needlessly miserable, and at a most damaging cost. They know it. Their good sense accuses them of it. But other people do so, and they cannot do otherwise. What would Mrs. Grundy say? Awful thought; She might tell the truth, and say that they could not afford it. They cannot afford it. Timmins and his wife cannot live as the Duke of Westminster lives, nor even as the water-tax collector. But instead of living pleasantly as they can live, they must needs pretend to do as their rich neighbors do, and ludicrously fall in the pretense.

Christmas is made miserable to the Timminses because they feel that they must spend lavishly to buy gifts like their richer neighbors. They thank God with warmth that Christmas comes but once a year. It is becoming a vulgar day, a day not of domestic pleasure, but of ruinous rivalry in extravagance, a day to be depreciated rather than welcomed. Are not the Timminses legion? Is there not reason in their dread of Christmas because of the sordid and mercenary standards by which it is measured?

The same good sense that sees the folly of Timmins' little dinner, and avoids it, can stay the abuse and regenerate Christmas. It is essentially a day of human good-will. It commemorates the spirit of the brotherhood of men. You can not buy Christmas at the shops, and a sign of friendly sympathy costs

little. If the extravagance of funerals is such that a great society is organized to withstand it, should not the extravagance of Christmas cause every honest man and woman practically to protest by refusing to yield to the extravagance!—George William Curtis

CHRISTMAS JOY.

How different Christmas is to those of us who can look back twenty, thirty, forty years from what it was in those youthful days! How full of excitement and interest it was then! And perhaps the days and weeks before it came were even more filled with joy in the anticipation of all that it would bring us. How the winter seemed to culminate in that day, all before leading up to it, and the after days a distinct descent from the hilltops! Its secrets and surprises, its successes and satisfactions, its grateful and graceful recognitions of relationships and affection—all these entered in to our Christmas enjoyment.

Well, as the years have passed, and each Christmas day has come and gone, a change has made itself felt, gradually but surely, until the day is so different that it seems as if it had little in common with that old time. For years past on each Christmas day, as thought has called the names of those to whom a token of love should be sent, one name or more, must be marked off the list, because the one who bore passed beyond our reach into that other home. This of itself was something unknown to any extent in the old days—now it is the rule, pressing hard upon the memory and heart.

But with all this, must our Christmas day be one of sadness and regret? A thousand times No! Those who find it so, know not the true Christmas joy. If our thought be only of present giving and gift receiving, of gayety and excitement, of festivity and feasting, then indeed the advancing years may clothe the day with regretful memory, and make it of gloom rather than of rejoicing.

But such is not the Christian's Christmas. To the one who loves it for the dear Lord's sake, whose birth it celebrates, it will always and beyond all else mean that. It will not need spectacular exhibition of babe, with stars and kings, stable and shepherds, to bring to mind the lowly Jewish mother with the Holy Child, — the sweet story, ever new, however often heard.

And the Christmas chimes can ring in the heart strong and true, making it warm towards all who need its love, because of the great love which came down to earth in that little child at Bethlehem over 1900 years ago. This joy is untouched by time or chance—it abides in the heart forever.—Presbyterian.

Amended.—The Court—You will swear that the prisoner stole your umbrella?"

The Plaintiff—"Your honor, I will swear that he stole the umbrella I was carrying."—Cleveland Leader.

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Miss Marie C. Brehm, Special Lecturer

**AMERICAN SOCIAL PROBLEMS DISCUSSED
INTERESTING LETTER FROM ALASKA
MORAL VICTORIES IN LOS ANGELES
THE PASSING OF THE YEAR**



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THE PASSING OF THE YEAR.

A Poetic Medley.

The year of grace 1909 draws to its close. As Whit-
tier sings,

"The wave is breaking on the shore,
The echo fading from the chime;
Again the shadow moveth o'er
The dial-plate of time!"

Never since the earliest childhood have we been able to regard these last days of the year with other than the feeling of solemnity. True, the practical person brushes all such considerations aside, as so much sentimentalism. But then, life is made up largely of sentiment. True, the date is artificial, and the year might have terminated in June or October just as well. Yet, let it end when it will, it marks the close of another of those stages into which life is divided. They are few enough at best. "The days of our years are three score years and ten," wails the Psalmist; and even of these, youth takes twenty and age ten, and with the paltry fragment that remains, interrupted by sleep, hindered by physical necessities and sickness, we must do our work and enact our play. As the visitor to ancient Italy or to modern England reads on the mile-stone far out in the lonely field, "— miles to London" or "to Rome," and pauses to reflect on the significance of the legend, to rejoice or to mourn over the diminishing distance to the metropolis, so here at this mile-stone we pause and think; "Thus life is speeding from us! How little have we done! How few of our purposes have been accomplished! Must it all end thus?"

* * *

By one of the unconscious humors of circumstance we were thrown much in early life in contact with a book, now never heard of, but which our grandparents esteemed highly, "Meditations Among the Tombs," by Rev. James Hervey, which, through penned in a rather morbid strain, is rich in beautiful reflections on man's mortality. Thomson's "Seasons" was another that charmed us, though it has not yet wholly fallen into desuetude, and some of its fine descriptions of the various seasons of the year I hope never will. Still another of the volumes upon which I pounced in the old library—rich enough in works on theology, but sadly deficient in books of real human interest—was "Night Thoughts on Time, Death, and Immortality," by Ed-

ward Young. I marvel now that in lines so stiff and unmusical, in conceits so far-fetched, I could ever have supposed that I was reading poetry. And yet I was not alone in my admiration. Less than a hundred years ago Young was ranked among the very first of the religious poets; it was not considered inappropriate to bind him in the same volume with the immortal author of "Paradise Lost." Yea, Boswell, referring to Young, says, "of whom my estimation is such as to reckon his applause an honor even to Johnson," while the Autocrat himself admits that in the "Night Thoughts" are "many fine things." It is the moralist, not the poet, who speaks through lines that by the alteration of but a few words can be turned into prose, and, perhaps, were better so changed. Yet I freely confess that my untutored instincts have been stirred by them as they have not by much better poetry, and that at certain seasons of life or of the year his lines come with a peculiar impressiveness.

* * *

The year's end is such a season, and we cannot, even now, without a quickening of the pulse, read such lines as—

"The clock strikes one;
If heard aright, it is the knell
Of my departed hours!
Where are they?
With the years beyond the flood!"

I could not estimate the effect on my life of the thought lurking in such a tangle of verbiage as this:

"Where is that thirst, that avarice of time—
Blest avarice!—which thought of death inspires?
O time! than gold more precious!
More a load than lead
To fools—and fools reputed wise!
What moment granted man without account?
What years are squandered,
Wisdom's debt unpaid!
Haste, haste, he's at the door,
Insidious death!
Should his strong hand arrest,
No composition sets the prisoner free;
Eternity's inexorable chain fast binds,
And Heaven holds the key."

* * *

If it be proper to assign to each season its appropriate lesson, then surely the teaching of these days is that time is brief, and that, whether we work or toy with the hours, they speed with all their boundless possibilities to the irrevocable past.

Yet should we anxiously care? Does this fact justify any morbid sensitiveness or sad foreboding? If this life were all, it might; but since it is only the beginning of a limitless career, it matters comparatively little how swiftly the hours go. For play as well as for work there is a place. Everything that is done—if it be not itself wrong—leaves us the richer. Everything that is learned leaves us eternally the wiser. The old idea of age has passed. Our grandmothers sat down and put on their white caps and waited for death at fifty; at seventy, our parents push on in activity and hope. It is out of fashion to grow old, to lose interest in things. It is unchristian to imagine that all that we glean in these earthly fields is lost at death. A few years more or less make no difference when we have an infinity of them before

us. We sympathize with Cato learning Greek at eighty in the belief that it might prove useful in the next life if not in this. We rejoice in the multifarious activity of our noble old men and women—the Nestors in the senates of the world, the Mentors in its schools; the Morgans, the Carnegies, the Rockefellers, the Mills, in its business; the “grandmothers Lois” in its homes.

The spirit of our day is not “the night cometh,” but rather it responds to the clarion call of the Apostle, “The day is at hand!” Or if we may be pardoned another allusion to the classics, our spirit, alike in youth and in age, is that of Ulysses, to which Tennyson gives beautiful voice: “I feel discontented with what realm I hold here; others can administer it. I can not sit here and wait a few idle years for the end. I still crave light and truth. I must to my wanderings again.”

“How dull it is to pause, to make an end,
To rust unburnished, not to shine in use,
As though to breathe were life.
Come, my friends,
’Tis not too late to seek a newer world.
Push off, and, sitting well in order, smite
The sounding furrows; for my purpose holds
To sail beyond the sunset, and the paths
Of all the western stars, until I die.
We have not now the strength which in old days
Moved earth and heaven; that which we are, we are;
One equal temper of heroic hearts
Made weak by time and fate, but strong in will
To strive, to seek, to find, and not to yield.”

* * *

As to the closing of our opportunities to serve our fellow-men, of imparting to them whatever we have gained of lofty faith, inspiring thought, or noble dream, or fruitful money, that, indeed, is a reflection whose solemnity none but a fool would seek to evade. The time calls upon us, not to more getting, but to larger giving; to a greater magnanimity in character and effort; bearing others' burdens, cheering their sorrows, lighting their darkness—guiding, perchance, their feet after ours in the path that leads to endless day.

J. E. S.

MORAL VICTORY IN LOS ANGELES.

Lorin A. Handley.

Los Angeles has scored a tremendous moral victory. The defeat of the machine was a worthy task in itself. But the victory is greatly enhanced because it is a triumph of morality. On the one hand were banded together all the social and political evils of a great city; on the other, the honest and decent, the moral element of our citizenship. It must not be understood that this was a church or religious fight. Of course, the church people were co-operating with others and fighting hard, but many were not church men at all. It was a rebellion of the better citizenship against the evil that had previously prevailed.

This rebellion, which swept clean the City Hall from graft and abuse of public trust on December 7th, was no sudden burst of wrath, nor was it the result of unguided sentiment, but a calmly and deliberately planned campaign growing out of the experience of former fights with the same enemy. The previous battles, few gained, many lost, taught us that two things were necessary before the curse of misgovernment could be removed.

First, they discovered that their forces were divided in the different parties. Some method was necessary to get them into the same camp. After a battle with the machine, Los Angeles secured a direct primary law, which enables the people to nominate their own candidates, doing away with the fake caucus and boss-ruled convention. This leaves only two candidates for the final fight and throws the voters into only two camps; and, too, a voter is in his camp by deliberate choice, not because his father voted it before him. The issue in this city, therefore, was clean-cut—a “wide-open town” or a clean, honest, capable administration. There could be no mistake. A man lined up where he chose. It was a great victory, because all the evil forces in the city presented a solid front—every dive and den; the saloons, breweries and blind pigs; every painted woman and every sport; every gambler, thief and “alley” man; and behind these every corporation, railroad or traction, gas or electric, furnishing unlimited coin to ruin the government of the city. Add to these the deceived, the blind partisan, the man with his vote for sale and the man—brave hero of society—who always cries, “Hurts business,” and you have the line-up of the machine. And this is the enemy of every great city; the enemy that went down in defeat, largely because the people, through the direct primary, had a chance to choose their own candidates and then elect them.

Second. Organization was necessary. Here is the paradox of reform: the direct primary to destroy organization, yet organization is necessary to win. The kind and purpose of the organization marks the difference. The old system destroyed by the primary was the boss's organization. The organization of the Good Government forces was merely for the purpose of unity and concentration. The machine stands solid. So must we, and we did and won. It is one thing to convince people that an evil ought to be removed, another to get them to act in unison in its removal. The former was already a fact; the latter was accomplished by organization of the people.

During the summer months, while many were enjoying the cool ocean breezes or resting in the shade of the mountains, the Good Government workers were going to and fro through the city, organizing clubs in the precincts—206 in all. Hunting men, places to meet, getting men together, explaining the purpose and method, organizing—this was the tedious, tiring work that made the victory possible. When we began the fight in earnest, the Good Government forces had the best organization ever in the hands of reformers. But without it success was impossible. The immensity of this organization inspired hope from the beginning and stirred the enthusiasm of those laboring to overcome a powerful combination. Patriotism ran high. Men who never interested themselves in elections before canvassed, worked quietly, contributed money before election day, and then spent the day at the polls getting out voters, preventing illegal voting, and enthusing the workers; then, though tired from the labors of the day, they watched the ballots during the count, preventing fraud, in some cases with physical force, and through their loyalty not only won the victory but held the fort after it was taken.

A great victory! Yes, and a hard-fought one. The enemy stubbornly resisted every advance, and it is safe to say that, without first destroying the old system and building up the new, the enemy would still be our tyrannical ruler. But Los Angeles is free because her manhood was aroused and because her men stood together. It was a great moral triumph.

MISS BREHM TO COME IN JANUARY.

The Temperance Forces on the Pacific Coast Should Be on the Alert.

The pastors and temperance workers of the Pacific Coast are looking forward with much interest to the coming of Miss Marie C. Brehm, special lecturer for the Permanent Committee on Temperance of the General Assembly of the Presbyterian Church in the United States of America, who is to spend several months working on the Coast.

Miss Brehm comes at the special invitation of the Temperance Committees of the Presbyteries of California, Washington and Oregon, under whose authority she will speak and carry on campaigns against the liquor traffic.

Miss Brehm has recently returned from a trip abroad, where she went as the officially appointed representative of the United States Government to the Twelfth World's Anti-Alcohol Congress meeting in London. She also officially represented the Interchurch Council of the Permanent Committee of Temperance of the Presbyterian General Assembly of the United States of America.

Her addresses before these notable meetings and in America have been referred to as the best that have been delivered on this great topic. The campaigns she has inaugurated and carried through have been worthy of her splendid reputation as an organizer. The most recent public display of the temperance forces inaugurated by her was in Chicago, when thousands of the citizens of that city, with the children from the churches and schools, marched in a great procession, led by Col. Fred Grant. This was doubtless the greatest demonstration against the liquor business that has ever been made in America.

Miss Brehm is spending the holidays with relatives in Minnesota and will come to San Francisco some time in January. We bespeak for her a cordial reception and every opportunity to do good in her chosen vocation.

PRESBYTERIANS MOVING TO SEATTLE.

The Presbyter of Seattle answered affirmatively the overture "designed to correct and modify the great evil of church members failing to identify themselves with some local church when changing their place of residence," and thus endorsed the principle of appointing a committee, in a city which has more than one Presbyterian church, to receive letters and information from pastors and sessions throughout the Church, concerning Presbyterian families moving to that city. To put the principle into operation, the Rev. J. M. Wilson, D. D., Chairman of the Presbyterial Committee on Home Missions, has been appointed by the Presbytery of Seattle to perform all of the duties contemplated in the overture mentioned for the churches of Seattle and vicinity, beginning service at once.

The Stated Clerk has been requested to announce this fact to the Church at large through the denominational paper. Dr. Wilson may be addressed at 915 East Columbia street, Seattle, Washington.

W. CHALMERS GUNN, Stated Clerk.

Subscribe for the Pacific Presbyterian for a friend.

THE SAN FRANCISCO CHURCH FEDERATION.

Last Monday evening the San Francisco Church Federation held its regular monthly meeting, in the Hamilton Square Baptist church, 1975 Post street, where all the laymen of the city and visiting ministers as well as the resident clergy, are always welcome to listen to and take part in its deliberations. Rev. E. P. Dennett, D.D., pastor of the Wesleyan Methodist Church and President of the Federation, was in the chair, and announced the subject of the evening, How can the religious condition of San Francisco be improved? Rev. Dr. Adams, of the First Congregational church, Rev. Dr. Burlingame, and Rev. Dr. Dille were successively introduced as the speakers of the evening. Dr. Adams made an earnest plea that the ministry should not allow themselves in their teachings to stray away from the gospel, and should leave social and political questions to the men of business and affairs. He said that while some of our citizens are pessimistic, San Franciscans in general are very sympathetic, and it is easy to raise money among them for the poor and for benevolent purposes. As to religious conditions in the churches, ministers are liable to judge from the prayer-meeting, which is not always the pulse of the church. Strong men should be chosen for office-bearers. A recent canvass of a part of the city showed a sad lack of interest in our churches. "Are the ministers commending themselves to the people?" asked Dr. Adams. The positive message is often lacking, and the mere matter of social reform should not be taken into consideration. Ministers are here, not to preach the law, but the gospel. Let us begin at the religious end. A change of heart brings reform, and a return to the simple preaching of the gospel is the one thing needed.

Dr. Burlingame spoke of the minister as a teacher, and of the necessity that he have a touch of Christ. He described San Francisco as plague-stricken. She needs, he said, to hear about Jesus, and to receive an influx of divine life, and asked, "How shall we make the gospel effective in San Francisco?" Dynamics is needed, power from Christ, and the mighty force of prayer. The vehicle of this force should be the spirit of testimony, and we should carry with us the vindication of a holy life. As Garibaldi and his red-shirted compatriots dedicated their lives to the salvation of Italy, so should the Christians of San Francisco give themselves to the redemption of its citizenship.

Dr. Dille, in beginning the reading of a well-prepared paper, spoke of the paucity of churches in the cities as compared with small towns. He estimated that in cities the proportion of church membership is 2 per cent of the population, and of attendance in the congregations 10 per cent; and that 50 per cent of the population, including Jewish and Roman Catholic, have no interest in religion. Within the last half-century there has been a change in the habit of church-going. The printing-press and education are responsible for much of this diversion. What is the remedy? Love is the power that can and must win the victory. There are many, very many, who do not understand the church. Prejudice must be got out of the way. Let it be understood that the church is a ministering angel, and that religion has to do with the body, the mind, and the soul. Let the church of the future in San Francisco be the church of the good Samaritan. Old revival methods are now inoperative here. Personal evangelism is needed in San Francisco—the truth of the gospel plus a man; indi-

vidual effort, as with Christ's disciples. Personal evangelism in the pulpit and among the laymen is now the hope of the church.

A committee on nominations will report at the January meeting a list of officers to serve during 1910.

EXIT DR. COOK.

The University of Copenhagen has found the record submitted by Dr. Frederick A. Cook in support of his contention to having discovered the North Pole unsatisfactory. Inasmuch as this was the body to which Dr. Cook constantly referred as his own chosen umpire, we must accept its verdict as final.

It is easy to point the finger at Dr. Cook as an impostor; easy to guess that, learning in advance of Peary's discovery, he determined to hasten to civilization and lay claim to it, and during the months of inevitable controversy reap a golden harvest with which to retire and end his days. If this were really his aim, what a mournful spectacle of human degeneracy does he present! What shall it profit a man if he shall gain the whole world and lose his own—character! If this be so, Dr. Cook has bartered his own honor for mere gold, betrayed his trusted friends, and cowardly fled to part unknown. If so, he is henceforth a man without a country, the Major Arnold of our day. Let him change his name and hide himself among the savages of Patagonia or Nova Zembla. He has disgraced himself, and is entitled to less respect than the prisoner in stripes at San Quentin manfully paying the penalty of his misdeeds.

But is it all so? For the honor of human nature, we hope not. And charity suggests another view to which, until it be proved untenable, we prefer to cling. Omitting all hope of ultimate vindication, may it not be true that Dr. Cook, after the long privations and terrible loneliness of the arctic winter, has suffered mental deterioration, has been really the victim of hallucination, and has, however unjustifiably, been asserting claims in which he himself devoutly believes! Let us hope so.

The whole controversy has been most unfortunate. Lieut. Peary's rights to discovery have never been disputed, but his methods of vindication have seemed rude and ungentlemanly. He begins his own story in *Hampton's Magazine* for January. Let us read it with fairness, and give honor to whom honor is due.

The pole is won, but it is an empty honor; certainly not one worth the price of a human soul. J. E. S.

ACTIVITY IN THE LORD'S BUSINESS.

The Presbyterian Brotherhood of St. Louis, Mo., is preparing to bring things to pass in their city in the way of church extension, if the giving of money will do it. At a meeting held at the Mercantile Club recently, it was proposed to raise a fund of \$50,000, to establish new Presbyterian churches in the city. In response to the proposal three churches pledged themselves to give \$10,000 each for that purpose and others will give the remaining amount. More than 250 men and women were present, among the number being Mr. C. S. Holt, of Chicago, National President of the Brotherhood, who was one of the speakers.

INTERESTING LETTER FROM ALASKA.

Dr. and Mrs. E. O. Campbell Tell of Their Work and of the Needs of the Station at Gambell.

A Schooner Wanted.

The following letter speaks eloquently for the cause of education and evangelization in our far northwestern possessions. It was addressed to women who are deeply interested in that work, to whom letters can come from this arctic station but once a year:

Gambell, St. Lawrence Id., Alaska.

July 24, 1909.

Dear Friends: The steamer Thetis came to us on the 12th inst., with our annual mail—five big sacks full—and we have been busy ever since trying to answer the questions and acknowledge the tokens of love and remembrance sent.

It is very probable that there will be but one more vessel here this year, only one chance to send even this to you, who have, more than all else, been pleading with God to save this people. This will be the supply vessel, and it is expected at any moment. We feel like working day and night, but the vessel may be delayed for a month and we could not keep up the pace.

The winter was the mildest since 1900. The ice pack came in November 13th, and we were securely sealed until April. The temperature was not below —15 except twice, and then down only to —25.

The Karluk, in charge of Capt. Cottle and Charlie Born, came May 17th, bringing the news that we had a new President and Cabinet.

Few seals were killed here until February, and an issue of some barrels of salt seal and walrus meat, flour and coal oil, barely saved the people from a famine. Of course the herd of reindeer Dr. Jackson placed here for the Bureau of Education in 1900 would have saved the people in the last extremity. The reindeer camp had a fine year, with plenty of deer meat and fish. Fish were caught in nets under the ice in the river at the camp until after December 15th. The herd now numbers 438, 315 of which belong to Eskimos under certain rules and regulations of the Interior Department. The reindeer industry is rapidly becoming self-perpetuating.

Some have asked us why we need a small schooner. Let me answer briefly: First: The living-rooms now used are made of deer and walrus skins, easily soiled and hard or impossible to clean. These rooms have neither door nor window. There are no trees on the island to build better houses, but drift wood is thrown upon the north shore, about seventy-five miles from Gambell. With a small schooner we could get drift logs in rafts and tow them to Gambell and build clean, warm, light houses. Second: Most of the meat now used during the summer and fall is caught in the spring and is kept in shallow cellars, where it actually rots. Codfish and salmon are not far away, and would afford another asset to live on if the people had a schooner they could go out in. Third: There is now no way to get meat from the reindeer herd to the butchers. We have tried the revenue steamer again and again, but without success. The herd has yielded but \$75 in money in the last two years. Fourth: A schooner would enable the people to get to a competitive market with whalebone, ivory or furs. Much may also be learned by seeing the shops of

civilization on the mainland, and the way other people do. What would you do without oxen, horses, or railroads, to say nothing of automobiles and aeroplanes?

December 29th Miss Anderson left for a two weeks' stay with the reindeer herders at Poropirtti, sixty miles to the southeast. This was her first ride behind a reindeer. Several times she fell off the sled, but the boys went placidly on until some one happened to look around. They could not hear her calls through their fur hoods, especially as the wind was blowing the wrong way and a blinding storm made it hard to see. It was difficult to even reach the forty-five-mile roadhouse at Camp Collier, where they spent the night. The next day they thought they were lost again, but the boys had been following some posts they had set as guides, and at last found themselves right on top of the house before they knew it. When they were in the house Miss Anderson told one of the young women, "I was not afraid when we were looking for the house, because I was praying and Jesus kept singing to me, 'Ask the Savior to help you.'" Poongo's eyes filled with tears as she replied, "Miss Anderson, I was praying, too."

In company with a guide, Dr. Campbell, in an effort to carry Santa Claus to the small village of Southwest Cape, was lost in a snow storm the last three days of December. The first night out a house was made in a snowdrift. The snow was very soft at first, and all their outside clothing became very wet; then the wind changed while they were sitting on the sled looking at the compass and when they got up their clothing was frozen stiff. By walking all night they kept alive, and reached an old ingloo, where they made a fire and thawed out a little before going home under a sunny sky.

The week-of-prayer services deserve special mention. We began with an attendance of fifteen, which increased to thirty-six the second night and mounted to eighty-one in the second week, with a corresponding interest and concern for salvation, when my interpreter suddenly left on a trading expedition. There was no one who could take his place, so we had to drop the meetings, sad and sore as our hearts were.

The great backbone of all their heathen ceremonies is a sort of moon festival, one or more of the whaling crews sacrificing each month from February to April. Portions of all kinds of food and dainties are set apart as holy, and on the appointed day, the crew carry the canoe down to the open water and the captain throws some of the oblation into the water. Then they return to the house and distribute to friends what remains of the holy food prepared. To fail in this sacrifice is believed to bring on a famine, and so strong is this belief that we have not been able in all our years here to get any captain to give it up. Oningou (my interpreter) and the reindeer-herders have taken no part in it for several years, and this year the Lord enabled seven more to abstain in the face of great opposition. A translation of Acts 15:28, 29 helped greatly. Pray that next year we may get some of the captains to give this up, and that God will bless them in an especial way so they will know that it is God's will to hate such abominations.

We have now forty-six portions of the Scriptures, five hymns, the Lord's prayer, the Doxology, Grace before Meat, and sixteen questions and answers from Dr. Condit's "Great Truths" Catechism translated into the native dialect, the first of this language to appear in print.

The desks in the schoolroom were covered with a display of literary and manual training productions when the officers of the revenue cutter and the District Superintendent of Schools visited us. We felt happy that our pupils had done so well. The Grammar Grade department have covered the work of the first year in Trybom's "Cardboard Construction," using for cardboard all the soap cartons, underwear boxes and any other pieces of cardboard we could find. The whole school made Jack-o'-lanterns of soap cartons, molded some small candles, and had a party October 31st. Native grass and kindergarten mats, home-knitted wool mittens, specimens of sewing and paper furniture, all showed excellent constructive ability. Old school books of the lower grades, to put in the homes, would help. Pray that the people may be hungry to learn.

Pray for these Indian Point people, our Siberian cousins, only forty miles from us. They have never had a teacher, missionary or friend. We are asking the International Y. M. C. A. Commission to send a secretary there. That would be the only kind of mission that would not be considered a rival of the Greek Church. Look at the map and see where it is.

Sellughok went with our young men to Nome this year. Oningou was reading the Bible and explaining it to him, when he said, "Oh, those words are good and sound like the truth. I am near believing. My family, too, would soon learn to believe. If we could have a missionary we would not reject him." Just before leaving for home he came to Dr. Campbell for some easy books, which he was glad to be able to give him. He was very grateful to be able to give him. He was very grateful and told of some books and papers that had been given to him five years ago, but that were very dirty now. Several other native men and women spoke in the native prayer-meeting, and all hungrily. Three of our former pupils will be over there this winter, and will be sure to tell some of the things they learned. Pray for them.

Two neat new lumber houses were put up last year, and the old whaling camp was moved into the village and divided into two cabins. We have now seven occupied houses in the village and two loghouses at Poropirtti; and the new oil plant made possible by a friend in Santa Barbara will go up this summer. Pray that we may be given wisdom to rightly guide the business interests of the island.

Some have asked, "What size schooner do you think will do the work you speak of?" The main features are a stout two-mast schooner, 6x14x45, with a 20 horse power gasoline engine, chains for binding log rafts, plenty of heavy rope, and tackling to pull it up on the beach each fall. To do the latter, we would also need timbers to make ways in sections and a good windlass to fasten on shore. These are the essentials, but the better it is fitted up the better it will serve as a model and stimulus to the people in household conveniences. It will probably cost \$3,500. Let whom the Lord calleth pray for this our only hope of a controllable means of communication, market and access to logs and fish. More about the schooner may be learned from Mr. Charles W. Hand, 457 Clinton avenue, Brooklyn, N. Y.

That you are praying for us often is the most encouraging thing we note in your letters. It makes us strong and cheerful. "Believe, hope, love, pray, burn, waken the

dead. Hold fast by prayer. Wrestle like Jacob. Oh, swiftly seek these souls and enter not without them into the presence of the Lord." With Isaiah 62:6, 7, and Numbers 6:24-26, we are, as ever,

Yours in Christ Jesus our Lord,

DR. and MRS. EDGAR O. CAMPBELL.



NOTES OF PASTORAL CHANGES.

Rev. Avery G. Hunt, who has served the church at Santa Maria for the past two years, has resigned this charge, to accept the pastorate of the church at Carpinteria, Cal.

The installation of Rev. Ellsworth Rich as pastor of the Union Street church, Oakland, Cal., will take place on January 3d, at an evening service. Rev. F. L. Goodspeed, pastor of the First Presbyterian church, Oakland, will preach the sermon.

The Rev. J. M. Newell preached in the Third church of Los Angeles in place of the Rev. H. H. Fisher, the pastor, Sunday, December 19th. Mr. Fisher was unable to be in his pulpit on account of the serious illness of his little daughter.

The Rev. A. M. Prewitt, pastor of Calvary Presbyterian church of Los Angeles, has assisted in organizing the young people of his Sunday-school into Baraca and Philathea classes, with which there has been an increase of interest in Biblical study and in charitable Christmas work.

The pastor and congregation of the Euclid Heights church of Los Angeles are eagerly looking toward the completion of their new chapel. It is to the credit of the Rev. Drummond McCunn that his church is in a crowded condition, and that the cry is for more room.

The Rev. E. J. Harper, pastor of Knox church, Los Angeles, is giving a series of illustrated lectures on Sunday evenings, which are attracting increased congregations. The ladies of this church, at their Christmas bazaar, netted a profit of \$75. Five new members were admitted to the fellowship of this church on December 19th.

The Rev. A. B. Prichard, pastor of the Los Angeles Central Church, is a busy man. Recently he conducted a communion service in his own church in the morning, at which six new members were publicly received, and another in the evening at the Korean mission, when Pack Chang Sun entered into fellowship on confession of his faith.

The attendance on the communion service in Immanuel, Los Angeles, on Sunday, December 19th, was the largest in the history of that church. Seventy-five members were publicly received into fellowship by the pastor, the Rev. Hugh K. Walker, D.D. Twenty-two of these entered on

confession of their faith, and nine were baptised. The day was one of spiritual uplift for both pastor and people.

Dedication Notes.—Rev. Arthur Hicks writes that three other churches within the Synod of California were formally dedicated to divine worship November 28th, when the church in Corcoran was so solemnly set apart, namely; The church in East Ely, Nevada; that in Mariposa, in the Presbytery of San Joaquin; and Faith Church, in Berkeley. All four, he says, grew up out of Sabbath-school missionary work.

Portland, First.—The pastor of this church, the Rev. William H. Foulkes, D.D., has been to Cincinnati, in attendance at the meeting of the General Assembly's Committee on Religious Education. On Sunday, December 19th, Rev. J. R. Wilson, D.D., principal of Portland Academy, was welcomed by the church in the morning and preached an excellent sermon. The Ladies' Aid Society, through a committee of its members, has arranged to take care of little children under six years of age during the hour of Sabbath-morning service, that the parents may have an opportunity to attend public worship. The holiday season is intensifying the energies of the congregation, and they hope to do and to receive much good throughout the winter.

Fresno.—The Cumberland Presbyterian Church of Fresno has taken some advance ground in its missionary methods. Dr. Hall, of the Board of Foreign Missions, met the session of the church recently, and a plan was outlined by which it is hoped every member of the church and congregation may be interested in mission work. An executive committee is being appointed, consisting of a member from each department of the church activities, and of which committee the pastor and Sabbath-school superintendent will be ex-officio member. This church of 400 members, under its indefatigable pastor, Rev. Duncan Wallace, is moving toward greater achievement along all lines of missionary activity.

San Francisco, University Mound.—This church is situated at the corner of Felton and Girard streets, and Rev. Robert Irwin is devoting himself to its development as a power for good in that part of the city. In his weekly church leaflet for the Christmas season, the pastor says to his people: "The Christian religion makes the face shine, the feet trip and the tongue sing. We cannot overdo these if love be in the heart. I rejoice in you officers and members who, in disappointing circumstances and personal pain and sacrifice, have been faithful to your church duties. Be assured that He whose natal day we celebrate rejoices still more." The Ladies' Aid Society and the Brotherhood are holding their regular meetings. Communion service next Sunday evening.

San Francisco, Calvary.—The Christmas services of Calvary began with the children's meeting of Thursday evening, and the social hall was filled with an interested assembly of young and old. A feature of the occasion was the presentation of an autograph quilt to Mrs. Rader, containing over five hundred names. The pastor was presented with a purse of \$100 in gold. On Saturday morning Bishop Hughes preached the sermon at the union service to a con-

gregation of a thousand persons. Sunday was a great day. In the morning the pastor preached on "Christ," and in the evening "The Other Wise Man" was the subject. Interested congregations filled the auditorium at both services. The music, both morning and evening, was excellent and was rendered by eminent soloists.

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Carpinteria.—The church at Carpinteria has for years employed stated supply; but at a congregational meeting presided over by the writer recently, they extended a unanimous and enthusiastic call to the Rev. Avery G. Hunt, of Santa Maria, for his pastoral services, and as an inducement promised him \$200 more than they have paid any pastor in the past. The ladies of the church have raised money to purchase grounds on which to build a manse in the near future. We are going forward. We are delighted and filled with new courage as we hear the joyful news that Brother Hunt has consented to cast in his lot with us and will be among us early in the new year. Carpinteria is a beautiful valley on the bay, just below Santa Barbara, and a very prosperous community, and it is not in our hearts to neglect the Lord's work.

JEROME F. TUBBS.

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Lakeport.—The Rev. J. R. Pratt closed a very successful union meeting of two weeks' duration at this place, December 12th. His simple method of presenting gospel truths commanded respect on all sides. The greatest regret was that he did not continue the meetings at least a week longer. About forty-five persons expressed determination to lead a Christian life, and this number was almost equally divided among our four churches. Following up the meetings, it was unanimously decided to hold weekly union prayer-meetings on Tuesday evenings, the first half-hour to be spent in studying the methods of personal work used by Christ and his disciples as found in the gospels and the Acts of the Apostles, and the last half devoted to giving experience in personal work during the previous week. A monthly union meeting of the young people's societies, followed by a union temperance meeting, has been decided on.

W. C. SCOTT.

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San Francisco, Trinity.—The pulpit of our church was occupied at the morning service on Sunday, December 19th, by the Rev. Mr. Colgrove, of the Rescue Mission on Jessie street, who gave a concise and clear outline of the rescue mission work in our city, its scope, purpose and aim, following which he gave us a sermon from the familiar text in Matthew's gospel, "Follow me and I will make you fishers of men." At our recent communion service three were received into the church, two by letter and one upon confession, and two little ones were baptized. Thursday evening, December 16th, our church was the scene of a beautiful wedding, when Marion, the eldest daughter of our pastor, the Rev. E. K. Strong, was united in marriage to Mr. Davis Burge Gray, one of the highly esteemed young men of Trinity church. It was a beautiful and impressive scene from the time the tones of the organ sounded the wedding march and the wedding party came slowly down the aisle, the bride on the arm of her father, who performed the ceremony, until the bridal party had taken their places in the parlor below, where a short reception was given Mr. and Mrs. Gray. The children of the Bible School were quite en-

thusiastic on Sunday morning, the 19th, in bringing their gifts of books, toys, dolls and games for the children's Christmas at the Volunteer Home on Shotwell street.

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Oakland, First.—Last Sunday the birth of the world's Savior was joyfully celebrated in the Oakland First church, both morning and evening, by a service of song. The pastor's subject in the morning was "Emmanuel," and his text was Matt 1:23. The message suited the occasion and the messenger was inspired by his theme. Seven members were received into communion, at a recent service. In the evening the musical program was in memory of Dudley Buck, whose compositions have had so large an influence in uplifting the spiritual devotions of Christian congregations. The selections were well interpreted by the soloists and the large and well-drilled chorus. The pastor, the Rev. F. L. Goodspeed, D.D., assisted by representatives of the church's Men's Brotherhood, is conducting a mid-week service on the fourth Wednesday evening of each month. The subjects comprise a series of inquiries concerning Christian duties and modern tendencies. The topic for January 26th is, "What should be and what is the Christian's attitude in the controversy between capital and labor?" In the discussion of this question Messrs. E. F. Weihe, A. W. Kirkland, F. H. Woodward, H. L. Hagan, and J. P. Taylor are expected to take part. The Session of the church are preparing for publication a manual of membership, and that it may be as nearly accurate as possible the Elders are visiting many members of the congregation and are communicating with others by letter, in order to secure correctness in names and addresses. The new year begins very encouragingly.

NOTES OF THE WORK IN OREGON

The Field Secretary of the Home Board Reports Doings in Various Churches.

Since the coming of the Rev. Frank Zugg to the Marshfield church in Coos county, several things have been accomplished. Mrs. Zugg has organized a girls' club, with twelve members, who meet on Mondays, to study and work. Mr. Zugg has a club for the boys, who meet on Friday evenings. The Aid Society has been reorganized and is doing successful work in its department. Three members have been added to the church and more are coming soon.

The four Protestant churches of Marshfield are planning for union evangelistic meetings, and a tabernacle to seat 2000 people will be erected for the meetings. It is expected that Mr. Dan Shannon and Mr. Ross will conduct the meetings. Mr. Shannon is the man who led the Baker City meetings, from which such a remarkable ingathering was secured.

North Bend has been holding special evangelistic meetings the past month, with Dan Shannon in charge. Already more than 300 converts are reported.

The last news from the Presbyterian church at Baker City is that twenty-two members have been received into the church, making a total to date of 170 and more to follow.

On Sabbath, the 19th instant, the church at La Grande put the budget plan in operation for its benevolent work.

The officers met with the Field Secretary of the Home Board at the manse on the previous Saturday evening and discussed the whole situation. With absolute unanimity they decided that the church should aim at \$300 for its benevolent work this year, as against \$150 raised last year. They decided to try to work the plan at the services on the Sabbath, and did so with such good success, in spite of a stormy day and a small attendance, that about \$200 of the amount was pledged. The officers say there will be no trouble in reaching the desired \$300. The church made use of the cards sent out from 156 Fifth avenue, New York, in taking the pledges, and found them very helpful.

Rev. Henry Marcotte has completed six years of pastoral work in the Westminster Church of Portland. In his anniversary sermon he called attention to the following facts. When he came to the church it had 163 members. Now there are 406. The Sabbath school shows an enrollment of 500. The Missionary Society has 114 members. The year before his pastorate began the church gave a total of \$99 for benevolences. This year the amount will reach \$2500. The systematic development of the benevolent spirit has been one of Mr. Marcotte's strong points. He himself is a tithe payer and believes in the principle. It is not surprising to know that there are many such in his church. The Westminster Church is a proof of the wisdom of a strong policy in church life. When the work was started as a Sabbath school mission of the Forbes Church, it was thought that there was a good outlook for its future. When the work grew to a church, some of the men said Westminster must be equipped with a fitting building. It must not be relegated to the condition of some missions, but must be put on its feet in good shape. Therefore, said the same men, business men, Westminster must have a building to cost not less than \$12,000. That policy prevailed, and the little church was well housed, although at large sacrifice, for the building was erected just on the verge of severe financial conditions. Today it is one of the best located churches in Portland, and is advancing to second place in the church life of the denomination.

The Hawthorne Park Church has made a forward movement and has advanced the salary of Pastor Allen. In these days of expensive living such an advance is wise.

On Tuesday evening, December 21st, Rev. W. Parsons was installed pastor of the Third Presbyterian Church. The sermon was preached by Dr. Sharp, of the Mount Tabor Church, while the charges were given by Dr. McGaw and Rev. H. H. Pratt. The installation was followed by a reception to the pastor and family, in which many of the ministers of the other churches united.

The Presbytery of Portland is preparing to renew Presbyterian visitation among its churches for the opening of the new year. Plans for such visitation were inaugurated at a recent meeting held in the Third Church. On December 31st there will be a general meeting in the First church, both morning and evening. On Sabbath morning, January 2d, there will be an exchange of pulpits through out the Presbytery, and a pastoral letter will be read from the Presbytery to the churches. Beginning January 3d with a general meeting in the afternoon, the week of prayer will be observed by special services every night throughout the bounds of the Presbytery. These will be followed, wherever practicable and desired, by evangelistic meetings, conducted by the pastors themselves, who will join forces for individual churches.

W. S. HOLT.

SOUTHWESTERN OREGON VIA NEW YORK.

A letter from a missionary in Oregon to the Rev J. R. Mackay, Ph.D., pastor of the North Presbyterian church of New York City, is of interest as showing what an individual Eastern church is doing for a portion of the field in Oregon and telling of the conditions there. The letter, dated Bandon, Oregon, October 7th, is taken from *The Link*, a monthly paper edited by pastors of several of the Presbyterian churches in New York.

Rev. J. R. Mackay, New York.

Dear Brother: A letter from Dr. Holt, received yesterday, informs me of the relation of the Bandon church to yours. Of course, you are interested in hearing from us.

Bandon by the Sea is at the mouth of the Coquille river. From the church you can look out over the sea, or a walk of three minutes will take you to the beach. To reach Bandon, we may come by boat direct from San Francisco; or by boat from Portland to the Marshfield Railroad, from there to Coquille, then down on the river boats; or by stage from Roseburg to the Myrtle Point Railroad to Coquille, then down by boat.

We have a population of 2500 or more, and five church buildings, four resident ministers, and an easy-going, hospitable people, but very indifferent to the Master's kingdom.

The first preaching service had forty-six in attendance, in the evening forty-one. Last Sunday the congregations in attendance numbered fifty-five in the morning and seventy-four in the evening. We have wired the manse for electric lighting and painted the interior woodwork—did most with our own hands. The church promises to repay our expense. Have made a number of visits, and usually have a short season of prayer with them.

I have made one trip to Langlois, sixteen miles south, and was greeted with a fair audience. On a suggestion to paint and repair the church, the matter was taken up, means provided, and the work is going on. That is a part of the Curry county work. The work is very promising, but the minister here should not be burdened with it. So many near Bandon need him. A man should have a good horse for this work, so many are scattered through the hills, and such poor roads they do not get to services. If they were visited often, they would eventually find it possible to meet with us. But a minister would find it would cost 50 cents a day to keep a horse up in good shape. So you see on a salary of \$75 per month, with \$4 per month house rent and many other obligations to meet, he must let the people go, and I believe if they could be worked with they would soon repay the investment. We are letting no grass grow under our feet. Pray for us.

Yours fraternally,

M. E. COEN.

Bancroft Library

WEEK OF PRAYER IN OAKLAND.

The afternoon services of the week of prayer for the central churches of Oakland will be held in the First Methodist church. The evening services will take place in the First Congregational church. The interest manifest betokens a good attendance.

INSTANCE OF APPLIED CHRISTIANITY.

The daily press recently published the following news from Carson, Nev: "With hundreds of people looking on, condemning or commending his action as mood dictated, Joseph Kelly, a local merchant, set fire to his \$1,500 stock of liquors and tobacco today, lighting the blaze in the center of the main street as a burnt offering to the spirit of religious fervor which has had the residents of Carson in its grip for the last week.

"Never in the history of the city, famous for prize fights, political battles, mining excitements and similar events, has such popular frenzy been known as that evoked by the words of Doctor Yoakum of Los Angeles, who has been conducting religious revivals before great gatherings."

BISHOP HUGHES' DISCOURSE ON CHRISTMAS DAY.

The union service in Calvary Presbyterian church, San Francisco, on Christmas morning, was characterized by a spirit of mingled solemnity and joy. The comfortable auditorium was filled, and many persons could not find seats. The festoons of green and the flowers were appropriate to the great natal festival, and over choir-loft, rostrum and pew the electric lights shed a cheerful luster. Probably every Protestant denomination in the city was represented in the service, and one good old-fashioned Methodist brother punctured prayer, song and sermon with fervent amens and glories, always in the right place. The pastor of Calvary, the Rev. William Rader, in a short and appropriate address, welcomed the assembled worshippers, and called their attention to the spirit of unity and co-operation now so distinctly and steadily growing among the several religious denominations throughout the world in this twentieth century of the Christian era.

The musical part of the service, in its well-chosen numbers, was an aid to devotion, and in Hother Wismer's refined violin-playing the artist was forgotten in the worshipful uplift of the composer's theme.

The sermon, which occupied only thirty-five short minutes, was an eloquent condensation of lofty thought. Bishop Hughes chose for his text the message of the angels, "Glory to God in the highest, and on earth peace, good will toward men." He made it plain that God glorified Himself in the highest degree by giving His Son, born an humble babe, to be the Savior of men, and that the angels, in their ecstatic praise, could have sung no nobler song than this to the Sovereign of the universe. It told of the love of God brought down to men, and of humanity raised up to God. The power of the gospel of Christ to bring peace between estranged men, into the family, into society, into the state, and among the nations of the earth, was clearly set forth. The era of good will foretold by the angelic messengers was a divine prophecy. By His birth Christ brought these heavenly gifts of love to men, and is continually in Himself reconciling man to God.

The San Francisco Church Federation issued the call for this large union meeting; and the financial offering taken up will be used toward defraying expenses incident to the meetings to be addressed by Gipsy Smith, the English evangelist, who is expected in this city about a year hence, to rouse the general public to a lively interest in religious and moral subjects.

HOW THE BLANK FAMILY RETRENCHED.

From a Church Calendar.

The Blank family found they had to retrench. Their income was smaller and it became necessary to cut down expenses. Where did they begin? With entertainments? With excursions? With luxuries? No! They gave up their pew in church! What has happened to them since they gave up their pew and stopped going to church, or only occasionally "went round" to different churches? Well, they have lost their interest in religion. They find it easy to lounge the Sunday away, or to go out and "worship nature." Home and religion don't mean what it did when they went regularly to the house of God. If they keep on this way, they will soon be confirmed heathen in a Christian land—and all because of wrong emphasis, putting first things last. Does it pay?

A THOUSAND ADDITIONAL BIBLE CLASSES.

James A. Worden, D. D.

The International Sunday School Association has issued a stirring slogan for this winter's campaign. Mr. W. C. Pearce, the Superintendent of the Adult Department, writes me:

"The Adult Bible Class Movement of our continent continues to prosper. Not only has the number of classes rapidly multiplied, but the universal testimony is that after organization the classes increase in membership and effectiveness. Many conversions are reported, large missionary interest is being awakened, civic righteousness is receiving more cordial support, and every good cause is feeling the impulse of this work. These facts should cause us to rejoice and thank God, and consecrate ourselves anew to the task of pushing the movement as we have never before done."

Mr. Pearce does not stop with feelings or enthusiastic rejoicing. The International Sunday School Association has called for decisive action to prove our sincerity and truth. He writes further:

"I have therefore written to our Associations proposing that we endeavor to enroll 15,000 classes by March 25, 1910. At the beginning of the present quarter we had 8439 classes enrolled. To reach the 15,000 we will therefore need to enroll 6561 additional classes during the balance of the present quarter and in the first quarter of 1910. I would earnestly request your co-operation in reaching this goal."

I have written Mr. Pearce that the Presbyterians will co-operate in this great effort. Therefore I pass this proposal of the Adult Department on to the pastors and Superintendents. If they will, they can realize the proposal. The share of the 6561 additional classes falling to the Sabbath-schools of the Presbyterian Church would be about 1000.

What do our pastors, superintendents, and adult teachers say to the call of Providence to a prompt, general, and enthusiastic uprising to do our part in this movement and organize 1000 more Adult Classes by March 25, 1910? Brothers, let us hear from you at once by letter. Make us glad and thankful by your response to this proposal.

AMERICAN SOCIAL PROBLEMS DISCUSSED.

Experts in the Ranks of Industry and Religion Hold a Conference in New York on Important Questions of the Day.

Nearly four hundred Presbyterian ministers and other Christian workers registered at the sociological conference conducted under the auspices of the Department of Church and Labor of the Home Board on December 1st, 2d and 3d, in the Madison Square Presbyterian Church, New York. The Rev. Charles Stelzle, Superintendent of the Department, presided throughout the conference. It was not intended that this should be a popular meeting, and admission was only by invitation. Delegates came to the conference from an area covering five hundred miles. There were twenty speakers, each regarded as an expert on the subject he discussed. Indeed, in almost every case, they are the authorities on the topics which they treated.

The devotional services conducted on the three mornings of the conference by Doctors Charles L. Thompson, D. Stuart Dodge and W. W. White, were in general line with the thought of the conference, and were among the best of the addresses given.

The Rev. Warren H. Wilson, Ph. D., Assistant Superintendent of the Department of Church and Labor, opened the conference with a presentation of "Social Problems in the Country," which was followed by a discussion of "Social Problems in the City," by Samuel McCune Lindsay, Ph. D., Director of the New York School of Philanthropy. The afternoon of the first day was devoted to a discussion of industrial life, Owen R. Lovejoy, General Secretary of the National Child Labor Committee, speaking on "Children in Industry," Miss Melinda Scott, Secretary of the United Hat Trimmers, talking on "Women in Industry," and John Mitchell, Vice-President of the American Federation of Labor, discussing "The Problems of Organized Labor." The general theme for the first day was "Social Conditions Confronting the Church."

The second day was devoted to a presentation of "Social Forces Challenging the Church," and was opened with a discussion of "New Aspects of Social Control" by Franklin H. Giddings, Ph. D., of the School of Political Science, Columbia University. The Rev. Paul Moore Strayer, Director of the "People's Sunday Evening," Rochester, N. Y., and Charles Sprague Smith, Ph. D., Managing Director of "The People's Institute," New York City, talked about their enterprises, under the general theme of "Working with the People." The entire afternoon of the second day was given to a discussion of Socialism. Robert Hunter talked on "Socialists at Work," John Spargo on "Socialism as a Religious Movement," and Dr. Thomas C. Hall, of Union Theological Seminary, on "Socialism and the Church."

The Church had been severely criticised by some of the speakers on the first and second days of the conference, but on the last day, when the theme was "A Social Program for the Church," the discussions were almost altogether constructive. "The Reconstruction of Recreation" was presented by Dr. Luther H. Gulick, chairman of the Playground Extension Committee of the Russell Sage Foundation. Edward T. Devine, LL. D., Secretary of the New York Charity Organization Society, spoke on "The Church in its Re-

lation to Secular Agencies," and Paul U. Kellogg, Director of the Pittsburg Survey, outlined a plan for "The Study of a Church's Environment." The Church and the Community occupied the attention of the conference during most of the afternoon, Gaylord S. White, D. D., head worker at Union Settlement, New York, talking on "The Social Settlement," "Rev. H. Boswell Bates, minister of the Spring Street Presbyterian Church, on "Work in the Tenements," and the Rev. S. Edward Young, D. D., of the Bedford Presbyterian Church, Brooklyn, on "Principles Governing Popular Services for the People." The conference was closed with an address by Norman Hapgood, of Collier's Weekly, on "What Public Questions are Moral Questions?"

The addresses of the conference will be published in book form, announcement concerning which will be made later.

PRAYER FOR GRACE TO LOVE OUR ENEMIES.

O God, who makest thy sun to shine upon the evil and the good and sendest thy rain to water both alike, we beseech thee so to move upon our hearts that we may love our enemies and do good to them that do evil unto us. And help us that while we manfully strive against wrong and seek to establish thy kingdom in the earth, we may also have the spirit of love and forgiveness, and rejoice not in the destruction of the wicked man, but rather in his conversion and salvation. We beseech thee that there may be shed abroad in our hearts the grace of generous love and good will toward all men, that we may become the children of our Father which is in heaven; through Jesus Christ our Lord. Amen.

E. A. WICHER.

PHILANTHROPY IN A RADICAL DIRECTION.

In New York City gifts aggregating \$700,000 have been made to a Tuberculosis Preventorium for Children. The home of the late President Cleveland, at Lakewood, N. J., is one of the places selected for sending the children living in tenements and affected by the white plague. An effort is being made to raise an endowment of a million dollars.

The Roman Catholic Church is hostile to Freemasonry. The Christian Register discusses its antagonism as follows: "The Roman Catholic Church makes a grievous mistake when, without discrimination, it attacks Freemasonry the world over. It is true that on the continent of Europe Freemasons have expunged theism from their ritual. For this reason the Freemasons of England and France are not in fellowship. Roman Catholics, we are told, are forbidden to join any society which imposes a vow of secrecy that interferes with the confessional. If the priest is the religious director of a society, membership is not forbidden. Now all the lodges of England and America are theistic, and we see no reason why any priest might not be a member of a lodge, unless it interferes with his obligation to confess everything to his superiors in the Church. In any case the hostility of this Church creates an unnecessary antagonism because it is wholly one-sided. There is nothing in Masonry which is opposed to the Roman Catholic or to any other form of religion."

A GOOD IMPRESSION.

"Now, Elizabeth, do try to make a good impression on Aunt Edith. Be careful, child, and don't do or say anything queer. She can do a great deal for the one she fancies, and she hinted to your father that she was coming to see which of the girls she liked. Now, try to remember, dear, that she is a model of propriety, and hates unconventional things."

"I'll try hard, mamma," said Elizabeth.

Her mother turned about carefully and gave a sigh of relief as she reflected that no one could find fault with Elizabeth's appearance. Very sweet and dainty she looked in her immaculate white dimity and her face was quite serious under the responsibility resting upon her.

Three other girls were listening to practically the same instruction at the same time. To be sure, Aunt Helen and Aunt Lucy did not say anything about being queer, for their girls did not do such unexpected things as Elizabeth sometimes did.

A half-hour later the four girls met at the station, where they were to wait for the train which was bringing the long-expected aunt. Aunt Edith might well have been proud of her nieces, and a spectator would have thought she would have to take all four, for there seemed to be no choice among them. All were sweet and modest and dainty, as young girls should be. Aunt Edith was a rich widow, and had said that she hoped to take one of the girls home with her.

The train was late. Jessie and Martha paced slowly up and down the shady end of the platform; Hilda and Elizabeth went on a longer walk all the way around the building. In one corner they saw a German immigrant woman, seated on her box, and trying to keep her flock of little ones near.

"Poor thing," cried Elizabeth, she looks tired to death! She has probably been traveling from New York with all those children. I believe I'll try to amuse them for a little while. Look at the baby; it can't go to sleep with the sun in its face."

"Oh, Elizabeth," entreated Hilda, they'll get you all mussy, and your know auntie will be here soon. I'd help you any other time, but I really can't today," and Hilda glanced down at her dainty gown and gloves. "Come on, dear, let's give the children some pennies and go on."

"Well, at least I am going to ask her if she wants anything, and where she is going. Just think how lonely and frightened she may be in this strange place."

Elizabeth addressed the woman in German. The children gathered around and the mother's face lit up at the sound of her native tongue.

"Hilda," said Elizabeth, "she is going clear to Minnesota. She's been waiting

here two hours and her train doesn't come until three this afternoon. I'm going to show her where she can lie down and rest, and I shall take care of the children for awhile."

She held out her hands for the flax-haired baby, and it came to her willingly, and Hilda sighed in despair as she saw the damp little head nestled on the white frock. Elizabeth set off for the waiting-room and took the children out. The baby soon went to sleep and Elizabeth sat down keeping the other children near at hand by telling them stories that taxed her German.

"Just look at your dress," said Hilda, severely, "and your hat is on one side, and your hair is in disorder, and they all look so funny that every one is staring at you."

"Hasn't the baby got pretty hair?" said Elizabeth; "and look at his dimples, he's smiling in his sleep."

Hilda retreated with a disapproving look.

A few minutes later Elizabeth came out with her kindergarten, as Martha said. The baby was awake now, and smiling good-naturedly.

"I'm going over to the lunch counter to get them some milk and sandwiches," said Elizabeth.

"You must not go," cried the others; "the train is due now. It might come while you are gone."

"They're hungry," said Elizabeth, "and it will only take a minute."

The train did come in while she was gone. Aunt Edith, in a fashionable traveling-gown descended and kissed her three pretty nieces.

"Where is Elizabeth?" she cried.

"There she is by the door," said Hilda. Aunt Edith looked and gasped. "With that Dutch baby?" she cried.

And Elizabeth was the center of a striking tableau. She had returned with her charges, each of whom was munching a big sandwich. The mother had awakened and come to collect her brood. She was chattering volubly to express her thanks, and trying to take the baby. But the baby clung tightly to his new friend. He was disengaged at length after being bribed by a rose that Elizabeth wore in her gown. As soon she could escape, she came to her aunt. The freshness of her frock was gone; her hat more on one side than ever; and her hair in sad disorder. But she was the same, sweet, well-bred Elizabeth, and somehow Aunt Edith didn't seem dreadfully shocked. But Elizabeth thought she had lost her chance, and she confessed the whole matter to her mother as soon as they were alone.

"But what could I do, mother? She was a stranger, and in need of a little kindness."

And Elizabeth's mother kissed her and said: "There was only one thing to do, and you did it."

It was several weeks before Elizabeth found out what Aunt Edith really thought. She came into the dining-room one day when her mother and aunt were sitting in the next room, and Aunt Edith was just saying:

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"Yes, I have decided to take Elizabeth with me, if she is willing to go. I want a bright young companion. And then I can get employment for her there, you know; there is a private school right next to my place, and they want a primary teacher. Elizabeth seems fond of children, and I know my recommendation would secure the place for her, and I can enjoy her society at the same time. There is a good salary, and I hope you will see no objection to the plan if you can spare her."

Elizabeth did not hear the rest. She ran back upstairs and cried for joy.—Exchange.

A BREATH OF THE CHRISTMAS SPIRIT.

A Story of Abortive Plans and a New Experience, by Mary Roberts Reid.

"Well, I never, never, never expected to spend a Christmas away from home, and now just to think, after all my lovely plans, Baby Joe had to get sick and be taken South, and I have to stay in this stuffy old school over the holidays! I'll have a perfectly horrid time. There won't be a soul here, and it won't seem any more like Christmas than Fourth of July without firecrackers," and a troubled little mind raced on its agitated way while restless fingers beat an uneven tattoo on the great window pane through which the little mourner was gazing.

Outside, the big city's hurry and rush made mad efforts to outdo any previous record. Day was early retreating before the advance of night, and a fine, fairy-like mist of snow-flakes were slowly tucking Mother Earth in for a brief rest. Electric lights twinkled through the falling snow, as though glad that a rebellious heart beat in puny strength against the decree of circumstances.

Faye Martin had planned a nice Christmas, to be sure, and her selfish little heart, having known few unrealized desires, grappled fiercely with its tormentor. Dear little half-brother Joe, whom she longed so to see, had taken ill, and all plans for the Christmas season were set aside in order that the benefit of a Southern atmosphere might be his.

After a consultation, Mr. and Mrs. Martin considered it wisest for Faye to remain at the private school during the holidays. The great house out on the avenue in another city was not home with mother and little Joe gone. Besides, father wasn't much company. He was big and dignified, and always so busy that nothing of ordinary importance was given the slightest attention, so it seemed to Faye.

Christmas Eve drew near, and the halls echoed with the hurry and flurry of departing students, the muffled tread of baggagemen, and last good-byes from happy lips so soon to be greeted by loving home kisses. Faye watched it all with an inward revolt. Hot tears were near the surface, and came near falling. At last it was all over, and a forlorn little girl sought her way to the big dining room for the evening dinner.

To the best of Faye's knowledge, she was the only one left at school, except a few teachers. But, when she opened the door and stepped into the room, a little figure rose from near the big fireplace. It was—why, yes, it was the new student, Mary Smithson, who had just entered a few days before, and all thought it such an odd time of the term to come to school.

There were traces of tears on her face, and a damp handkerchief was gathered in a tight wad in a little hand.

Something in the lonely aspect of the child touched a responsive chord in Faye's breast, and prompted her to speak, though hitherto she had paid little attention to the newcomer.

"Must you also stay here over Christmas?"

"Yes," Mary replied. "I have no other place to go," and the tears threatened to renew their vigor.

"No home! Why, that's funny. I thought every one had a home, and father and mother, and maybe, sisters and brothers."

"Well, some haven't, and I happen to be one of them," the child replied, with an unexpected show of spirit. "I guess you've never seen your father drunk, and your mother cry, and you were thankful for a crust of bread, and I guess you've never seen your mother die for want of medicine, or your little baby brother cry for just one drink of milk, or—but, oh dear, what will you think of me! I didn't mean to say this to you, really I didn't," and little Mary subsided into her chair.

Faye stood dumbfounded. She thought her trouble the greatest in the world, yet here was a little girl scarce older than herself, that talked like a grown-up, and hinted at things she didn't know anything about. Recovering herself, she advanced to Mary's chair, and asked kindly:

"But how do you happen to be here, little girl? I don't quite understand."

"There isn't much to tell, after all. Father drank, but mother—oh, mother was so patient and kind, and she had a beautiful voice. But—" the voice broke, yet Mary bravely went on—"she died, and Miss Monroe, our city missionary, went to see my uncle, and told him I inherited my mother's voice. He is sending me here to be educated. He has money, and so did mother before she married. After that she never saw her people again."

Faye's selfishness really hid a kind heart, and during the recital she lost sight of her own grievance in gazing upon the greater perplexities and troubles of other lives.

"Well, it seems that you and I are here alone, and we must plan some way to pass the time. But let's eat dinner, then we will go to my room."

Christmas morning dawned bright and clear. A spotless mantle of white bedecked the earth, with corrugated ridges winding down the avenues where the street cars had nosed their way. Faye awakened with a forlorn thought that she might as well stay in bed; there wasn't anything to get up for.

"A box for you, Miss Faye," said a voice at the door, and Faye slipped out

on the warm rug. In a few moments she emerged from the room, and eagerly hastened to the library where the box had been taken.

"Oh, open it quick, George! Hurry, hurry; no, wait a minute," and before the astonished negro could respond Faye was out upon the stairs, hastening towards Mary's room.

"Mary, oh, Mary are you up? I've a box from home, almost as big as I am, and—oh, do hurry, Mary, because I'm just wild to have it opened."

A few moments later the two heads bent over the box, which, on being opened, appeared to contain nothing but holly. The efforts of George soon brought to light numerous beribboned packages, and finally a letter. Thinking her little daughter might be lonely, Mrs. Martin had gathered Faye's many gifts together and sent them in one box, and, to teach a lesson in giving, she enclosed as well several packages, with the injunction that they be given to some less fortunate one.

Mary's lap was soon full, and the eager fingers of the two girls fairly flew in their haste to solve each mysterious content.

A silvery peal broke in upon the exclamations of delight, and a maid soon announced.

"A gentleman to see you, Miss Faye."

"Now, I wonder who can it be," said Faye, as she jumped up and started for the door.

"Just father, Faye," said a voice from the doorway. "I've come down to get acquainted with my little daughter, and to help her spend her Christmas. Little Joe is better, so I felt safe in coming."

After the introduction of Mary, and the untying of the gifts, Mr. Martin said:

"Now, what shall we do with the day? May I make a suggestion? He continued, when he got no response to his question. "Let's start out for nowhere in particular and see what we can find."

"Oh, that will be nice, won't it, Mary? We will be ready soon, papa."

In a short time Mr. Martin, with Faye on one side and Mary on the other, was going down the avenue. A street-car was out of the question because Mr. Martin hinted that he wished to pass a certain little crippled newsboy that could be found on a corner near by.

"Merry Christmas, my boy," was the greeting given the newsboy, as Mr. Martin slipped a dollar in a rough little hand.

"Oh, thank you sir. Now mother can have—" but whatever it was that mother could have they never knew. Tears choked the boy, and, with a kindly nod and pat, Mr. Martin and the girls passed on.

"I had that little man in mind, because I know his mother is a widow, and he is her only support. Now, I'll give each of you some money, and you may do with it as you like."

Mary hesitated, but finally accepted the money Mr. Martin held out to her.

"Please, Mr. Martin, may I buy some groceries with this?" asked Mary. "I know a little girl whose home is just like the one I had, and I know she's hungry

today, and she won't get any pretty things."

Faye had seen visions of several coveted things, but Mary's words dispelled them.

"But you won't have enough, Mary, not enough. Take mine, too. Papa won't care, will you, papa? Let's go in right here and buy them out."

Mr. Martin was delighted to see such a spirit in his selfish little daughter, and, when the girls had made their selection, he added several packages to those already purchased.

Laden with Christmas cheer and the necessities of life, the three made their way to the tenement home of Mary's friend, where their coming brought the light of joy and happiness to faces lined with hunger and despair.

The trip home was made without incident. Mary was happy because she had been able to ease for a time the care and want that she had known only too well herself. Faye was thinking deeply, while her father, content to let certain lessons sink home, said little.

The next morning a small white envelope started on its journey to the absent mother. "Dear Mamma;" it ran.

"Christmas will not be complete without a letter to you and dear Baby Joe.

"I expected a horrid day, but, mamma, it's been the very best I ever spent. The box was a treat, and I thank you a hundred times for everything. Then papa came, and such a time as we had. Mary—that's another little girl who has to stay here, too—and papa, and I took some things to a poor family, and you should have seen the way they thanked us. Why, mamma, I didn't know people ever went hungry like that, or didn't have enough to keep them warm, but Mary says I'm just getting my eyes opened, and that there are many others much worse off than those we visited today.

"I've learned so much today, mamma, and one of the nicest is that I've got acquainted with my papa. He's just the loveliest papa in the world, just as my mamma is the sweetest mother in the world. And Baby Joe! there never was such a darling.

"Do come home soon, mamma.

"Your loving daughter,
"Faye."

THE NEW YEAR'S RESOLVE.

Beautiful is the year in its coming and in its going—most beautiful and blessed because it is always the Year of Our Lord.—Lucy Larcom.

This New Year Thou givest me,
Lord, I consecrate to Thee,
With all its nights and days;
Fill my hand with service blest,
Fill my heart with holy rest,
And fill my life with praise!
—Frances Ridley Havergal.

As with doubtful hands we push away the shades and take our steps in the opening year, the thought cannot fail to come to us all of how little we know what is before us. Living, but living

an uncertain life, let the season utter its warnings. One thing is certain, that if you desire improvement in anything it will come to you accidentally. It must begin in a distinct, resolved purpose to make a change for the better. * * * Here you stand at the parting of the ways; some road you are to take; and as you stand here consider and know how it is that you intend to live. Carry no bad habits, no corrupting associations, no enmities and strifes, into this new year. Leave these behind, and let the dead Past bury its dead; leave them behind, and thank God that you are able to leave them.—Ephraim Peabody.

FOR THE NEW YEAR.

We say, "Happy New Year!" That is well. It is cordial, brotherly, gracious. We ought to wish others happiness.

This is a good time, too, for wishing happiness to each other. Another year is beginning. We are setting out on a definite stretch of time. Just what will happen on the way we cannot foresee. It is pleasant to have friends and neighbors interested in how we fare and to wish us well.

We say new year, and it is new indeed. Nobody has ever lived it before. Years may see all alike, but they are not. There will dangers, there will be sorrows, there will be battlefields. It is well then to have friends pray as we set out, that we may be guided and guarded and brought safely through to the end of the year.

It is happiness our friends are asking for us. They ask God to make us happy. But God cannot do it without us. We have to help him make our year happy by living obediently, lovingly and trustingly.—J. R. Miller.

THE CLOSING YEAR.

We almost reached the end of another year. In the commercial world it is a time of careful inspection; another year of widely extended trade and exchange is closing, and around this season men are busy casting up accounts, taking stock, and trying to see what the year has brought them and when they stand at its close. In this they are wise. It is not prudent to conduct a business without regular and thorough investigations to show whither it is leading—whether to prosperity or to bankruptcy. Men want to know whether their trafficking is to profit or loss.

Now along with this inspection of our affairs there ought to go an inspection of ourselves. Life is more than meat; character is more than possessions. If, therefore, it is important to know how we have done commercially, it is vastly more important to know how we have done morally and spiritually. How have we fared in this higher realm of our lives? Where do we stand as the year draws to its end?

What has been the reaction of our daily work on character? Our business may have yielded us a handsome profit; but if we have succumbed to the tempta-

tions that are inseparable from life in a sinful world, if we have achieved our successes at the sacrifice of rectitude, or if we have even allowed ourselves to be subdued to that which we have worked in, then the year has been one of loss to us. We must reckon ourselves to have failed. On the other hand, though we may have met with business reverses and financial defeat, yet if we have maintained our integrity before God and men, if we have beaten down Satan under our feet, preferring the testimony of a good conscience to gains gotten by unrighteousness, we can count that the year has brought us great and enriching returns. No inquisition into the business we have been conducting is complete unless it includes this inquiry into the way our management of our business or work has effected our character.

It becomes us to inquire, also, what gains we have made through our contract with the means of grace and our use of the opportunities God has given us for distinctively spiritual enlargement and improvement. Have we searched the Scriptures? Have we maintained habits of prayer? Have we been regular in our waiting upon God in His house? Have we been careful to translate the truths we have heard into forms of conduct and life? These are questions that search us and try us, and by which we may judge ourselves that we be not judged of God. There is many a child of God who, putting these questions to himself, can answer with humility, and with joy, "His grace was not bestowed on me in vain." At the close of another year, he can truly say of Christ his Savior, "I see Him still nearer whom I always see."

Nevertheless the best of Christians must not only confess non-attainment of ideals, but even failure to attain the best that is within his reach. He must acknowledge failure to improve opportunities, and want of sustained ardor and enthusiasm in running the Christian race. Granted that he has grown in grace during the year, he must nevertheless have a marvelous facility in self-deception who does not feel constrained to say at the year's end:

"When I compare
What I have lost with what I have gained,
What I have missed with what attained,
Little room do I find for pride."

This consciousness of non-attainment, however, should be felt only as a keener spur. Past failure, viewed in connection with the sobering thought that another year of life has gone for us, should but lend new force and urgency to the apostolic injunction, "Redeem the time."

"In vain
Ye call back the past again;
The past is deaf to your prayer."

But a new year is right at hand. It stands before us with gracious mien, holding in its hands new opportunities and responsibilities and inviting us to

fresh and higher endeavors, "Not as though we had already attained or were already made perfect, but forgetting the things which are behind, and reaching forward to the things which are before, we press on."—Lutheran Observer.

PLAYING SCHOOL.

"How many seed compartments are there in an apple?" he queried.

No one knew.

"And yet," said the school inspector, "all of you eat many apples in the course of a year, and see the fruit every day, probably. You must learn to notice the little things in nature."

The talk of the inspector impressed the children, and they earnestly discussed the matter at recess time.

The teacher the next day overheard this conversation in the play yard. A little girl, getting some of her companions around her, gravely said:

"Now, children, just s'pose that I'm Mr. Inspector. You've got to know more about common things. If you don't, you'll all grow up to be fools. Now, tell me," she said, looking sternly at a playmate, "how many feathers has a hen?"—Selected.

WHAT TO DO WITH WRONG.

Break off your habits at once. Don't attempt it by degrees. You never heard of a drunkard reforming by drinking less and less, until he finally became a total abstainer. Faster and faster from the elevation falls the weight earthward,

Christ's love does not depend on our faith, but our faith depends on his love. Our service depends on his love, also. We need to feed our faith there if we are to serve him at all. "If any man serve, him at all. "If any man serve me, let him follow me." The way to serve is to be a disciple: to sit at his feet, to learn of him, to submit to him. Before we can do his work we must drink of his spirit and let him teach us his secret. Before we can serve him we must be humble enough to let him serve us. "Behold," said Thomas a Kempis, "all things are Thine which I have and whereby I serve thee. And yet contrariwise Thou rather servest me than I thee."

This is the root of our faith, the source of our strength, and the very heart of our communion: namely, that the Son of Man came not to be ministered unto but to minister. There are other aspects of religion, the fight of faith, the witness to the truth, Christian duties, Christian service, and the whole issue in practice of Christian love, but this first, and this last also, and this all the time, that our spiritual life depends utterly on Christ. Creep close to the warmth of his love: get near to the source of your joy and service. Let the Son of Man minister to you, serve you with his own sweet courtesy.—From "Christ's Service of Love."

faster and faster speeds the runaway car down the grade. Good habits mark the upgrade, bad habits the decline. Perfection is not easy; destruction is. The nearer perfection, the slower the progress, the greater the toiling. Whereas the nearer we are to destruction, the more swift and sure the end.

There is no permanent breaking of bad habits without forming good ones. You have heard the old saying, "Nature abhors a vacuum." This is true all over the world. The field that is left unsown is sure to throw up a crop of weeds. It will produce vegetables if the seed be placed in the ground. And these useful plants will at length take possession of things, and crowd the weeds out. How glad I used to be as a boy when I came upon a pale, sickly ragweed growing alongside of a vigorous celery plant. I would say, "Ah, my fine fellow, you are getting the worst of it this time." This was the right order. So with the mind and heart plant a new thought, a new affection, a noble purpose, a high ideal in place of the old and unworthy; and, if properly cared for, we may hope that it will grow and help to crowd out the evil. "Satan still some mischief finds for idle hands to do."

It will be a help to associate with persons of good habits. To this very end God has given us our social nature, and our opportunities as members of society. —J. S. McGaw

If we want to keep our friends, we must be hospitable to them in thought, receive them in our homes, visit them from time to time, write to them and answer their letters. Our friends should

be in every station, of every age, in every part of our country and the globe. Life narrows perceptibly when we have new friendships and few interests. "A man that hath friends must show himself friendly." Our Lord gave us a blessed assurance when He said: "I have called you friends."—Margaret E. Sangster, in Christian Herald.

A PRAYER.

God who taught mankind on that first Christmas Day
What 'twas to be a man; to give, not take;
To serve, not rule; to nourish, not devour;
To help, not crush; if need, to die, not live.
O blessed day which gives the eternal lie
To self, to sense, and all the brute within;
O come to us amid this war of life,
To hall and hovel, come; to all who toil in senate, shops, or study; and to those Who, sundered by the wastes of half a world,
Ill-warned, and sorely tempted, ever face
Nature's brute powers and men unmanned to brutes,
Come to them, blest and blessing, Christmas Day.
Tell them once more the tale of Bethlehem,
The kneeling shepherds, and the Babe Divide;
And keep them men indeed, fair Christmas Day.

—Charles Kingsley.

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